BIBLIOTHECA CLASSICA.

EDITED BY

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P. VERGILI MARONIS OPERA.

WITH A

COMMENTARY

BY

JOHN CONINGTON, M.A.

AND

HENRY NETTLESHIP, M.A.

VOL. III.

SECOND EDITION, REVISED.

LONDON:
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P. VERGILI MARONIS OPERA.

THE WORKS OF VIRGIL,

WITH A

COMMENTARY

BY

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VOL. III.

CONTAINING THE LAST SIX BOOKS OF THE AENEID.

SECOND EDITION, REVISED.

LONDON:
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1875.

PREFACE TO THE SECOND EDITION.

SINCE the appearance of the first edition of this volume in 1871, I have, with Mr. Long's assistance, revised the whole of the commentary on the last six books of the Aeneid. Mr. Conington's notes have been left untouched, except where a correction was absolutely necessary or an additional illustration appeared not out of place. My own commentary on Books 10 and 12 has been somewhat enlarged, and, I hope, considerably improved. I have also entirely recast the index, and added to it (at the suggestion of a kindly critic in the *Athenaeum*) a list, which will, I hope, prove fairly complete, of all the passages in the last six books of the Aeneid in which Virgil has imitated Ennius, Lucretius, and Catullus. At the end of the volume I have inserted a few remarks on some difficult passages in Virgil which have suggested themselves to me in the course of reading since the appearance of the first edition, and which have partly appeared in the *Academy* and the *Journal of Philology*. I have also added a few notes on the last six books of the Aeneid which occurred to me after the sheets had been sent to press.

The most important contribution to Virgilian criticism which

has appeared since 1871 is, so far as I know, the chapter of emendations published by Madvig in the second volume of his *Adversaria Critica.* Upon these emendations some detailed remarks will be found at the end of this volume. I venture to doubt whether Madvig's proposals, acute and suggestive as they often are, will be considered, as a whole, to be sufficiently in accordance with the spirit of Virgilian usage. They appear to me to afford a fresh illustration of the fact so well and so often insisted upon by Mr. Conington, and recognized in general terms by Madvig himself, that Virgil is, partly from the general excellence of his MS. tradition, partly from the original character of his diction, one of those authors in whose text emendation is but seldom likely to prove convincing.

HENRY NETTLESHIP.

OXFORD, *September*, 1874.

PREFACE TO THE FIRST EDITION.

The publication of this volume has been long delayed, owing partly to the fact that for a considerable part of the time during which he was writing his commentary Mr. Conington was engaged upon other works, partly to the labour of seeing the sheets through the press, partly to the lamentable event which devolved upon me the duty of bringing out the book.

I must briefly explain what has been my share in the work. In 1863 Mr. Conington first proposed to me that I should assist him in the third volume of his edition of Virgil by writing the notes on the last three books of the Aeneid. I did not begin my part of the work until 1864; and on my finding that I could not keep pace with him, we agreed ultimately that he should write the notes on Book 11, and that I should confine myself to Books 10 and 12. The notes on Books 7, 8, 9, and 11 are accordingly the work of Mr. Conington, while for those on Books 10 and 12 I am mainly responsible. I say mainly, for Mr. Conington made considerable additions to the notes which I had originally written on Book 10. He had not, however, read through the notes on more than about three

hundred lines of Book 12 before his death. The rest of the notes on Book 12 have been looked through by Professor Munro, to whose kindness I owe some valuable remarks, some of which have been embodied in the notes, and others printed among the Addenda[1]. To the notes on Book 11 I myself made a few additions, besides writing the introduction. Two Essays on parts of Ribbeck's Prolegomena, originally published by Mr. Conington in the Cambridge Journal of Philology, are printed at the end of the volume, which, like the two preceding ones, has had the benefit of Mr. Long's revision throughout.

Mr. Conington's death deprived a large circle of intimate friends of one whose powers of sympathy were never exhausted, and in whom succession after succession of students found a centre of encouragement for their talents and industry: while to philological study was lost a scholar whose gifts were of a singular and representative order, deserving the more to be dwelt upon as they are unlikely to be replaced. Mr. Conington was, in a striking manner, a representative of that kind of criticism which is supported rather by acuteness of the linguistic and literary sense than by width of reading, and which rests on the study of the formal rather than of the real side of Philology. This is the side of scholarship which, as is well known, has been chiefly cultivated in England during the present century: it is in this direction that the main effort of our classical education has been made. From this point of view Mr. Conington approached his favourite authors, the Greek tragedians and Virgil. Three points in his method of study deserve notice, all depending upon the general character of it

[1] These remarks have all been embodied in the Second Edition of the Commentary.

which I have endeavoured to sketch. First, he turned his attention mainly to a few authors, with whose characteristics his great powers of memory and swift critical insight readily gained him an astonishing familiarity. This comparative confinement of range, which would be dangerous to a student of inferior capacity, was in his case to a great extent prevented from exercising a narrowing influence by the singular energy which he brought to bear upon his chosen field, the energy of a mind endowed with first-rate ability and no mean creative power. Those who, like myself, enjoyed his intimacy, will recall the fruitful way in which a few first-class authors were employed in *his* hands for the illustration of points of literature, or the philosophy of language, outside their immediate circle; the way in which his mind, readily seizing on principles of criticism, would draw with rare judgment and insight far-reaching and suggestive inferences; the penetration with which he would seem at once to comprehend the range of a train of thinking, and the prudence with which he would point out its limits.

Connected with this limitation of his studies to a few authors was the concentration of his energies upon the linguistic as opposed to the real side of their writings. The predominance in his mind of the literary and grammatical, as opposed to the antiquarian interest, might be considered almost an advantage when the object of his study was Virgil, a poet in whose thoughts, however stored his memory might be with antiquarian, historical, and philosophical reminiscences, there can hardly be a question that the literary interest occupied the chief place. Here Mr. Conington was assisted by the thoroughly poetical bent of a mind intimately familiar with the masterpieces of English literature. It will, I think, be generally

acknowledged that the language of Virgil has received new and valuable explanation and illustration from his commentary. To do over again for this century what Heyne did for the last,—to draw into focus all the light which contemporary study, critical, historical, antiquarian, and linguistic, could throw upon the works of the most learned and allusive of ancient poets,—would require a combination of gifts not usually found in a single mind.

Thirdly, though Mr. Conington had a singular talent for conjectural emendation, as his work on the fragments of the Greek tragedians sufficiently shows, his interest lay, on the whole, rather in interpretation than in textual criticism. It may be that this bias was encouraged by labouring on an author like Virgil, whose text is comparatively well established, and the nature of whose writing makes emendation in it extremely perilous, while it stimulates the utmost efforts of the interpreter. It was the very rare combination, which his friends so much admired in him, of subtle and acute insight with a kind of Johnsonian sense and shrewdness, that made his remarks on any point connected with interpretation peculiarly valuable. On this ground his sight seemed clearest and his tread firmest.

Mr. Conington's name has so long enjoyed the recognition and deep respect of the public, that the separate testimony of a single friend might seem superfluous, if not affected. But, in bringing out the work to which he devoted so much of his best labour, I have been unable to refrain from thus doing something towards paying my own tribute to the memory of one with the graces of whose character and intellectual gifts an intimate friendship of several years brought me into inner and continual contact, from whom I received my first introduction to the

methods of classical study, and to whose sympathy, encouragement, and guidance I, in common with many others who take an interest in that study, am so deeply indebted.

HENRY NETTLESHIP.

HARROW, *March*, 1871.

P. VERGILI MARONIS

AENEIDOS

LIBER SEPTIMUS.

ERRATA.

Book 8, verse 561, note, *for* Madv. § 412 *read* Madv. § 41
„ 10, „ 274, „ *for* G. 1. 336 *read* G. 1. 237
„ „ „ 356, „ *for* G. 1. 418 *read* G. 1. 318
„ „ „ 654, „ *for* v. 657 *read* v. 658

reminds us too much of his interview with Dido in the First Book: but the effect on Latinus' own mind, prepared as it had been by omens and predictions, is well and forcibly portrayed. The interposition of Juno and the introduction of Allecto are apparently original, and quite in the style of epic poetry. It is not impossible that Virgil's whole account of the relations between Aeneas and Latinus may be the result of his desire to harmonize the stories which he found current into a consistent poetical narrative. As we learn from Livy and others, one version spoke of the settlement of the Trojans as effected by conquest, another as brought about by agreement: Virgil may have imagined that the conception of an old king, swayed one way by the voice of oracles and by hospitable feeling, another by regard for his wife and his kinsman, and his subjects, presented a solution of the discrepancy.

No attempt has been made to estimate the historical value of the catalogue with which Virgil, in imitation of Homer, introduces the story of the war. An annotator on a poet is not obliged to be an historical critic: an annotator on the Aeneid may be pardoned for suspecting that when Virgil invokes the Muses to supplement the defects of human tradition, he simply asserts a poet's licence to deal with his materials in the way which he judges to be most poetically effective.

P. VERGILI MARONIS

AENEIDOS

LIBER SEPTIMUS.

The Seventh Book of the Aeneid introduces us to the second half of the poem, the Iliad of war which succeeds the Odyssey of travel. Its subject is the landing of the Trojans in Latium, and the causes of the native rising which threatened to exterminate the new settlers.

As in other cases, we know that there were other versions of the story, substantially agreeing with Virgil's while circumstantially differing from it: as in other cases, we have no means of judging how far the differences in Virgil's account are attributable to his own fancy, how far to his having followed yet other accounts, now lost. The first event after the landing, the casual fulfilment of the prophecy that the Trojans should eat their tables, seems in one form or other to have been a prominent part of the legend. Ancient authors related it variously, even Virgil's own account of the prophecy as given here being inconsistent with that given in the Third Book: modern critics have seen a philosophical meaning in it, of which Virgil may safely be pronounced never to have dreamed, and with which therefore a commentator on Virgil has no occasion to trouble himself. The interview of Ilioneus with Latinus perhaps reminds us too much of his interview with Dido in the First Book: but the effect on Latinus' own mind, prepared as it had been by omens and predictions, is well and forcibly portrayed. The interposition of Juno and the introduction of Allecto are apparently original, and quite in the style of epic poetry. It is not impossible that Virgil's whole account of the relations between Aeneas and Latinus may be the result of his desire to harmonize the stories which he found current into a consistent poetical narrative. As we learn from Livy and others, one version spoke of the settlement of the Trojans as effected by conquest, another as brought about by agreement: Virgil may have imagined that the conception of an old king, swayed one way by the voice of oracles and by hospitable feeling, another by regard for his wife and his kinsman, and his subjects, presented a solution of the discrepancy.

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Tu quoque litoribus nostris, Aeneia nutrix,
Aeternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus, ossaque nomen
Hesperia in magna, si qua est ea gloria, signat.
At pius exsequiis Aeneas rite solutis, 5
Aggere conposito tumuli, postquam alta quierunt
Aequora, tendit iter velis, portumque relinquit.
Adspirant aurae in noctem, nec candida cursus

1—24.] 'Aeneas' nurse too dies and is buried in a place called after her Caieta. Aeneas sails thence, coasting along the land of Circe.'

1.] 'Tu quoque,' i. e. besides Misenus and Palinurus. Cerda comp. the opening of G. 3, "Te quoque, magna Pales." Heyne (Excursus 1) remarks that the nurse was a personage of great consequence in an ancient family, as appears in the tragedians. Comp. 5. 645. The town and promontory of Caieta were on the confines of Latium and Campania, near Formiae; and at Formiae, according to Livy 40. 2, there was a temple of Apollo and Caieta. For the legend and etymology of the name see Heyne, Exc. 1, Lewis vol. 1. pp. 326 foll. 'Litoribus nostris' is a vague or exaggerated expression. Caieta may be said to have conferred fame on a single spot on the Italian coast: the coast itself rather conferred fame on her. The poet speaks in his own person, as in 9. 446, though the feeling here is more national than personal. 'Aeneia nutrix' like "Aeneia puppis" 10. 156, "Aeneia hospitia" ib. 494, "Tithonia coniunx" 8. 384. So the Homeric βίη Ἡρακληείη.

3.] 'And thy renown still broods over thy resting-place.' 'Sedem' like "sedibus" 6. 328. 'Servat' seems to include the notions of haunting (G. 4. 459), guarding (6. 575), observing and preserving in memory. Perhaps the last is the most prominent in the parallel 6. 507, "Nomen et arma locum servant." Ov. M. 14. 443 gives Caieta's epitaph.

4.] Med., Pal., and Gud. originally, have 'signant,' which Heins. preferred and Wagn. now adopts. But though 'signare nomen' might possibly mean to impress a name, 'signat,' the reading of Rom. and most MSS., is far more natural, and the confusion of sing. and pl. by transcribers is common enough. 'Signare' then will mean to commemorate, as in 3. 287. Tac. Germ. 28, perhaps imitating this passage, has "nomen signat loci memoriam." Wagn. seems right in his former explanation of the words 'the name of a city and promontory in Italy is your epitaph,' 'Hesperia in magna' going rather closely with 'nomen.' Comp. 6. 776, "Haec tum nomina erunt." "Hesperia in magna" 1. 569. 'Si qua est ea gloria' as equivalent to "quae magna est gloria," just as we might say 'if the glory of sepulture in a great country be more than a dream.' Serv. and Don. think there is a reference to the insensibility of the dead, which is not improbable, on comparison of 10. 828.

5.] Med. (originally) and Rom. have 'Aeneas exsequiis,' just as in v. 2 Pal. and Gud. originally had "famam moriens."

6.] "Aggere tumuli" 5. 44. Comp. 3. 63 "Aggeritur tumulo tellus." For 'quierunt' Serv. mentions a variant 'quierant,' supported by a grammarian whose name is variously given as Hebrus and Acron Helenus. "Quierant aequora" 4. 523. The reference perhaps is, as Wagn. suggests, to the gales mentioned by Palinurus 6. 354 foll.

7.] 'Tendit iter velis' as "tendere iter pennis" 6. 240. Comp. 5. 28, "Flecte viam velis." Probably Virg. also meant his readers to think of "tendere vela." Pal. and Gud. have 'portus,' which is perhaps the more usual expression in Virg., being found in various places where only a single harbour seems to be meant (below v. 22., 5. 813., 6. 366; besides many others where the reference is uncertain); but we have had "Caietae portum" 6. 900.

8.] A fair wind blows steadily into the night (i. e. it does not fall at sunset and at other times, 3. 568), and the moon rising bright enables them to hold on their course. At other times they put in for the night, 3. 508 foll. 'In noctem' like "Nilus in aestatem crescit" Lucr. 6. 712, "humor in lucem tremulo rarescit ab aestu" ib. 875. Mr. Munro, who formerly interpreted these words as = "aestate," "luce," explains them now (3rd edition) as = "every summer," "every day," com-

Luna negat, splendet tremulo sub lumine pontus.
Proxuma Circaeae raduntur litora terrae, 10
Dives inaccessos ubi Solis filia lucos
Adsiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenuis percurrens pectine telas.
Hinc exaudiri gemitus iraeque leonum 15
Vincla recusantum et sera sub nocte rudentum,

paring "in diem," "in horas." They might perhaps also bear the sense of "as summer, as light comes on:" "in noctem" here can hardly mean "every night," but "towards the approach of night." 'Nec cursus negat' = "et sinit currere." 'Candida' and 'tremulo' seem to be from Enn. Melan. fr. 4 Vahlen, "Lumine sic tremulo terra et cava caerula candent," as Macrob. Sat. 6. 4 remarks.

10.] 'Proxuma' after leaving Caieta. 'Raduntur' by the ships in passing, 3. 700. 'Circaeae terrae,' Circeii; which, being on the mainland, is identified with Homer's *island* of Circe (Od. 10. 135 foll.) by supposing that the island had become joined to the mainland, by alluvial deposits or, as Varro ap. Serv. says, by the draining of marshes. Comp. Theophrast. Hist. Plant. 5. 9, Pliny 3. 5. 9 (quoted by Heyne). Virg. himself calls it "Aeaeae *insula* Circae," 3. 386, where Helenus predicts that Aeneas should visit it. Westphal (Die Römische Kampagne p. 59) says that the promontory was certainly no island even long before Homer's time, but that it looks like an island from the sea at a moderate distance from the shore, where the flat land of the marshes sinks below the horizon. For the legends which connected Ulysses with this part of Italy see Lewis pp. 327 foll. Telegonus, son of Ulysses and Circe, is the mythical founder of Tusculum. The very name Caieta was said by some to have been originally Αἰήτη (comp. Caulon, Aulon, note on 3. 553), a name associated by Lycophron, v. 1273, with the mooring of the Argo there, but more probably having to do with the Aeaean Circe, the sister of Aeetes of Colchis.

11.] 'Dives' refers to the splendour of her palace ('tectis superbis'). Comp. Od. 10. 211, 348 foll. 'Lucos.' The palace of Circe in Homer is in a wood (Od. 10. 210), which may be called 'lucus,' as the abode of a goddess. 'Inaccessos,' unapproachable, because dangerous on account of her sorceries. Circe is heard by the companions of Ulysses singing at her loom as they approach her palace, Od. 10. 221. The same lines occur in Od. 5. 61 on Calypso, and it is *her* cave that is full of the scent of burning cedar, an incident which Virg. has transferred to Circe. Circe is the daughter of Helios and Perse, Od. 10. 138.

12.] 'Resonat,' makes them ring; a use of 'resonare' for which no parallel is quoted, though it is imitated by Sil. 14. 30. Hom. says of Circe's song δάπεδον δ' ἅπαν ἀμφιμέμυκεν. 'Adsiduo' expresses that she is always plying her loom, so that the Trojans see the light in her palace as they pass it in the night.

13.] 'Nocturna in lumina:' see on G. 1. 291., 2. 432. The parallel in Od. 5 is in favour of supposing firelight to be meant here. "Nocturna ad lumina" occurs Lucr. 6. 900, where again the reference is doubtful. Med. has "nocturno in lumine."

14.] Nearly repeated from G. 1. 294, which is itself from Od. 5. 62, ἱστὸν ἐποιχομένη χρυσείῃ κερκίδ' ὕφαινεν.

15.] 'Exaudiri,' reached the ears of the Trojans. In Hom. the lions and wolves are tamed by Circe's sorceries, so that they fawn upon comers, and are suffered to run loose. The swine are men metamorphosed, and are kept in sties. There are no wild boars or bears. "Hinc exaudiri gemitus" 6. 557. 'Gemere' is used by the Roman poets of the roaring of wild beasts, as by Hor. Epod. 16. 51 of bears. Lucr. 3. 297 has "leonum Pectora qui fremitu rumpunt plerumque gementes Nec capere irarum fluctus in pectore possunt," which Virg. probably had in his mind, as he certainly had when writing v. 466 below. 'Gemitus iraeque' is thus ἓν διὰ δυοῖν, as Serv. takes it, though Gossrau wishes to distinguish between the tones of grief and those of indignation.

16.] 'Rudere' is another word used loosely by Roman poets: see on G. 3. 374. On 'sera sub nocte' Serv. says, with some imaginative feeling, "quasi eo tempore quo naturali libertate uti consueverunt." Pal. has 'saeva' for 'sera.'

Saetigerique sues atque in praesepibus ursi
Saevire, ac formae magnorum ululare luporum,
Quos hominum ex facie dea saeva potentibus herbis
Induerat Circe in voltus ac terga ferarum. 20
Quae ne monstra pii paterentur talia Troes
Delati in portus, neu litora dira subirent,
Neptunus ventis implevit vela secundis,
Atque fugam dedit, et praeter vada fervida vexit.
Iamque rubescebat radiis mare, et aethere ab alto 25
Aurora in roseis fulgebat lutea bigis:
Cum venti posuere, omnisque repente resedit
Flatus, et in lento luctantur marmore tonsae.

17.] 'In praesepibus' ("caveis" Serv.) should be taken both with 'sues' and 'ursi.' Lucr. 5. 969 has "saetigeris subus."

18.] There seems no reason with Sturz ap. Wagn. to take 'saevire' as a special expression for the roaring of bears. It implies, like 'gemitus iraeque,' that the animals were confined. Ribbeck rather ingeniously suggests that 'saevire' may have been corrupted by 'saetigeri,' having been originally 'mugire.' Price on Appuleius Met. 4. p. 76, approved by Wagn., understands 'formae' as denoting the size of the creatures: but it is more probably to be explained by what follows. They were men in the form of wolves. Comp. the use of the word to denote unreal shapes 6. 289, 293. 'Saevire' and 'ululare' are equivalent to "saevientes" and "ululantes exaudiri."

19.] "Hominis facies" 3. 426. "Potentibus herbis" 12. 402 (comp. ib. 396); here with 'induerat,' not with 'saeva.' It is a translation of ἐπεὶ κακὰ φάρμακ' ἔδωκεν, Od. 10. 213. 'Dea saeva' is Hom.'s δεινὴ θεός, of Circe, Od. 10. 136.

20.] "Indue voltus" has occurred 1. 684. "Induit in florem" G. 1. 188. The construction with 'ex' may remind us of "exuere." 'Voltus ac terga' expresses briefly Hom.'s οἱ δὲ συῶν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε καὶ δέμας, Od. 10. 240.

21.] 'That the Trojans might not undergo this dire transformation.' So "monstra perferimus" 3. 584 of suffering from preternatural sounds. The word is probably suggested by Hom.'s αἰνὰ πέλωρα, Od. 10. 219. 'Pii' gives the reason of Neptune's solicitude. So Anchises 3. 265 prays "Di talem avertite casum Et placidi servate pios," and Ilioneus, 1. 526, calls the Trojans "pio generi." Venus had however engaged the favour of Neptune for the Trojans, 5. 779 foll. 'Quae' is followed by 'talia' here and 10. 298 as "haec" G. 4. 86 by "tanta." Comp. "hunc talem virum" Cic. pro Mil. 27.

22.] 'Delati in portus' 3. 219. 'Subire' of entering a haven 1. 400., 3. 292.

23.] τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων Il. 1. 479.

24.] 'Fugam' need only mean a swift passage: but in the present context it may be taken strictly. With 'fugam dare' comp. "cursus negare" above v. 8. 'Vada fervida,' as Heyne remarks, is the breakers on the headland of Circeii. "Fervetque fretis spirantibus aequor" G. 1. 327.

25—36.] 'In the morning they come to a river, sail up it, and land.'

25.] The poet of course purposely times the voyage of Aeneas so as to bring him to the promised land at dawn and amidst the pomp of sunrise.

26.] 'Lutea,' κροκόπεπλος Il. 8. 1. "Roseis quadrigis" 6. 535. There is of course no difficulty in the juxtaposition of the two colours: Ribbeck however reads 'variis' from 'vaseis,' the first reading of one of his cursives, and Schrader and Bentley wished to read 'croceis' from Ausonius' Periocha of Il. 8, where this line is repeated. But comp. Ov. F. 4. 714, "Memnonis in roseis lutea mater equis." Serv. says "Multi iungunt 'inroseis,' i. e. non rubicundis."

27.] 'Posuere,' sc. "se," 'fell.' Comp. 10. 103, "tum Zephyri posuere." "Jam venti ponent" Ov. Her. 7. 49. It is possible that the expression may be nautical. Lucan 8. 523 has "posito Borea."

28.] 'Lento,' sluggish. Pliny 36. 26 (65), "lentus amnis." The water, being quiet, seems to oppose a greater resistance, though in 8. 89 the thought is just the contrary. 'Luctantur tonsae.' It is of course implied that the sails had been

Atque hic Aeneas ingentem ex aequore lucum
Prospicit. Hunc inter fluvio Tiberinus amoeno 30
Verticibus rapidis et multa flavus arena
In mare prorumpit. Variae circumque supraque
Adsuetae ripis volucres et fluminis alveo
Aethera mulcebant cantu, lucoque volabant.
Flectere iter sociis terraeque advertere proras 35
Inperat, et laetus fluvio succedit opaco.
Nunc age, qui reges, Erato, quae tempora rerum,

struck. 'Tonsa' for an oar is as old as Ennius, in three of whose fragments it occurs, A. 7. frr. 6, 7, 8.

29.] "Atque hic Aeneas" 6. 680. For 'atque' comp. 6. 162., 10. 219, for 'hic' 1. 728. "Prospiceres arce ex summa" 4. 410. 'Lucum:' there is still a wood in the Isola Sacra, and a great forest, Selva di Ostia, extends south along the coast from the Stagno di Ostia.

30.] 'Tiberinus' of the Tiber 6. 873, after Enn. A. 1. fr. 55, "Teque, pater Tiberine, tuo cum flumine sancto." Here and in 8. 31, where the words recur, 'fluvio amoeno' seems to be abl. of circumstance, or, which is the same thing, a descriptive abl.

31.] 'Multa flavus arena' is a specific description of the Tiber, which is constantly called 'flavus,' Hor. 1 Od. 2. 13., 8. 8., 2. 3. 18. Comp. 9. 816. Gossrau remarks that Ov. F. 6. 502 mentions the 'vertices' at the mouth of the Tiber. 'Verticibus rapidis' may be either modal abl. or constructed with 'flavus.' In any case the line seems to qualify 'prorumpit.'

32.] Ov. M. 14. 447, in his brief narrative of Aeneas' landing, nearly repeats Virg., "lucosque petunt ubi nubilus umbra In mare cum flava prorumpit Thybris arena." Lucr. 6. 436 has "prorumpitur in mare" of the wind. 'Variae volucres' G. 1. 383. Comp. Lucr. 2. 344 foll., Id. 1. 589 and Munro's note. 'Supra' is long elsewhere in Virg. Stat. Theb. 9. 114 ends a line similarly, "circumque supraque," though he also elsewhere, as Markland observes, makes the first syll. long. Ribbeck fancies the original reading may have been "circum superaque" in both passages, an opinion in which few writers of hexameters will agree with him.

34.] "Aera mulcentes motu" Lucr. 4. 136 (138). Wakef. would read 'aera' here; and so Ov. F. 1. 155, "et tepidum volucres concentibus aera mulcent." But in Virg. winged creatures fly in the aether, and the aether is said to be filled with sound, vv. 65, 395 below. 'Luco,' about the grove.

35.] Aeneas had been warned by Creusa (2. 781) that his destination was Italy, "ubi Lydius arva Inter opima virum leni fluit agmine Thybris:" and he says himself 3. 500, "Si quando Thybrim vicinaque Thybridos arva Intrarim gentique meae data moenia cernam;" 5. 83, "Ausonium quicunque est, quaerere Thybrim." "Flecte viam" 5. 28, said by Aeneas to the pilot. "Terris advertere proram" G. 4. 117.

37—45.] 'A new part of my subject commences, the war in Latium and its antecedent circumstances.'

37.] This invocation marks a great epoch in the poem, and the commencement of a new class of characters and legends. The first words are from Apoll. R. 3. 1, Εἰ δ' ἄγε νῦν, Ἐρατώ, παρά θ' ἵστασο, καί μοι ἔνισπε. But Erato, as the Muse of Love, is more appropriately invoked to rehearse the loves of Jason and Medea than the present theme, though Germ. thinks that the war in Italy may be said to have been kindled by the love of Lavinia's suitors, "tanquam flabello." Virg., by the help of the Muse, will describe the posture of affairs ('tempora rerum') and the condition of Latium ('quis Latio antiquo fuerit status') when Aeneas arrived, and will trace the origin of the war between Aeneas and the Latins ('primae revocabo exordia pugnae'). 'Qui reges' seems to be said generally, including Latinus and his ancestors, Turnus, and perhaps the other Italian princes. With 'tempora rerum' comp. the expression "reipublicae tempus," which occurs more than once in Cic. (Off. 3. 24 &c.), though 'tempora' here means 'times' rather than 'emergencies.' Virg. has said 'the times of affairs' where we should rather talk of 'the circumstances of the time.' Serv. explains the words philosophically, "quia, secundum Lucretium, tempora nisi ex rebus colligantur, per se nulla sunt."

Quis Latio antiquo fuerit status, advena classem
Cum primum Ausoniis exercitus adpulit oris,
Expediam, et primae revocabo exordia pugnae. 40
Tu vatem, tu, diva, mone. Dicam horrida bella,
Dicam acies, actosque animis in funera reges,
Tyrrhenamque manum, totamque sub arma coactam
Hesperiam. Maior rerum mihi nascitur ordo,
Maius opus moveo. Rex arva Latinus et urbes 45
Iam senior longa placidas in pace regebat.
Hunc Fauno et nympha genitum Laurente Marica
Accipimus; Fauno Picus pater; isque parentem
Te, Saturne, refert; tu sanguinis ultimus auctor.

Peerlkamp connects 'rerum' with 'status,' very improbably.

38.] 'Advena' adjectively, like "advena possessor" E. 9. 2.

39.] "Adpulit oris" 1. 377., 3. 338, 715.

40.] 'Revocare' of recalling the past, like "repeto" v. 123 below. 'Primae exordia pugnae,' a variety for "prima exordia pugnae."

41.] 'Mone,' aid his memory. Comp. "monumentum," and see v. 645, "Et meministis enim, divae, et memorare potestis; Ad nos vix tenuis famae perlabitur aura." The word is in keeping with 'revocabo,' and with the functions of the Muse as the daughter of Mnemosyne, E. 7. 19 note. 'Horrida bella' 6. 86.

42.] 'Reges.' The list of them is given v. 647 foll. 'Actos animis in funera' seems to mean, spurred by their courage to encounter death, either the risk or the certainty of it. The general sense is parallel to 9. 460, "Sed furor ardentem caedisque insana cupido Egit in adversos." If we take it "in funera inferenda," we may comp. 12. 528, "nunc totis in volnera viribus itur."

43.] 'The Tyrrhene force' is naturally enumerated among the subjects of this part of the poem, as the strife between Mezentius and his subjects had an important influence on the struggle. 'Tyrrhenamque manum' is not to be taken with 'coactam,' any more than 'acies' v. 42 with 'actos.' 'Totam Hesperiam' is of course not strictly true, but it probably refers to 'Tyrrhenam manum' and expresses that the war involved other states besides Latium. 'Sub arma coactam,' called out together to war. 'Sub arma' = "sub armis," the regular phrase for 'in arms' (5. 440 &c.), with an additional notion of motion.

44.] 'A grander series of events opens before me,' grander, that is, than what he has hitherto related, if measured by the standard of importance in the Aeneid, for otherwise they could hardly be grander than the fall of Troy. But Virg. may mean to contrast generally the narrative of wars with the narrative of wanderings, the Iliad with the Odyssey. "Nascitur ordo" E. 4. 5.

45—106.] 'Latinus, king of Latium, had a daughter, Lavinia, whose hand was sought by Turnus, a Rutulian prince: but various portents indicated that she was destined to have a foreign husband, and at last her father received a distinct oracular intimation to that effect.'

45.] 'Moveo' stir, and so commence. Comp. v. 641 "cantusque movete," and Livy 23. 39, "movere ac moliri quicquam." For Latinus, the Italian god Faunus, and the nymph Marica, who was worshipped at Minturnae, see Dict. Myth. 'Arva et urbes' 3. 418.

46.] 'Iam senior' 5. 179., 6. 304. 'In pace' with 'regebat:' "placida populos in pace regebat" 8. 325.

47.] In 8. 314 the Fauns and Nymphs are the indigenous race that inhabited Italy when Saturn came down to civilize it. 'Laurens' is properly the name of that territory and tribe whose capital was Laurentum: but Virg. uses it as a synonym of "Latinus." Thus Turnus the Rutulian is called "Laurens" below v. 650. Latium in its latest and widest signification would include Minturnae on the Liris.

48.] 'Accipimus' belongs to the historian rather than the poet: but the Muse, as we have seen (v. 41), inspires him to write history.

49.] The present 'refert' may be used

Filius huic fato divom prolesque virilis 50
Nulla fuit, primaque oriens erepta iuventa est.
Sola domum et tantas servabat filia sedes,
Iam matura viro, iam plenis nubilis annis.
Multi illam magno e Latio totaque petebant
Ausonia; petit ante alios pulcherrimus omnis 55
Turnus, avis atavisque potens, quem regia coniunx
Adiungi generum miro properabat amore;
Sed variis portenta deum terroribus obstant.
Laurus erat tecti medio in penetralibus altis,
Sacra comam, multosque metu servata per annos, 60

either with reference to the actual existence of Picus as a god, or to his existence in history. For the possible meanings of the verb itself here see on 5. 564. Virg. seems here to treat the Italian divinities as a line of semi-divine earthly kings. For Saturn see 8. 319 foll. 'Ultimus auctor' like "ultima ex origine" Catull. 4. 15.

50.] 'Fato divom,' by the decree of the gods, 'fatum' being used in its primary sense. Comp. 3. 716 note. The gods decreed that Latinus should have no son, in order that Aeneas might obtain his kingdom with the hand of Lavinia. Possibly there may be a reference to some specific oracle which formed part of the legend. 'Filius prolesque virilis' can hardly be considered as otherwise than a pleonasm, though 'proles virilis' marks the exact point more accurately than 'filius.'

51.] 'Nulla fuit,' was no more, i. e. at the time when Aeneas landed. Comp. Virg. (?) Catalect. 14. 7, "sed tu nullus eris," Cic. 3 Q. Fr. ep. 4, "sed vides nullam esse rempublicam, nullum senatum, nulla judicia, nullam in ullo nostrum dignitatem," and the common comic phrase "nullus sum." Serv. says that Virg. has taken the death of Latinus' male offspring from "history," which relates that Amata had two sons, whom she killed, or, as others said, blinded, for siding with their father in promising Lavinia to Aeneas.

52.] 'Servabat domum,' remained in the house, as in 6. 402, "Casta licet patrui servet Proserpina limen," with a further notion of preserving the family. 'Domum' perhaps refers rather to her being the hope of his family, 'tantas sedes' to her being the heir of his estate. In the imitation by Stat. Theb. 1. 572, "Mira decore pio servabat nata penates," we are meant also to think of worshipping the gods.

53.] If any distinction can be drawn between the two parts of this line, it is that the first relates to ripeness of person, the second to sufficiency of age.

54.] 'Petere' of seeking in marriage 12. 42. 'Magno,' like "magna" v. 4, simply an ennobling epithet.

55.] 'Ante' pleonastic after a superlative, as in 1. 347 after a comparative.

56.] 'Potens,' probably with reference to his claims as a suitor, 'with the prestige of a great line,' or 'with a high lineage to back his claim;' though Silius (8. 383) has "avis pollens" merely for 'high born.' Comp. "parvo potentem" 6. 843; also "dives avis" 10. 201.

57.] 'Properabat' in the sense and with the construction of "studebat." Comp. σπουδάζειν, and the phrase "nihil mihi est longius," "there is nothing for which I am more impatient," alluded to in Forb.'s note. It must be remembered that the infinitive, whether active or passive, is really a noun constructed with the verb. 'Amore,' eagerness, as in 2. 10, "si tantus amor casus cognoscere nostros."

58.] 'Variis portenta terroribus' is equivalent to "varia et terrifica portenta," though 'terroribus' might be abl. instr. with 'obstant.'

59.] 'Tecti medio' should be understood, as Heyne says, with reference to the custom of planting trees in the "impluvium" of a house, 2. 512, Hor. 3 Od. 10. 5. 'Penetralibus,' the "impluvium" being in the centre of the house. Compared with 2. 514, it illustrates the connexion between the 'penetralia' and the "Penates."

60.] 'Sacra comam,' "frondibus intactis," Heyne. "Multos servata per annos" 2. 715 note. 'Metu,' through fear, 3. 213., 4. 164.

Quam pater inventam, primas cum conderet arces,
Ipse ferebatur Phoebo sacrasse Latinus,
Laurentisque ab ea nomen posuisse colonis.
Huius apes summum densae—mirabile dictu—
Stridore ingenti liquidum trans aethera vectae, 65
Obsedere apicem, et, pedibus per mutua nexis,
Examen subitum ramo frondente pependit.
Continuo vates, Externum cernimus, inquit,
Adventare virum, et partis petere agmen easdem
Partibus ex isdem, et summa dominarier arce. 70
Praeterea, castis adolet dum altaria taedis
Et iuxta genitorem adstat Lavinia virgo,
Visa, nefas, longis conprendere crinibus ignem,
Atque omnem ornatum flamma crepitante cremari,

61.] 'Primas cum conderet arces' is equivalent to "cum primum arces (urbem) conderet." Gossrau comp. 3. 17, "Moenia prima loco." He finds the bay growing in the spot where he is going to build.

62.] 'Ipse' seems simply to add gravity to the narrative; unless we like to say that the king assumes the priestly function.

63.] For the construction 'Laurentis' in apposition with 'nomen' see Madv. § 246 obs. 2, who quotes Livy 1. 1, "filium cui Ascanium parentes dixere nomen." "Mihi ponere nomen" Hor. 1 Ep. 7. 93, the Greek ὄνομα θέσθαι. With 'quam' followed by 'ab ea' Wagn. comp. Cic. Orator 3, "species pulchritudinis . . quam intuens in eaque defixus."

65.] Comp. G. 4. 59 (of bees), "Nare per aestatem liquidam suspexeris agmen."

66.] 'Apicem' answers to 'summa arce' v. 70. 'Per mutua' is obviously equivalent to "mutuo" or "vicissim." But it is not easy to fix the exact sense of the preposition. Perhaps we may compare such usages as "per ludum," "per speciem," &c.—'in the way of reciprocity.' The expression seems to be a variation of 'mutua' used adverbially by Lucr. e. g. 5. 1100, "Mutua dum inter se rami stirpesque teruntur."

67.] Comp. generally G. 4. 61, 557. 'Subitum' seems to denote the unexpectedness of the appearance, as "subitum monstrum" is frequently used. Heyne remarks that this occurrence was reckoned an evil omen, Pliny 11. 17 (18).

68.] 'Continuo' as in v. 120 below. The prophet sees the meaning of the portent at once. 'Cernimus,' I behold, as a seer. Comp. 6. 87 (the Sibyl), "Bella, horrida bella, Et Thybrim multo spumantem sanguine cerno."

69.] 'Easdem,' the same as the bees, i. e. the 'arx.' Rom. has 'agmine:' see on 3. 614.

70.] 'Partibus ex isdem,' i. e. apparently from the quarter of the sea, though we have not been told explicitly whence the bees came. 'Summa dominarier arce' implies that the palace of Latinus was in the 'arx:' and the expression of course denotes complete dominion over the city.

71.] 'Adolet:' see note on E. 8. 65. 'Castis' refers to the rite, as performed meetly and in order. Comp. 3. 409, "Hac casti maneant in religione nepotes." The altar was that in the centre of the house. Comp. v. 77 and 2. 512.

72.] 'Et' is the reading of all Ribbeck's uncials but Rom., which is apparently illegible, and it is now adopted by Wagn. for 'ut.' Lavinia has been mentioned 6. 764.

73.] 'Nefas:' comp. 8. 688, "sequiturque, nefas, Aegyptia coniunx." It seems to express the first feeling of the spectators, who regarded the event with horror and alarm, like Aeneas and his family in the similar case of Ascanius 2. 680 foll. 'Conprendere crinibus ignem:' the more ordinary expression would be "ignis crinem conprendit," as in G. 2. 305. 'Visa,' was seen, not seemed. It was a "visum" or portent.

74.] 'Ornatum' to be taken after 'cremari,' like 'coronam' after 'accensa.' "Flamma crepitante crematur" occurs Lucr. 6. 155.

Regalisque accensa comas, accensa coronam, 75
Insignem gemmis; tum fumida lumine fulvo
Involvi, ac totis Volcanum spargere tectis.
Id vero horrendum ac visu mirabile ferri:
Namque fore inlustrem fama fatisque canebant
Ipsam, sed populo magnum portendere bellum, 80
At rex sollicitus monstris oracula Fauni,
Fatidici genitoris, adit, lucosque sub alta

75.] Wagn. considers the repetition of 'accensa' as equivalent to a second 'que' ("accensa comasque coronamque"), and refers the line to the class of cases noticed on E. 4. 6, where see note: 'accensa' would then be coupled as a participle with 'visa est cremari.' This seems the best way of taking the passage. The common method is to take 'accensa' as "accensa esse visa est," which is rather clumsy, and involves moreover a tautology, inasmuch as 'omnem ornatum' includes 'comas' and 'coronam.' Jahn proposes to strike out the semicolon after 'gemmis' and arrange the words: 'et, accensa comas, accensa coronam, tum (i. e. "postquam accensa est," comp. 5. 719) visa est involvi fumida lumine fulvo.' But it is more after the manner of Virg. to begin a new clause with 'tum,' as the last point in a description: see 11. 724, G. 2. 296. Ribbeck considers v. 74 to have been Virg.'s first draught, which he afterwards amplified, intending to retrench the superfluity. It is singular that in descriptions like these (especially in similes) Virg. is apt to leave the reader in doubt about the exact construction intended. 'Regalis' probably refers to the tiring and general appearance of the hair, which was worthy of a queen. 'Insignem gemmis' proves, as Heyne remarks, that the 'corona' is the royal, not the sacrificial crown.

76.] 'Tum,' &c. till at last she became wrapped in dusky and smoking flame. 'Fumida' belongs in sense to 'lumine,' the words being nearly equivalent to "lumine fulvo et fumoso." 'Fulvus' is twice applied to the colour of the eagle, 11. 751., 12. 247. Serv. explains the smoke grotesquely, as causing and therefore symbolizing tears.

78.] 'Id *vero*' implies that this portent following and surpassing the other brought their fear to its height. Comp. the use of "tum vero" 2. 228., 4. 450., 5. 659, 720. 'Ferri,' was accounted or rumoured. Comp. 2. 229, "scelus expendisse merentem Laocoonta ferunt," Hor. 2 Od. 19. 27.

79.] 'Fama fatisque' seems equivalent to "claris fatis." Comp. 8. 731, "famamque et fata nepotum." The fire round the princess herself portends her own bright fortunes, that which spreads from her over the palace portends the general conflagration of war over the land of which she was to be the cause.

80.] Wagn. Q. V. 13. 2 d. remarks on the metrical effect of the initial spondee, 'ipsam,' followed by a pause. It is difficult to say whether the subject of 'portendere' is 'Lavinia' or some word to be supplied from 'id ferri.'

81.] 'Sollicitus' (originally a participle) has here the force of "sollicitatus." Wakef. read 'monstrorum' from a MS. of Donatus.

82.] 'Lucosque,' &c. The chief thing with a view to explaining this difficult passage is to ascertain what and where Albunea is. Heyne and Forb. take it as a spring, and Heyne's ultimate interpretation, given in a review in the Göttingen Gelehrt. Anzeig. for 1804, p. 1672, was "Albunea aqua, quae sonat fonte sacro, maxuma (aquarum) nemorum, i. e. nemoris." But in the first place it is difficult to understand the meaning of "lucos sub Albunea aqua," and in the second place 'quae maxuma nemorum' for "quae maxuma aquarum nemorum," and that for "aquarum nemoris," seems hardly admissible. G. 2. 15, "nemorumque Jovi quae maxuma frondet Aesculus" is not nearly so strong. Wagn., following Bonstetten's Voyage sur la scène des six derniers livres de l'Enéide (p. 205), takes Albunea as a wood, which removes some difficulties, but leaves 'lucos sub alta Albunea' to be explained. It is however not yet determined where Albunea itself is. Serv. places it "in altis montibus Tiburtinis," and Heyne originally identified it with the fall of the sulphurous waters of the Albula into the Anio at Tibur: but Bonstetten thinks he has discovered it in the sulphurous spring of

Consulit Albunea, nemorum quae maxuma sacro
Fonte sonat, saevamque exhalat opaca mephitim.
Hinc Italae gentes omnisque Oenotria tellus 85
In dubiis responsa petunt; huc dona sacerdos
Cum tulit et caesarum ovium sub nocte silenti
Pellibus incubuit stratis somnosque petivit,
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum 90
Conloquio, atque imis Acheronta adfatur Avernis.
Hic et tum pater ipse petens responsa Latinus
Centum lanigeras mactabat rite bidentis,

Altieri near the fane of Anna Perenna on the road to Ardea, and his opinion was accepted by Heyne, and is adopted by Mr. Bunbury, Dict. G. 'Ardea.' The former view is confirmed by Hor. 1 Od. 7. 12, where "domus Albuneae resonantis" is coupled with "praeceps Anio et Tiburni lucus," and by Lactant. Inst. 1. 6 (quoting Varro) "decimam (Sibyllam) Tiburtem, nomine Albuneam, quae Tiburi colitur ut dea, iuxta ripas amnis Anienis." 'Sonat' here and "resonantis" in Hor. seem to imply a waterfall. Mr. Long has no doubt that the Albunea was the sulphur lake (or nymph of the lake) from which issues the canal of the Albula. Virg., he says, has confused the lake and the woods round the lake. The difficulty (he continues) is that the lake is not at Tibur, but at least two Roman miles below the heights of Tibur, where the cascade is.

83.] "Nemorum quae maxuma" G. 2. 15 note. 'Sacro:' comp. note on G. 4. 319.

84.] 'Mephitin' was the old reading. 'Mephitim' was restored by Heins. from Med. &c. Mephitis was worshipped as a deity in various parts of Italy, as at Amsanctus (see v. 564 below), Pliny 2. 93 (95), at Cremona, Tac. H. 3. 33. It had a temple and grove at Rome on the Esquiline, Varro L. L. 5. 49, Festus s. v. "Septimontis." Serv. says some made it a male power, connected with Leucothea like Virbius with Diana, which may possibly account for 'saevum,' the reading of Med. Comp. generally 6. 240. 'Saevam' like "saevior pestis" 3. 214. Virg. may have thought of Apoll. R. 4. 599, λίμνης εἰς προχοὰς πολυβενθέος· ἡ δ' ἔτι νῦν περ Τραύματος αἰθομένοιο βαρὺν ἀνακηκίει ἀτμόν.

85.] 'Oenotria:' see 1. 532.

86.] There were many oracles of this kind in Greece, generally in caves, as that of Trophonius at Lebadea and that of Amphiaraus at Thebes and Oropus. Virg. seems to have transferred the custom to Italy. Heyne remarks that Tiburtus, the founder of Tibur (mentioned below v. 670), was the son of Amphiaraus. This again tends to prove that the oracle mentioned by Virg. was at or near Tibur. Serv. observes that 'incubare' is the proper term for this mode of consultation, answering to ἐγκοιμᾶσθαι: comp. Plaut. Curc. 2. 2. 16, Cic. Div. 1. 43. Rams were sacrificed, and the worshipper slept in their skins, Pausan. 1. 34 (of Amphiaraus), Strabo 6. p. 284 (of Calchas in Daunia).

89.] Lucr. 4. 127, "Noscas rerum simulacra vagari Multa modis multis," Id. 1. 123, "simulacra modis pallentia miris." Comp. also Id. 6. 789, where, though the verbal similarity is less, the passage may have been in Virg.'s mind, as the context is all about mephitic vapour.

90.] "Sermone fruuntur" 8. 468.

91.] 'Acheronta' for the powers of hell v. 312 below, "Flectere si nequeo Superos, Acheronta movebo." We may either take 'imis Avernis' as "ex imis Avernis" with Heyne (which however would be to press rather far the transferred sense of 'Acheronta'), or we may take it as an abl. of place, connecting it closely with 'Acheronta,' 'the powers of the deepest hell.'

92.] 'Et tum,' then too, as in other emergencies. Wagn. seems right in remarking that Latinus himself is here the priest and takes the oracle *alone*. But the practice seems to have been different in different places: comp. the passages quoted on v. 86 with Hdt. 1. 182, Strabo 14, pp. 649, 650. 'Ipse,' not, as Gossrau thinks, contrasted with messengers, but either in the sense of 'also,' or strengthening 'pater.'

Atque harum effultus tergo stratisque iacebat
Velleribus: subita ex alto vox reddita luco est: 95
Ne pete connubiis natam sociare Latinis,
O mea progenies, thalamis neu crede paratis;
Externi venient generi, qui sanguine nostrum
Nomen in astra ferant, quorumque ab stirpe nepotes
Omnia sub pedibus, qua Sol utrumque recurrens 100
Aspicit Oceanum, vertique regique videbunt.
Haec responsa patris Fauni monitusque silenti
Nocte datos non ipse suo premit ore Latinus,
Sed circum late volitans iam Fama per urbes
Ausonias tulerat, cum Laomedontia pubes 105

94.] 'Effultus' 8. 368.

95.] Med. has 'subito.'

96.] For 'connubiis' as a trisyllable see 1. 73 (which will also illustrate the construction, though 'connubiis' here may = "maritis") and Munro on Lucr. 3. 776, who now decides for scanning "connŭbia" there.

97.] 'Paratis' is opposed to 'venient,' as 'Latinis' is to 'externi:' ready without the trouble of seeking: comp. "urbemque paratam" 4. 75, "frui paratis" Hor. 1 Od. 31. 17. 'Credere' of undertaking a new and untried thing, something like "se credere caelo" 6. 15. But the object of the verb may be 'natam.' Comp. G. 4. 48 note.

98.] 'Venient' is the reading of Med., Pal., Rom., Gud., &c. Others, of less authority, with Serv. and a quotation in Prob. Inst. 1. 6. 3 have 'veniunt,' which would do very well, whether we took it literally, 'are on their way,' or as the prophetic present for 'shall come.' So Heyne and Forb. 'Sanguine,' by allying their blood with ours. For the plur. comp. 8. 503, "Externos optate duces."

99.] 'Qui—ferant,' 'destined to raise.' Comp. 1. 19, "Progeniem sed enim Troiano a sanguine duci Audierat Tyrias olim quae verteret arces;" ib. 286, "Nascetur . . Caesar . . famam qui terminet astris." Heins. read 'ferent' from the Leyden MS., which would be neater: but perhaps we may question whether the subj. in such cases may not originally have been parallel to the future. In Enn. Alex. fr. 11 Vahlen, "Nam maxumo saltu superabit gravidus armatis equus Suo qui partu perdat Pergama ardua," it is difficult to believe that "perdat" is not = "perdet" or "perditurus est." In such cases an early writer will often throw light on a later. 'In astra ferant' probably refers to the superhuman glory of the race, rather than to the deification of Aeneas, in spite of the distinction made by Wagn. between "ferre ad astra" and "ferre in astra." See further on 3. 158. It signifies little whether we read 'a stirpe' with Ribbeck from Rom., or 'ab' with Wagn. from Med. and Pal. The division of the MSS. here and elsewhere (see on 8. 130) shows that there is no means of judging which Virg. is likely to have preferred.

100, 101.] The Caesars ('nepotes') and especially Augustus are here spoken of in terms applicable at once to universal empire and divinity. Comp. E. 5. 56, "Candidus insuetum miratur limen Olympi Sub pedibusque videt nubes et sidera Daphnis," with the common metaphorical expression "sub pedibus" for subjection. 'Verti,' which denotes the natural movement of the universe (though probably with the transferred sense of absolute disposal), is more appropriate to the god; 'regi' recalls the emperor: 'shall see the world move beneath their feet in obedience to their sway.' 'Utrumque Oceanum,' East and West, like "utroque ab littore" G. 3. 33, "uterque Neptunus" Catull. 29 (31). 3. 'Recurrens' in the language of Ps. 19. 6 (Prayer Book version), "running about unto the end of the heaven again."

103.] 'Ipse' is to be taken closely with 'suo' and is pleonastic. For 'premit ore' comp. the opposite expression ἔπος φύγεν ἕρκος ὀδόντων. "Premit mente" ("corde," "pectore") would have been the more usual phrase: but Virg. chose to combine with it the expression "premere os" (6. 155).

104.] "Libyae magnas it Fama per urbes" 4. 173.

105.] 'Laomedontia' simply = "Tro-

Gramineo ripae religavit ab aggere classem.
Aeneas primique duces et pulcher Iulus
Corpora sub ramis deponunt arboris altae,
Instituuntque dapes, et adorea liba per herbam
Subiiciunt epulis,—sic Iuppiter ille monebat— 110
Et Cereale solum pomis agrestibus augent.
Consumptis hic forte aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi
Et violare manu malisque audacibus orbem
Fatalis crusti patulis nec parcere quadris, 115

iana," as in 8. 18, not, as in 3. 248., 4. 542, conveying a reproach.

106.] "Religarat udo Litore navim" Hor. 1 Od. 32. 7. 'Aggere ripae' for "ripa aggesta," like "aggere viae" 5. 273 for "via aggesta," "aggeribus murorum" 10. 24 for "muris aggestis."

107—147.] 'As the Trojans are eating after their landing, they inadvertently fulfil an oracle which said that they should one day eat their tables in the land where they were to settle, and thence conclude that they have come to the end of their wanderings.'

107.] "Ductores primi" 9. 226. "Pulcher Iulus" 5. 570.

108.] Made up of two lines in Lucr., 1. 258., 2. 30.

109.] "Instituere convivia" occurs Suet. Tit. 7. Festus calls "ador" "farris genus, edor quondam appellatum ab edendo, vel quod aduratur, ut fiat tostum, unde in sacrificio mola salsa efficitur," and Pliny 18. 8 says "far, quod adoreum veteres appellavere," so that Virg. doubtless intentionally used an antiquarian and sacrificial word. 'Liba' were properly sacrificial cakes, and 'augent' (below v. 111) was the word for laying gifts on the altar (8. 284., 9. 407., 11. 50, Plaut. Merc. 4. 1. 10). Probably such language is used to lend dignity to a trivial subject.

110.] 'Liba subiiciunt epulis' for "epulas imponunt libis." So "subiiciunt veribus prunas" 5. 103 note. Heins. restored 'Iuppiter ille' from Med. (second reading) and some other MSS., supported by Serv. and Priscian. Pal., Rom., Gud., and the rest of Ribbeck's MSS. with the first reading of Med., have 'ipse.' 'Iuppiter ille' is not to be taken as the Jupiter of 3. 251, as Serv. thinks, but like "pater ille" (v. 556., 2. 779., 10. 875), and Plaut. Mostell. 2. 1. 51, "ita ille faxit Iuppiter," Id. Curc. 1. 1. 27, "nec me ille sirit Iuppiter," 'ille' in this expression originally signifying on high ('that god away from us'), though the phrase probably ceased in time to have a definite meaning. Possibly however it may be urged on the other side that in all these passages some one is speaking, which is not the case here. 'Monebat' is not 'foretold,' for Jupiter did not foretell what is denoted by 'sic' here, but 'inspired.' There is reason to suppose that the custom of using cakes for platters was a religious one, as Serv. on 1. 736 says "tangit ritum Romanorum, qui paniceas sacratasque mensas habebant, in quas libabant:" comp. Id. on 3. 257.

111.] For 'solum' (that on which anything rests) comp. 5. 199, "subtrahiturque solum," where it is the sea on which the ship rests, and the use of the word in Lucr. 1. 927 &c. for the sole of the foot. 'Cereale solum' is a dignified expression for a cake used as a platter.

112.] 'Aliis' in the sense of "ceteris," "reliquis:" see Freund. Some MSS. have 'morsum,' which was perhaps the first reading of Pal.

113.] 'Exiguam' refers to the thinness of the cakes. 'Edendi' is not the pass. part. ("penuria eius quod edendum esset, comedi posset" Heyne), but the gerund, like "amor edendi" 8. 184, where "amor compressus edendi" is a translation of ἐδητύος ἐξ ἔρον ἕντο. 'Penuria edendi' like "penuria cibi" Lucr. 5. 1007.

114.] 'Violare' and 'audacibus' are probably used with reference to 'fatalis;' though there is some confusion in the thought: fate so far as it was embodied in this 'crustum' was fulfilled, not violated. If the platters themselves were sacred, there is a further justification for the expression.

115.] The 'quadrae' were squares marked on the 'orbis crusti.' Moret. 47, "iamque subactum Laevat opus, palmisque suum dilatat in orbem, Et notat, impressis aequo discrimine quadris." 'Pa-

Heus, etiam mensas consumimus! inquit Iulus,
Nec plura, adludens. Ea vox audita laborum
Prima tulit finem, primamque loquentis ab ore
Eripuit pater, ac stupefactus numine pressit.
Continuo, Salve fatis mihi debita Tellus, 120
Vosque, ait, o fidi Troiae salvete Penates:
Hic domus, haec patria est. Genitor mihi talia namque,

tulis,' flat. 'Crustum' is a rarer form of "crusta."

116.] A period or semicolon is commonly placed after 'Iulus,' so as to make 'nec plura (dixit) adludens' an elliptical clause by itself. But the other seems the easier punctuation. The propriety of putting this pleasantry into the mouth of Ascanius has often been remarked on. In Dion. H. 1. 55 it is said by some unknown member of the company.

117.] 'Adludens,' jesting, as in Cic. 1 De Or. 56, "Galba autem, adludens varie et copiose, multas similitudines afferre, multaque pro aequitate contra ius dicere." The pleasantry consists simply in perceiving the resemblance of the platter to a table and the incongruity of the notion of eating the latter. 'Vox' of an utterance 2. 119.

118.] 'Tulit finem' like "finem ferat" 3. 145, where, as here, "ferre" may have the sense of "nuntiare." But it seems better in both passages to make it = "dare:" comp. 1. 241, "quem das finem, rex magne, laborum?" and for "dare" of the announcer of a blessing 3. 85 note. 'Prima' almost = "tandem:" comp. E. 1. 45 note, A. 9. 110. It is not easy to give a definite sense to 'primam:' it may be "ut primum omen" (comp. 3. 547, a sense which perhaps lurks in 'prima' also): it may have the force of 'instantly' (comp. "quam primum"): or it may be a mere repetition of 'prima,' iterating the notion that this was the dawn of hope. Comp. generally 1. 442, 450, which will illustrate these different shades of meaning, and perhaps incline us to believe that Virg. had all of them in his mind. "Narrantis ab ore" 4. 79.

119.] 'Eripuit—ac—pressit,' 'snatched it from his mouth (caught it up) and stopped his utterance,' that he might not mar the omen by saying more, 'vocem' being the object both of 'eripuit' and 'pressit,' though in the sense of speech in one case and of speaking in the other. Comp. 2. 378, "retroque pedem cum voce repressit," 9. 322, "Sic memorat vocemque premit," though the 'vox' there is that of the subject of the verb, there being nothing in the context, as here, to determine it otherwise. The objection made by Wagn. to taking 'pressit' as "vocem Ascanii repressit," that Ascanius had done ('nec plura') and did not require to be stopped, assumes that there was no fear of his beginning again. Besides 'loquentis' implies that Aeneas broke in before he had well got the words out. Nor does 'nec plura' seem to denote a dead stop so much as that it was a careless and passing exclamation. Wagn.'s own interpretation, "animo pressit" (pondered on it), is inconsistent with 'continuo,' and is not supported by such expressions as "dolorem," "curam corde premit," implying deep or suppressed emotion. Jahn apparently takes 'pressit' as 'followed it up,' comparing "argumentum premere:" but this would not agree well with 'stupefactus numine.' Aeneas did follow Ascanius' speech up immediately, but it was while he was recovering his bewilderment. With 'eripuit' Cerda comp. προαρπάζειν ἀλλήλων τὰ λεγόμενα Plato Gorg. p. 454 c, and "arripuit omen Paullus" Val. Max. 1. 5. 3. 'Numine,' the divine power manifested in the words; nearly equivalent to "omine." Comp. 2. 123, "quae sint ea numina divom;" 3. 363, "cuncti suaserunt numine divi Italiam petere," both referring to oracles, and see on 8. 78.

120.] 'Continuo,' v. 68. 'Fatis debita:' see on 6. 67., 3. 184.

121.] 'Fidi' includes fidelity to Aeneas and his race (3. 156) as well as the truth of their prediction that he should find a settlement in Latium (ib. 163). With the latter we may comp. Romeo's "O true apothecary!"

122.] We might have expected "haec domus:" but 'hic' = "in hac tellure quae patria est." Some MSS. read 'hic patria est.' "Hic tibi certa domus, certi, ne absiste, Penates" 8. 39. 'Domus—patria;' both his and the Penates'. 3. 167, "Hae nobis (Penatibus) propriae sedes; hinc Dar-

Nunc repeto, Anchises fatorum arcana reliquit:
Cum te, nate, fames ignota ad litora vectum
Accisis coget dapibus consumere mensas, 125
Tum sperare domos defessus ibique memento
Prima locare manu molirique aggere tecta.
Haec erat illa fames; haec nos suprema manebat,
Exitiis positura modum.
Quare agite et primo laeti cum lumine solis, 130
Quae loca, quive habeant homines, ubi moenia gentis,

danus ortus, Iasiusque pater, genus a quo principe nostrum." With the expression comp. 4. 347, "Hic amor, haec patria est," though 'hic' there is probably the pronoun. Heyne placed a comma after 'talia,' taking 'namque' with 'nunc repeto;' but 'namque,' in this way, has less meaning, and beginning a clause at the end of a line, it is harsh. For the position of this particle as the fourth word in the clause comp. 5. 732., 10. 614, where as here it ends a line. Otherwise 'namque' would come in naturally in a parenthetical clause: comp. Ov. M. 15. 160, "nam memini," &c.

123.] "Nunc repeto" 3. 184. 'Anchises' introduces a difficulty. Celaeno (3. 255) prophesies that they should be driven to eat their tables, and Helenus (ib. 394) confirms it, with an assurance that the fates should find a solution. The words of Celaeno, "ambesas subigat malis absumere mensas," are almost exactly the same as those which are here ascribed to Anchises, and she connects the incident with the foundation of the city, though she does not make it a token that they have found their home. The discrepancy is only one out of several which exist between the Third Book and other parts of the poem. Some have fancied that this was one of the things revealed by Anchises to Aeneas in Elysium (6. 890 foll.), but 'reliquit' points to predictions delivered in life, perhaps altered or bequeathed on the deathbed. 'Ignota ad litora' is again inconsistent with the speech of Celaeno, who expressly mentions Italy. "Fatorum arcana" 1. 262, apparently = "arcana fata."

124.] 'Fames coget' like "fames subigat" 3. 256. So above v. 113, "penuria adegit edendi."

125.] 'Accisis,' running short. Hor. S. 2. 113, "Integris opibus novi non latius usum, Quam nunc accisis." Serv. explains it as if he may have read 'ancisis.'

126.] 'Sperare memento' is rather long-drawn: but we must not therefore suppose that 'sperare' can stand as inf. for imperative. See on 3. 405.

127.] "Moliri aggerem," or "cingere tecta aggere" (below v. 159), would be the natural expression. 'Moliri aggere tecta' combines both. 'To build dwellings and raise a rampart round them.' The expression is appropriate to a settlement which was not to be so much a city as a camp, v. 159. 'Prima' should be taken semi-adverbially, and connected with 'tum' and 'ibi.' 'Manu' half-pleonastically of personal exertion, G. 2. 156.

128.] "Haec illa Charybdis" 3. 558. 'Manebat,' was waiting for us all the time, though we knew it not, like "quanta laborabas Charybdi" Hor. 1 Od. 27. 19. One early edition gives 'monebat' (sc. Anchises), which might be supported from 3. 559. Rom. has 'manebant.' 'Suprema' is explained by the next line.

129.] 'Exitiis;' for the plural, comp. Cic. pro Mil. 2, "quos P. Clodii furor rapinis et incendiis et omnibus exitiis pavit." One MS., in the library at Gotha, gives 'exiliis,' which agrees very well with the sense of v. 126, and the words of 2. 780 (comp. 'positura modum' with "longa"). Burm. approves it, and Wakef. and Ribbeck adopt it. The external authority is probably worthless; but the confusion is natural enough: see on 10. 850. Perhaps we may defend 'exitiis' by supposing the thought to be that unlike ordinary hunger, which is itself 'exitium,' this puts an end to 'exitia.'

130.] "Primi sub lumina solis" 6. 255. 'Cum lumine' like ἅμ' ἠοῖ. With these lines comp. generally 1. 305 foll. 'Laeti:' see on v. 430.

131.] 'Habeant' i. q. "habitent" v. 696 below. "Genti data moenia" 3. 501.

Vestigemus, et a portu diversa petamus.
Nunc pateras libate Iovi, precibusque vocate
Anchisen genitorem, et vina reponite mensis.
Sic deinde effatus frondenti tempora ramo 135
Inplicat, et Geniumque loci primamque deorum
Tellurem Nymphasque et adhuc ignota precatur
Flumina, tum Noctem Noctisque orientia Signa
Idaeumque Iovem Phrygiamque ex ordine Matrem
Invocat, et duplicis caeloque Ereboque parentes. 140
Hic pater omnipotens ter caelo clarus ab alto
Intonuit, radiisque ardentem lucis et auro

132.] 'Et petamus' would be more naturally expressed by a participle—'let us explore, going in different directions.'

133.] 'Pateras libate' like "libabant pocula" 3. 354. "Animamque vocabat Anchisae" 5. 98.

134.] 'Vina reponite mensis:' see on G. 3. 527. The language here and in v. 146 seems to waver between an ordinary second course and a second banquet instituted in honour of the good news. Comp. 8. 283.

135.] The wreath was assumed for a religious act as well as for a religious office (comp. 5. 71), and here for the prayer and libation. So Teucer in Hor. 1 Od. 7. 23 "Tempora populea fertur vinxisse corona," when he said "nunc vino pellite curas," the drinking implying a libation: see further on 8. 274. 'Sic deinde effatus:' see on 5. 14.

136.] "Genium loci" 5. 95. He prays first to the divinities of the place, then to those of the hour ('Noctem Noctisque orientia signa'). Wagn. takes 'primam deorum' to mean, that prayer is made to her first: but it evidently denotes precedence among the Gods, as Serv. takes it. Comp. Aesch. Eum. 8, πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν Τὴν πρωτόμαντιν Γαῖαν, Soph. Ant. 338, θεῶν τὰν ὑπερτάταν Γᾶν. The Earth-goddess seems to be worshipped as represented by the particular land where they were settling.

137.] The nymphs and rivers are closely connected, as in 8. 71 foll., where the language about the Tiber will illustrate 'adhuc ignota flumina.'

138.] For the idea that the stars were animated and divine see on G. 2. 342. 'Orientia' implies that the stars were now coming out. "Nox et noctis signa severa" Lucr. 5. 1190.

139.] 'Iuppiter Idaeus' is probably both the Jupiter of Mt. Ida in Crete (3. 105, "Mons Idaeus ubi, et gentis cunabula nostrae") and of Mt. Ida in the Troad, addressed in Hom. as Ζεῦ πάτερ Ἴδηθεν μεδέων. 'Ex ordine,' ἐφεξῆς, 'next,' implying uninterrupted series or succession: comp. G. 3. 341, "totum ex ordine mensem." But we might take it = "rite," as Serv. suggests, like "ordine" 3. 548., 5. 53.

140.] "Caeloque Ereboque" 6. 247. 'Duplicis' = "duo," as in 1. 93. Venus and Anchises are of course meant. 'Caelo' = 'in caelo,' not unlike "plurima caelo monstra" below v. 269. Comp. with the whole invocation Il. 3. 276 foll.

141.] 'Clarus intonuit caelo' is i. q. "intonuit claro (puro, sereno) caelo;" the epithet of the sky being here as often given to the god who is manifested in it. Thunder in a clear sky, or whatever was taken for it, was a great omen ('omen magnum' v. 146) for good or evil. Comp. 9. 630., 1. 487, Hor. 1 Od. 34. 5, and Macleane's note. Thunder however itself is an omen 2. 692, and 'clarus intonuit' may = "clarum intonuit." The threefold repetition of course makes the preternatural character of the phaenomenon more evident.

142.] 'Radiisque' &c. It is not clear what this prodigy is. A cloud gilded by the sun would be no prodigy at all; nor would this agree well with 'ostendit' and 'quatiens,' which imply sudden appearance and quivering motion. But these words would be quite applicable to summer lightning, the broad flash of which might also agree pretty well with 'nubem.' Comp. 8. 524 foll., where the phaenomenon appears to be exactly parallel, thunder and lightning from a clear sky, and there is a similar mention of "inter nubem." On the other hand in 8. 622 we have "qualis cum caerula nubes Solis inardescit radiis

Ipse manu quatiens ostendit ab aethere nubem.
Diditur hic subito Troiana per agmina rumor,
Advenisse diem, quo debita moenia condant. 145
Certatim instaurant epulas, atque omine magno
Crateras laeti statuunt et vina coronant.
  Postera cum prima lustrabat lampade terras
Orta dies, urbem et finis et litora gentis
Diversi explorant; haec fontis stagna Numici, 150
Hunc Thybrim fluvium, hic fortis habitare Latinos.
Tum satus Anchisa delectos ordine ab omni

longeque refulget," words sufficiently parallel to the present passage, and evidently denoting a sunlit cloud. Mr. Long, remarking that the time intended is evening, says "The phaenomenon is common in southern latitudes, where darkness follows close on sunset, and a black cloud often begins on a sultry evening to discharge electricity." 'Radiis lucis et auro' is i. q. "radiis aureae lucis." Comp. 5. 87, "maculosus et auro Squamam incendebat fulgor."

143.] 'Ostendit' perhaps involves the sense of "ostentum," i. q. "prodigium," but in 5. 443 we have the word simply in the sense of 'holding up' or 'holding out.' 'Ab aethere' may denote a clear sky: but the word can hardly be pressed: comp. 1. 90, "Intonuere poli, et crebris micat ignibus aether." In Soph. O. C. 1456 ἔκτυπεν αἰθήρ seems to refer to a thunderstorm: comp. vv. 1502 foll. 'Ipse manu' G. 4. 329 &c.

144.] The MSS. vary between 'diditur' and 'deditur' as usual: see on G. 2. 8 &c. 'Dicitur,' 'creditur,' and 'editur,' are also found. 'Didere' is a favourite word of Lucr. Gossrau quotes Diod. Sic. 4. 47, διαδοθείσης τῆς φήμης εἰς ἅπαντα τόπον.

145.] 'Debita,' v. 120 above. A few MSS. have 'condent.' See on v. 99.

146.] 'Instaurant epulas' is i. q. "vina reponite mensis" v. 134. 'Omine magno' may be taken separately, as a sort of abl. of circumstance: comp. vv. 249, 284. But it seems better, in spite of the position of the words, to take it with 'laeti:' comp. 10. 250, "animos tamen omine tollit." Probably Virg. did not distinguish the two constructions as sharply as we should do. 'Omine magno' like "magno augurio" 5. 522. Comp. Il. 1. 239, ὁ δέ τοι μέγας ἔσσεται ὅρκος. So "omina tanta" 9. 21. The fulfilment of the prediction, being a supernatural event, is an omen of success.

147.] For 'crateras statuunt' see 1. 724 (nearly identical with the present line), and for 'vina coronant' G. 2. 528.

148—159.] 'The next morning they explore. Aeneas sends an embassy to Latinus, and meantime makes a sort of camp-town.'

148.] 'Cum prima' is to be taken as "cum primum." With the different parts of the line comp. 5. 42., 4. 6.

149.] 'Orta dies,' 12. 114. With 'urbem et finis et litora gentis' comp. "moenia gentis" above v. 131.

150.] 'Diversi' of persons 9. 416. Comp. v. 132 above. Three parties are sent out, as this and the following line show. With 'haec fontis stagna' &c. comp. 2. 29, "Hic Dolopum manus" &c. There seems to be no means of choosing between 'Numicî' and 'Numici,' both the forms 'Numicius' and 'Numicus' (Sil. 8. 179) being found: Sil. however may have altered the form to suit his metre. The position of the Numicius is much disputed (v. Heyne Excurs. 3 on this book, with Wagn.'s additions). Westphal and Bunbury, approved by Mr. Long, identify it with Rio Torto (see Dict. G. 'Numicius'): others apparently make it the Rio di Turno, a smaller stream in the same neighbourhood, near Lavinium. Wagn. believes the 'fontis stagna Numici' to be the Stagno di Levante, not far from the ancient channel of the Tiber, partly on the strength of vv. 241, 747, where the Tiber and Numicius are mentioned together, a conjunction which may be explained by the historical connexion, without supposing immediate local proximity. It was in the Numicius that Aeneas ultimately perished in his war with the Rutuli, and on it was his shrine or tomb (Livy 1. 2); which again is in favour of a stream near Lavinium as against one close to the Tiber.

152.] 'Tum satus Anchisa' 5. 244, 424. "'Ordine ab omni:' ex omni qualitate dignitatum: quod apud Romanos in lega-

Centum oratores augusta ad moenia regis
Ire iubet, ramis velatos Palladis omnis,
Donaque ferre viro, pacemque exposcere Teucris. 155
Haud mora, festinant iussi rapidisque feruntur
Passibus. Ipse humili designat moenia fossa,
Moliturque locum, primasque in litore sedes
Castrorum in morem pinnis atque aggere cingit.
Iamque iter emensi turris ac tecta Latinorum 160

tione mittenda hodieque servatur," Serv. Comp. however 11. 331. Lersch § 53 remarks that the number sent here and 11. 331 is much larger than any known to have been sent by the Romans, who seem from Livy generally to have sent three: he suggests however that the number may have been taken from the hundred senators of Romulus, or may be the number ten (which he argues from Livy 33. 24., 37. 55 to have been the ancient number of an embassy) multiplied into itself, and remarks generally on Virg.'s partiality for the number 100.

153.] 'Oratores,' 8. 505., 11. 100, 331. It was an old Roman word for an ambassador: see Varro L. L. 7. 3, § 41, where Ennius is quoted, Cic. 2 Legg. 9. 'Moenia regis,' Laurentum, v. 63.

154.] "Velati ramis oleae" 11. 101. The expression seems parallel to ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι Soph. O. T. 3, which is now generally understood as = κλάδους ἐξεστεμμένους ἔχοντες. The token of peace was an olive-branch borne in the hand, 8. 116, 128., 11. 333, sometimes wreathed with wool (8. 128). To this wreathing ἐξεστεμμένοι is generally understood to refer: and the same may be the case with 'velatos.' "Velamenta" is the regular term for tokens of supplication, Livy 24. 30., 29. 16., 30. 36., 35. 34, cited by Lersch § 52, and Plaut. Amph. 1. 1. 101 has "velatis manibus orant." But the "velatio" may be merely the covering afforded by the leaves of the boughs: an interpretation which would agree with some words in Livy 30. 36, "velata infulis ramisque oleae Carthaginiensium occurrit navis," and with the use of "velare" in Virg. (note on 2. 249). There is a sort of parallel ambiguity in the Greek use of στέφος &c.: see Conington on Aesch. Cho. 95. 'Rami Palladis,' G. 2. 181.

155.] 'Dona:' comp. 11. 333. 'Viro' seems added to bring out the honour intended to Latinus. 'Pacem exposcere,' 3. 261. 'Pacem' to be taken strictly, not, as Heyne, i. q. "foedus et amicitiam." Landing as strangers on the coast, they were liable, according to the practice of antiquity, to be treated as enemies.

156.] 'Festinant iussi,' they hasten their mission.

157.] For the custom of solemnly tracing out the site of cities comp. 5. 755 note. 'Humili,' shallow. Tac. A. 1. 61 has "humili fossa," and Pliny Ep. 8. 20. 5 "humili radice." Comp. the double sense of "altus." This first settlement, distinct from Lavinium, was part of the common version of the legend: see Lewis p. 332. According to Cato ap. Serv. and Livy 1. 1 it bore the name of Troia.

158.] 'Molitur locum,' breaks ground, by digging entrenchments and foundation. Comp. G. 1. 494, "Agricola incurvo terram molitus aratro." 'Moliri' is used for the same thing above v. 127. 'Primas' of the first settlement, not, as Heyne, i. q. "primo litore," on the edge of the shore. So "prima tecta" v. 127 above.

159.] 'Castrorum in morem,' i. e. like a Roman camp, with its fossa, agger, and vallum, and its internal divisions and arrangements, including the praetorium in the centre, 9. 230. The site chosen also seems to have been one which a Roman strategist would have approved, the camp being defended on one side and at the same time supplied with water by the river. See Lersch § 44. Virg.'s castrimetation, like his discipline and tactics, is that of his own, not of the heroic age. 'Pinnae' are taken by Lersch as i. q. "vallum;" they are distinguished from "vallum" however by Caes. B. G. 7. 72 (comp. ib. 5. 40), and appear from Varro L. L. 5. 142 (Müller) to have been the battlements of a wall or parapet. Mr. Long thinks that as Virg. does not mention the "vallum" he means the 'pinnae' to include all that is placed on the 'agger.'

160—194.] 'The ambassadors arrive, and are admitted to an audience of king Latinus, who is sitting in an ancient temple, adorned with figures of his divine and human ancestors.'

160.] 'Iter emensi,' 11. 244. 'Turris

Ardua cernebant iuvenes, muroque subibant.
Ante urbem pueri et primaevo flore iuventus
Exercentur equis, domitantque in pulvere currus,
Aut acris tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque lacessunt: 165
Cum praevectus equo longaevi regis ad auris
Nuntius ingentis ignota in veste reportat
Advenisse viros. Ille intra tecta vocari
Inperat, et solio medius consedit avito.
Tectum augustum, ingens, centum sublime columnis, 170

ac tecta,' 12. 132. 'Et tecta' is here the first reading of Med. and Gud. For 'Latinorum' Med. from a correction and others have 'Latini,' obviously a change to get rid of the hypermeter: see on v. 237 below, 6. 33. So some give 'Latinum.' 'Latinorum' is supported by Serv., as well as by Med. originally, Pal., Rom. &c.

161.] 'Muroque subibant,' 9. 371, where as here there is a reading 'murosque,' supported here by Rom. Serv. distinctly acknowledges the dative. Comp. 8. 292. Wagn. makes a doubtful distinction between "subire loco," to approach, and "subire locum," to enter a place. Gud. has a variant 'propinquant.'

162.] This picture was probably suggested by the Campus Martius: but there was a similar public ground for exercise (προαστεῖον) before other cities. Heyne comp. Hesiod, Shield 285, τοὶ δ' αὖ προπάροιθε πόληος Νῶθ' ἵππων ἐπιβάντες ἐθύνεον.

163.] "Exercentur agris," G. 4. 159, of the bees. Here 'equis' is abl. instr. Elsewhere (v. 782 below) the man is said to exercise the horses. 'Currus:' the car is said to be broken in, as in G. 1. 514, not to hear the reins. So 12. 287, "Infrenant alii currus."

164, 5.] Virg. first enumerates the several parties, 'aut—aut' (comp. G. 4. 167), then passes into a description of the various occupations of the whole, 'que—que.' "Intendunt acris arcus" 9. 665. The epithet seems nearly = "durus," but with a greater notion of activity, as if the bow had an energy of its own. Perhaps a contrast is intended with 'lenta spicula' ("lenta hastilia" 11. 650., 12. 489), the darts being regarded as passive and owing their force to the arm that bends them. 'Lenta' itself would most naturally mean flexible. 'Contorquent,' 12. 490., 2. 52 note. 'Ictu' is commonly explained = "iaculatione," after Serv., denoting aiming at a mark: but it might equally well stand for boxing, of which "icere" is used (comp. 5. 377, 428, 444, 457, 459), and tautology would thus be avoided. 'Lacessunt (alius alium) cursu' like "provocare beneficio," "bello." So "contendere cursu."

166, 167.] 'Cum' refers to 'iamque' v. 160, the words 'ante—lacessunt' being parenthetical. 'As they approached the city, one of the party of youths whom they found exercising before the walls galloped off to announce their arrival.' Wagn. thinks that 're' in 'reportat' and similar words denotes the representation or repetition by the messenger of what he has seen or heard; but it seems more natural to say that the words were originally applied to one sent to fetch tidings, and thence to all who brought tidings, whether they had been sent to fetch them or not. 'Praevectus' riding in advance of the rest. 'Ad auris' with 'reportat.' "Referatis ad auris" E. 3. 73. On 'ingentis' Serv. remarks, "Ex stupore nuntii laus ostenditur Troianorum: et bene novitatis ostendit opinionem: ingentis enim esse quos primum vidimus opinamur." 'In veste,' 4. 518.

168.] 'Intra tecta vocari Inperat:' comp. 1. 520, "Postquam introgressi et coram data copia fandi." 'Tecta' is explained by v. 170.

169.] 'Solio avito,' as well as 'regia Pici,' seems inconsistent with v. 61 foll., where Latinus himself is made the founder of Laurentum. 'Medius' = "mediis tectis." Comp. 1. 505 note. The description there, where Dido receives the Trojans in the temple, is closely parallel to this.

170.] This edifice combines the temple and the senate-house. Virg. has also employed it as a sort of museum of Roman antiquities. Some have thought that he had in his mind the temple of Apollo built by Augustus close to his own house on the Palatine, where he often convoked the Senate. Embassies in particular were con-

Urbe fuit summa, Laurentis regia Pici,
Horrendum silvis et religione parentum.
Hic sceptra accipere et primos attollere fasces
Regibus omen erat; hoc illis curia templum,
Hae sacris sedes epulis; hic ariete caeso 175
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiqua e cedro, Italusque paterque Sabinus
Vitisator, curvam servans sub imagine falcem,

stantly received in temples, especially in that of Bellona, which was outside the walls, Livy 30. 21, Festus s. v. "Senacula." See Lersch § 15. 'Augustus' (connected with "augurium") is nearly equivalent to "sanctus," Ov. F. 1. 609. "Sublimibus alta columnis" Ov. M. 2. 1.

171.] 'Urbe summa,' ἐν τῇ ἀκροπόλει, for which ἐν πόλει ἀκροτάτῃ occurs Il. 22. 172. Some inferior MSS. and Diomedes p. 498 read 'media,' from 1. 441. 'Regia,' his hall of state, where he sate as king.

172.] 'Silvis,' the sacred grove round the temple. For such groves round temples in cities comp. 1. 441., 9. 86. 'Horrendum silvis et religione parentum' is equivalent to "cinctum silvis horrendis et religiosis," 'religione' probably referring to the awful antiquity of the grove. So on 8. 598, "lucus—religione patrum late sacer." For 'horrendum' comp. Lucan 3. 411, "Arboribus suus horror inest."

173, 174.] 'Primos' is for "primum." 'Attollere fasces,' to have the fasces raised or borne before them. Comp. the opposite phrase "submittere fasces." 'Omen erat,' it was a custom without observing which the reign would not have commenced auspiciously: not merely, it was a lucky thing to do it. 'Here each king, as he would have a happy reign, assumed the sceptre and the fasces.' The assumption of the sceptre and fasces would of course be the coronation of a Roman king. 'Hic' is the emphatic word: the coronation, to be auspicious, was to take place *here*.

175.] For 'hae' Rom. has 'haec,' which may be plural. 'Sacrae epulae,' otherwise "epulum," a banquet given in honour of a god, to attend to which was the business of the "epulones." 'Ariete caeso,' after the sacrifice. 'Perpetuis mensis' is explained by Heyne as long tables, at which they sat in an unbroken row (comp. "perpetui tergo bovis" 8. 183, "perpetuas ollas," a continuous row of "ollae" in a Roman tomb, Fabretti Inscr. p. 11 ed. 1699, a reference suggested by Mr. Long), opposed to the "triclinia." The practice appears to be primitive, as well as 'considere' instead of "accumbere." Ov. F. 6. 305, "Ante focos olim scamnis considere longis Mos erat, et mensae credere adesse deos." There seems no need to suppose an allusion to the daily entertainment of privileged persons as in a Prytaneum: the reference is rather to an occasional sacrificial banquet.

177.] 'Ex ordine,' in a row, between the pillars of the portico. They are not in the order of succession. See vv. 45 foll. Professor Seeley, Introduction to Livy p. 19, notices this passage as a remarkable instance of Euhemerism: the gods of Italy being identified with ancient kings.

178.] The reading before Heins. was 'ex cedro.' Some copies leave out the preposition. Wood was the material of statues before marble, and cedar was chosen as the most durable wood. "Tunc melius tenuere fidem cum paupere cultu Stabat in exigua ligneus aede deus" Tibull. 1. 10. 19. Mr. Long refers to Pausanias 8. 17. 2, τοῖς δὲ ἀνθρώποις τὸ ἀρχαῖον, ὁπόσα καὶ ἡμεῖς καταμαθεῖν ἐδυνήθημεν, τοσάδε ἦν ἀφ' ὧν τὰ ξόανα ἐποιοῦντο, ἔβενος, κυπάρισσος, αἱ κέδροι, τὰ δρύϊνα, ἡ σμίλαξ, ὁ λωτός. This mixture of the eponyms and gods of different races, Italus, Sabinus, Saturnus, Janus, goes to prove that Virg. was rather a lover of antiquity than an accurate antiquarian, as some have considered him. Italus has been referred to 1. 533: see further Lewis vol. 1. pp. 276—279. Sabinus, according to Cato ap. Dionys. H. 2. 49, was the son of Sancus, who is generally identified with the "dius Fidius." The hiatus after 'cedro' is Greek.

179.] 'Vitisator' is applied to Bacchus in a fragment of Attius quoted by Macrob. Sat. 6. 5. "Vitis sator" Lucr. 2. 1168. The pruning-hook is elsewhere the familiar attribute of Saturn, G. 2. 406, and Peerlkamp wishes to re-arrange the passage so

Saturnusque senex Ianique bifrontis imago, 180
Vestibulo adstabant, aliique ab origine reges,
Martiaque ob patriam pugnando volnera passi.
Multaque praeterea sacris in postibus arma,
Captivi pendent currus, curvaeque secures,
Et cristae capitum, et portarum ingentia claustra, 185
Spiculaque clipeique ereptaque rostra carinis.
Ipse Quirinali lituo, parvaque sedebat
Succinctus trabea, laevaque ancile gerebat
Picus, equum domitor; quem capta cupidine coniunx

as to invest him with it here. But the Sabines were wine-growers. 'Curvam servans sub imagine falcem,' holding as a statue ('sub imagine' comp. 6. 293) the pruning-hook which he held in life.

180.] For Saturnus and Janus see Dict. M.

181.] This and what follows open a vista of previous history far more extensive than what is sketched in vv. 45 foll. It is probably not without reference to the feelings of Augustus that Virg. gave this picture of national and patriotic glory and senatorial dignity under a monarchical rule. 'Ab origine,' 1. 642. Comp. the word "Aborigines."

182.] This line is nearly a repetition of 6. 660, "Hic manus ob patriam pugnando volnera passi." 'Martiaque' fragm. Vat. (2nd reading), Pal., Rom., Gud., 'Martia qui' fragm. Vat. (1st reading), Med. Comp. 6. 772. The former reading is more harmonious and better suited to the sense, distinguishing the warriors from the kings, who seem to have been mainly peaceful. With 'Martia volnera' comp. Ἀρηΐφατος.

183.] 'Sacris in postibus arma.' Comp. 3. 287., 5. 360. 'In postibus' = "in foribus."

184.] 'Captivi pendent currus.' The ancient chariots were so light that Diomed (Il. 10. 505) thinks of carrying off that of Rhesus on his shoulder. 'Captivi' of things 2. 765. The 'securis,' battle-axe, was the weapon of Asiatic nations ("Amazonia securis" Hor. 4 Od. 4. 20) and of the primitive nations of Europe, in whose barrows it is often found. It is the weapon of the Italian shepherds, below v. 510., 12. 306, and of Camilla 11. 696. 'Curvae' from the shape of the axe-head.

185.] 'Cristae capitum' like "iubas capitis" 9. 638. 'Portarum,' the gates of captured cities. 'Claustra portarum' = "portae."

186.] 'Ereptaque rostra carinis.' It is remarked that these naval spoils are an anachronism: though Hector (Il. 9. 241) threatens to cut off the ἄκρα κόρυμβα of the Greek ships. Heyne thinks they are taken from pirate ships destroyed on the coast. The house of Pompey was decorated with the beaks of ships captured in his war against the pirates, Cic. Phil. 2. 28. "Tribulaque traheaeque" G. 1. 164, where, as here, the double letter helps the ictus in lengthening the syllable. See Excursus on Book 12.

187, 188.] Heyne is probably right in taking 'succinctus trabea et lituo' as a zeugma, though it is a strong one. Forb. considers 'Quirinali lituo' as an abl. of quality, or an attributive abl. Virg. may have intended the latter construction to help out the former. Romulus was an augur, and founded the city by help of the art. Hence the lituus (augur's staff or crook) is called 'Quirinalis.' Ov. F. 6. 375, "lituo pulcher trabeaque Quirinus." But the epithet comes in rather strangely here. Gossrau wishes to take 'Quirinali' of Mars, comp. Dion. H. 2. 48, supposing Virg. to refer to some unknown story which associated the 'lituus' with Mars. He remarks that the pie into which Picus was turned is known as "picus Martius" (Pliny 10. 18, Ov. F. 3. 37), and that Picus is represented as a Salian priest with the 'ancile.' The 'trabea,' a toga with horizontal stripes of purple, was the garment both of the kings and of augurs, though it seems to have been purple and white for the kings, purple and saffron for augurs. The epithet 'parva' probably refers to the scanty size of the primitive, compared with the more luxurious, toga. For the ancilia, see Dict. A.

189.] 'Equum domitor' is the Homeric ἱππόδαμος. Picus is called "utilium bello studiosus equorum" Ov. M. 14. 321, in the story of Circe's love for him, and ib. 343

Aurea percussum virga versumque venenis 190
Fecit avem Circe, sparsitque coloribus alas.
Tali intus templo divom patriaque Latinus
Sede sedens Teucros ad sese in tecta vocavit;
Atque haec ingressis placido prior edidit ore:
Dicite, Dardanidae, neque enim nescimus et urbem 195
Et genus, auditique advertitis aequore cursum,
Quid petitis? quae caussa rates, aut cuius egentis

he is represented as on horseback. Circe appears from Ov. l. c. to have been only in love with Picus, and to have turned him into a bird because he preferred the nymph Canens. But possibly Virg.'s view of the legend may not have been exactly the same as Ovid's. Otherwise we may take 'capta cupidine coniunx' closely together, i. q. "capta cupidine coniugii" like "coniugis amore" E. 8. 18.

190.] In Od. 10. 234 foll. Circe first gives her victims a magic potion and then strikes them with her wand. They are restored by the external application of another drug, v. 392. With 'versum venenis' comp. Hor. Epod. 5. 87, "Venena magnum fas nefasque non valent convertere humanam vicem." 'Aurea,' dissyllable, 1. 698. Nothing is said in Hom. of the material of Circe's rod. Virg. may have thought of Ἑρμῆς χρυσόῤῥαπις, who tells Odysseus about Circe Od. v. 277, and is mentioned by Circe herself v. 331. Serv. makes 'aurea' nominative.

191.] 'Avem,' the picus Martius (see on vv. 187, 8), an important bird in augury. 'Sparsitque coloribus alas' i. q. "dedit ei alas sparsas coloribus." See Ov. M. 14. 393 foll., and comp. E. 2. 41, "sparsis pellibus albo."

192.] 'Intus' is generally taken as a preposition for "in:" but Hand 3. 447 cites no clear case of such a use of 'intus.' On the other hand 'intus' is frequently used *with* 'in' pleonastically, which rather excludes the idea of its being used *for* it. It seems best therefore to understand 'templo' as "in templo," and to regard 'intus' as pleonastic. Munro on Lucr. 4. 1091 cites the present passage along with several from Lucr. and one from Livy apparently as instances of 'intus' with abl.: but in all of them with the partial exception of the present 'intus' comes after its case, and may very well be understood adverbially. 'Patria sede' = "solio avito" v. 169. It is coupled by 'que' to 'tali templo;' or the whole clause 'patria sedens' is coupled with 'tali templo,' not unlike "extremus galeaque ima subsedit Acestes" 5. 498.

193.] 'Vocavit' by a messenger. "Intra tecta vocari Inperat" v. 168.

194.] "Placido ore" 11. 251, of Diomed.

195—211.] 'Latinus asks the Trojans what they want, offers them hospitality, and remembers that Dardanus, their deified ancestor, originally came from Italy.'

195.] 'Neque' followed by "et" or "que" is not uncommon even in prose; Cic. 2 Cat. 13, "Perficiam ut neque bonus quisquam intereat, paucorumque poena vos omnes iam salvi esse possitis." See Freund, 'neque.' It is not clear whether Latinus means that he had heard of Troy by fame, like Dido, or that he had heard that these strangers were the Trojans. In the latter case we must understand 'advertitis aequore cursum' rather widely, the thing meant being 'ye have landed on our shores:' though it is conceivable that news of their coming may have been received e. g. from Cumae. Comp. however v. 167. 'Urbem et genus:' comp. Dido's words 1. 565, "Quis genus Aeneadum, quis Troiae nesciat urbem?" 'Auditi,' heard of, like "audire magnos iam videor duces" Hor. 2 Od. 1. 21. 'Aequore,' over the sea, 5. 862. 'Cursus,' the reading before Heins., is found in none of Ribbeck's MSS.

197.] Virg. probably had in his eye the queries addressed to strangers on landing in Hom. Od. 3. 71 foll., 9. 257 foll., though he has, for obvious reasons, omitted the mention of piracy. 'Quae caussa rates, aut cuius egentis vexit' is a confused expression made up of "qua de caussa aut cuius egentes rates vectae sunt" and "quae caussa aut cuius egestas vexit." Had critics dealt with the text of Virg. as they have dealt with that of the Greek dramatists, 'egestas' would doubtless have been substituted. 'Cuius egentis' asks more definitely what has been asked more generally by "quae caussa."

Litus ad Ausonium tot per vada caerula vexit?
Sive errore viae, seu tempestatibus acti,
Qualia multa mari nautae patiuntur in alto, 200
Fluminis intrastis ripas portuque sedetis,
Ne fugite hospitium, neve ignorate Latinos
Saturni gentem, haud vinclo nec legibus aequam,
Sponte sua veterisque dei se more tenentem.
Atque equidem memini—fama est obscurior annis— 205
Auruncos ita ferre senes, his ortus ut agris
Dardanus Idaeas Phrygiae penetrarit ad urbes

198.] 'Tot vada,' 5. 615.

199.] "Pelagine venis erroribus actus" 6. 532. 'Errore viae,' mistake of the way, like "errore locorum" 3. 181. Livy 24. 17 has "errore viarum."

200.] 'Qualia multa' is a translation of the Homeric phrase οἷά τε πολλά. Germ. cites Apoll. R. 4. 1556, which Virg. may have imitated, εἰ δέ τι τῆσδε πόρους μαίεσθ' ἁλός, οἷά τε πολλὰ Ἄνθρωποι χατέουσιν ἐπ' ἀλλοδαπῇ περόωντες.

201.] "Si quando Thybrim . . . . . intraro" 3. 501. 'Portus' of a landing-place in the mouth of a river. "Nilus . . . Per septem portus in maris exit aquas," Ov. 2 Am. 13. 10, quoted by Forc.

202.] Comp. 11. 109, "qui nos fugiatis amicos?" ib. 113, "rex nostra reliquit hospitia," said by Aeneas to the Latins. 'Ignorate' might mean 'mistake their character:' but it is better to understand "ne ignorate Latinos Saturni (esse) gentem," like "scio me Danais e classibus unum" 3. 602. Med. has 'nec fugite.'

203.] 'Saturni gentem' seems to mean descendants of Saturn rather than the nation of Saturn. 'Haud vinclo nec legibus' is a hendiadys. The ablatives are instrumental or modal. 'Haud—nec' as in 1. 327., 3. 214, Hor. 1 Ep. 8. 4 foll. The picture is that of the golden or Saturnian age, Ov. M. 1. 89 foll.

204.] Virg. is here perhaps thinking of Hesiod, Ἔργα κ. Ἡ. 188 (of the golden age) οἱ δ' ἐθελημοὶ Ἥσυχοι ἔργ' ἐνέμοντο. 'Se tenentem,' that keeps itself from wrong, i. q. "se continentem." There is perhaps an allusion to the common phrase "lege teneri." 'Veteris dei more,' the rule of the golden age when Saturn reigned. Saturn is called 'veteris' as the god of the olden time. Comp. "Quis neque mos neque cultus erat" 8. 316, of the state of Italy before Saturn. It is not said that the Latins had no laws, which would be inconsistent with 8. 322, but that they were not virtuous for fear of law. But it may be better to acknowledge some inconsistency in the poet. With the whole passage comp. Livy's description of the time of Numa, 1. 21: "ut fides ac ius iurandum proximo (*pro obnoxio* Madv.) legum ac poenarum metu civitatem regerent."

205, 206.] "Atque equidem Teucrum memini Sidona venire" 1. 619, where, as here, 'atque' expresses the appositeness of the remark. 'Annis,' by reason of years. Cerda comp. Ov. F. 6. 103, "obscurior aevo Fama." Scaliger thought the sense was "Haud ita multi sunt anni, sed fama pervagata non est." The dimness of the tradition accounts for the appeal to the Auruncan elders. The 'Aurunci' (or Ausones) were regarded as a primitive people, and identified with the Aborigines. The tradition was preserved only by the oldest men of the oldest race. 'Ut' is epexegetical of 'ita.' Corythus or Cortona being in Etruria, 'his agris' must be taken with some latitude.

207.] 'Penetravit,' the reading before Heins., is restored by Ribbeck from Med., Pal., fragm. Vat. &c. for 'penetrarit' (Rom.). It is difficult to see how the indicative could be constructed, as it clearly does not come under the cases mentioned on E. 4. 52. Heyne, writing before these constructions were understood, thought it savoured of epic gravity. Possibly it might be explained in connexion with 'ita:' 'the old men told the story agreeably with his having made his way' &c.; but this would be harsh enough. The abbreviated form is constantly mistaken by transcribers, as Wagn. remarks. 'Idaeas Phrygiae ad urbes' substantially like "Bebrycia Amyci de gente" 5. 373, "Euboicas Cumarum oras" 6. 2, for "Phrygiae Idae urbes."

Threiciamque Samum, quae nunc Samothracia fertur.
Hinc illum Corythi Tyrrhena ab sede profectum
Aurea nunc solio stellantis regia caeli 210
Accipit et numerum divorum altaribus addit.
  Dixerat; et dicta Ilioneus sic voce secutus:
Rex, genus egregium Fauni, nec fluctibus actos

208.] 'Samum' is the reading of Ribbeck's MSS., except Med., which has 'Samom.' Others have 'Samon,' which Wagn. adopts, remarking (Q. V. 4) that Virg., though not consistent in his usage with respect to Greek names, generally prefers the Greek inflection in the case of islands. The island is called Σάμος Θρηϊκίη in Il. 13. 12. In Hdt. 2. 51 it is Σαμοθρηΐκη. We can hardly suppose Virg. not to have known that the two names were the same, though, if he did know it, the line seems very pointless. The ordinary legend was that Iasius settled in Samothracia (note on 3. 168): but Virg. here may mean to include him.

209.] 'Hinc' is explained by 'Corythi Tyrrhena ab sede;' Latinus means that it was from Italian antecedents that he rose to be a god. 'Hinc' with 'profectum' probably, not with 'accipit.' For 'Corythi' see on 3. 170: for 'Corythi Tyrrhena sede' note on v. 207 just above.

210.] 'Stellantis,' glittering with stars; not full of stars, which would be "stellatus." Lucr. 4. 212, "caelo stellante." 'Regia caeli' G. 1. 503. With 'solio accipit' comp. "toro accipit" 8. 177, probably a local abl., like "gremio accipiet" 1. 685, though it may be modal.

211.] "Accipies caelo" (deification) 1. 290. On the other hand the deified person is said "deum vitam accipere" E. 4. 15. If the present is to be pressed, we may say that it expresses here the perpetuity of the divine life, perhaps also the daily feasting. 'Numerum—addit:' the reading before Heins. was 'numerum—auget.' He introduced 'numero—addit' from Gud. (originally), the object of 'addit' being understood to be 'illum,' Dardanus, who is added to the number of the gods by altars, i.e. by having altars raised to him. The editors since his time have generally preferred 'numerum—addit,' supposing it to be found in Rom., if not in Med., and explaining it 'adds his number to (or, as some appear to have taken it, 'adds number to,' increases the number of) the altars of the gods.' It now appears from Ribbeck that all the uncials (fragm. Vat, Med., Pal., Rom.) read 'auget,' and all 'numerum,' except perhaps Pal., which has 'numerum' altered into 'numero.' 'Numerum—addit' is the corrected reading of Gud., and is found in two other of Ribbeck's cursives. 'Auget' is no doubt the easier reading: yet without saying that it is to be distrusted on that account, we may still urge, what was urged when the MS. testimony for it was unknown, that it looks like a correction by some one who did not see that 'divorum' belonged to 'altaribus,' not to 'numero;' and it may further be questioned whether the addition of 'altaribus,' with altars built to him, when he has not been mentioned in the clause, is in the manner of Virg. 'Novis altaribus,' or any other similar epithet pointing indirectly to the person intended, would have been a different thing. 'Numerum—addit,' on the other hand, in the sense of 'adds his number,' or 'adds him as an item' (in prose "numerat illum inter divos qui altaria habent"), seems sufficiently Virgilian, though no one has supported this use of 'numerus' by anything nearer than "sideris in numerum" G. 4. 227, where see note. 'Numero—addit' would be a possible reading: but it is not easy to estimate its external authority, especially in our ignorance of the relation which Pal. bears to Gud., and 'altaribus' = "altaribus positis" would perhaps be a little harsh. Those who support 'auget' may quote Livy 1. 7, "Te (Herculem) mihi mater . . aucturum caelestium numerum cecinit, tibique aram hic dicatum iri."

212—248.] 'Ilioneus, as spokesman of the embassy, explains that the Trojans were come to ask leave to settle in their ancient country, and presents the gifts which Aeneas had sent.'

212.] Ilioneus ("maxumus Ilioneus") is the chief speaker before Dido 1. 521 foll., and his speech here is in many points an exact counterpart of his speech there. 'Voce secutus' 1. 406. With 'dicta voce secutus' comp. "Teucri clamore sequuntur" 9. 636 note.

213.] "Egregium Veneris genus" below v. 556, where however the words are ironical. 'Fluctibus acti' 1. 333.

Atra subegit hiemps vestris succedere terris,
Nec sidus regione viae litusve fefellit; 215
Consilio hanc omnes animisque volentibus urbem
Adferimur, pulsi regnis, quae maxuma quondam
Extremo veniens Sol aspiciebat Olympo.
Ab Iove principium generis; Iove Dardana pubes
Gaudet avo; rex ipse Iovis de gente suprema, 220
Troius Aeneas, tua nos ad limina misit.
Quanta per Idaeos saevis effusa Mycenis
Tempestas ierit campos, quibus actus uterque
Europae atque Asiae fatis concurrerit orbis,
Audiit, et si quem tellus extrema refuso 225

214.] 'Subegit' with inf. 3. 257, G. 4. 85. 'Vestris' not for "tuis," but referring to the Latin nation. 'Tectis' was read before Heins.: comp. 1. 627.

215.] This is an answer to "errore viae" v. 199, as the line before is to "tempestatibus acti." 'We have not strayed from our course by mistaking the stars or the landmarks'—the two things by which they steered. Comp. 5. 25. 'Sidus' however might conceivably stand for a storm (stormy season): see 11. 259. For 'regione viae' see on 2. 737. 'Fallere regione viae' (to deceive in or in respect of the course) occurs again 9. 385, where see note.

216.] Contrast 1. 377, "Forte sua Libycis tempestas adpulit oris." 'Omnes' expresses the national character of the movement. Comp. 3. 129, &c. 'Urbem adferimur' like "advehitur Teucros" 8. 136.

218.] 'Extremo veniens Olympo' is well explained by Gossrau: "Sol si vel ab extremo caelo veniebat, non videbat maius regnum: itaque maxumum erat in omni terrorum orbe." If there is any special reference in 'extremo,' it must be to the great kingdoms of the East. Comp. generally Hor. Carm. Saec. 9 foll. For the legendary greatness of the Trojan empire comp. 2. 556. Hom. Il. 24. 543 foll. is more moderate.

219.] 'Ab Iove principium' was probably suggested to Virg.'s ear by Aratus's Ἐκ Διὸς ἀρχώμεσθα (Phaen. 1): comp. ib. 5, τοῦ γὰρ καὶ γένος ἔσμεν, and see note on E. 3. 60. Δάρδανον ἂρ πρῶτον τέκετο νεφεληγερέτα Ζεύς, says Aeneas to Achilles, Il. 20. 215.

220.] 'Avo,' generally an ancestor. Our king Aeneas himself, who sent us hither, is descended from Jove, i.e. more immediately through Venus. 'Suprema' is not i.q. "ultimus" v. 49, but means 'most exalted,' as in 10. 350, "Boreae de gente suprema." Comp. Plaut. Most. 5. 2. 20, "quod faciunt summis nati generibus." 'Supremus' is a title of Jove, like ὕψιστος, "summus:" see Forc. s.v. 'Supremus.' So probably Enn. A. 184, "Nomine Burrus, uti memorant, a stirpe supremo," which Virg. perhaps imitated. "Genus ab Iove summo" 6. 123. "De gente" 5. 373.

221.] 'Ad limina' denotes the humility of supplicants. Comp. 6. 113, with many other instances.

222.] For the imagery comp. 5. 693 foll.

223.] 'Quibus fatis,' what were the fortunes (literally the destinies) of the struggle. "Acti fatis" 1. 32.

224.] 'Europae atque Asiae' explains 'uterque orbis,' the two divisions of the world, Europe and Asia. This view of the Trojan war as a struggle between Europe and Asia is quite un-Homeric, and arose in Greece after the Persian war. See Hdt. 1, the earlier chapters. With this image comp. Hor. 1 Ep. 2. 7, "Graecia Barbariae lento collisa duello."

225.] 'Tellus extrema refuso Oceano,' the farthest land against which Ocean beats, or, from which Ocean is beaten back:—'refuso Oceano' being taken as an ablative of quality or attributive ablative with 'tellus.' The Ocean, as in Hom., is supposed to encircle the earth, the extremity of which accordingly repels it. For 'refuso' see note on G. 2. 163, "Iulia qua ponto longe sonat unda refuso." Virg. had in his mind Britain or Thule, though of course he could not put those names into the mouth of Ilioneus. 'Submovet' and 'dirimit,' separate from the rest of the world: comp. with Cerda, "penitus toto divisos orbe Britannos" E.

Submovet Oceano, et si quem extenta plagarum
Quattuor in medio dirimit plaga Solis iniqui.
Diluvio ex illo tot vasta per aequora vecti
Dis sedem exiguam patriis litusque rogamus
Innocuum et cunctis undamque auramque patentem. 230
Non erimus regno indecores, nec vestra feretur
Fama levis, tantique abolescet gratia facti,
Nec Troiam Ausonios gremio excepisse pigebit.
Fata per Aeneae iuro dextramque potentem,

1. 67; Prop. 3. 1. 17, "et si qua extremis tellus se subtrahit oris." Wagn. and Forb. think that the Ocean is said to be 'refusus,' "quatenus ambiens insulam (Britain or Thule) in semet refundi videtur;" and so Heyne, after Turnebus, interprets the expression like ἀψόρροος Ὠκέανος in Hom. (Il. 18. 399 &c.), the only difference being that this last view supposes the Ocean to encircle the earth. But these interpretations will not agree with the clearly parallel passage G. 2. 163.

226.] There is no elision after 'Oceano,' the word being treated as Greek. Comp. 3. 74, G. 1. 437. For the use of the torrid zone as a type of remoteness comp. 6. 796 foll. The sentiment is repeated from 1. 565 foll. For the zones comp. G. 1. 233 foll. 'Plagae' of the zones Ov. M. 1. 48. Virg. may possibly have thought of Lucr. 5. 481, "Maxuma qua nunc se ponti plaga caerula tendit."

228.] 'Diluvio' carries on the metaphor of 'tempestas;' but we must take it of a swollen river or torrent, not of rain, which would be unpoetical. Comp. Hor. 4 Od. 14. 25, "Aufidus—saevit horrendamque cultis Diluviem meditatur agris." 'Campos' renders such a metaphor appropriate. Some in Serv.'s time actually took 'diluvio ex illo' with the preceding sentence, "ex quo mundus est constitutus, hoc est, ex quo Chaos esse desiit." 'Per aequora vecti' 1. 376.

230.] Wagn. comp. the phrase "aqua et igni interdicere." The sense of the passage apparently requires 'innocuum' to be taken actively, 'where we shall hurt no one,' rather than passively, 'where no one will hurt us,' as Serv. and others prefer (as in 10. 302); but Virg. may have intended both senses. Ilioneus speaks of the shore, as he had already complained 1. 540, "hospitio prohibemur arenae," referring here probably to the camp-settlement on the coast, which he may have thought was the destined city. See generally the passage from Cic. quoted on 1. 540. The lines are almost translated in an excellent couplet in Dean Stanley's Oxford Prize Poem, The Gipsies: "They claim no thrones, they only ask to share The common liberty of earth and air."

231.] 'Indecor' or 'indecoris' is a rare word; Virg. however uses it in four other places, 11. 423, 845., 12. 25, 679. 'Regno' is probably dat., on the analogy of the construction of "decorus," which however is once found with an abl., Plaut. Mil. 3. 1. 25. Ilioneus apparently means 'we shall be no disgrace to your kingdom,' not 'we shall not be unworthy of being sovereigns.' Comp. 1. 572, "Voltis et his mecum pariter considere regnis?" where as elsewhere what Dido offers is what Ilioneus now asks. 'Nec vestra feretur Fama levis.' 'Nor light will be the reputation which our praises will gain you among men.' A similar promise is made by Aeneas to their benefactress Dido 1. 607 foll. But the clause, taken in connexion with the preceding one, may refer to the glory accruing to the Latins from their union with the Trojans: in which case we may comp. 4. 47 foll., and read 'tantive' in the next line.

232.] 'Levis:' "neque enim leve nomen Amatae" below v. 581. 'Abolescet,' "apud nos." "Et bene apud memores veteris stat gratia facti?" 4. 539. Rom. and one of Ribbeck's cursives have 'tantive,' which most editors prefer.

233.] Comp. 1. 68, "Ilium in Italiam portans."

234.] 'Fata Aeneae' like "Priami fatorum" 2. 554. Aeneas is of course throughout the Aeneid the special care of destiny. Compare the later Roman practice of swearing by the Fortune of the emperor. "Per fortunas" is an adjuration in Cic.'s letters (Att. 5. 11. 1 &c.). 'Dextram:' Dido adjures Aeneas "per dextram tuam" 4. 314.

Sive fide seu quis bello est expertus et armis : 235
Multi nos populi, multae—ne temne, quod ultro
Praeferimus manibus vittas ac verba precantia—
Et petiere sibi et voluere adiungere gentes ;
Sed nos fata deum vestras exquirere terras
Inperiis egere suis. Hinc Dardanus ortus ; 240
Huc repetit iussisque ingentibus urguet Apollo
Tyrrhenum ad Thybrim et fontis vada sacra Numici.
Dat tibi praeterea Fortunae parva prioris
Munera, reliquias Troia ex ardente receptas.

235.] This line is apparently connected closely with 'potentem,' powerful whether tried in friendship or in war. 'Fide,' probably constructed like 'bello et armis' with 'expertus,' though it might go with 'potentem,' the construction being changed in the next clause. Fabricius thinks Virg. has imitated Cic.'s language to Caesar (ad Fam. 7. 5), "manum tuam istam et victoria et fide praestantem." Comp. Ilioneus on Aeneas 1. 544.

236.] 'Multi :' the only offer of the kind actually mentioned in the Aeneid is that of Dido. 'Populi—gentes' is probably a mere verbal variation. 'Ultro,' that we become petitioners instead of being petitioned.

237.] For 'vittas' see note on v. 154 and comp. Il. 1. 14, Στέμματ' ἔχων ἐν χερσί. "Praeferimus manibus vittas ac verba' is a zeugma: we may comp. however Hosea 14. 2, "Take with you words." Rom. and others have 'et verba.' 'Precantia' was restored by Heins. from Med., fragm. Vat., Pal. &c. The metrical anomaly (for which see on 6. 33) has led here as there to various readings, Rom. and others having 'precantum,' the Codex Bigotianus of the 12th century 'precantis,' while a correction in fragm. Vat. gives "vittasque precantia verba." Stat. Silv. 1. 4. 46 has "Dignarique manus humiles et verba precantum."

238.] 'Petiere' courted our alliance (comp. vv. 54, 55): nearly the same as 'voluere adiungere' (comp. v. 57). "Multasque viro se adiungere gentis" 8. 13.

239.] 'Fata deum' may refer specifically to oracles, not generally to decrees of the gods. The difference between the two senses however would not be great to Virg. "Desertas quaerere terras Auguriis agimur divom" 3. 4.

240.] 'Inperiis egere suis' 6. 463. "Hinc Dardanus ortus" 3. 167.

241.] 'Huc repetit,' 'recalls us hither.' Cic.(?) De Domo 57, "Vos, qui maxume me repetistis atque revocastis :" Cic. Brut. 16. 63, "Lysias est Atticus, quamquam Timaeus eum quasi Licinia et Mucia lege repetit Syracusas." This punctuation was introduced by Wagn. in accordance with the suggestion of Heyne, who however in his text adhered to the old punctuation, placing no stop after 'Dardanus,' and making 'Dardanus' the nom. to 'repetit.' The MS. known as Menagianus primus ("optimae notae" Heyne) reads "Hunc repeti iussis ingentibus urget Apollo," which we might support from 3. 129. With "iussis ingentibus" comp. "praecepta maxuma" 3. 546.

242.] For the Numicius see on v. 150. 'Vada' here answers to 'stagna' there. 'Sacra' need merely be an ordinary epithet of a fountain; see on v. 83 above: Forb. however thinks it may have an anachronistic reference to the sanctity acquired by the river as the place where Aeneas disappeared. Perhaps it is best to make 'ad Thybrim' &c. epexegetical of 'huc,' making 'iussisque ingentibus urguet' a half-parenthetical clause, as if it were "iussis ingentibus urguens." "Tuscum Tiberim" G. 1. 499.

243.] 'Dat.' The sovereign whose ambassadors they are is easily understood, and therefore there is no need actually to go back for a nominative to v. 221 or v. 234. 'Praeterea' however goes back to 'misit' v. 221: comp. 1. 647. Gossrau and Ribbeck think the passage imperfect. 'Fortunae prioris munera' = "munera quae prior Fortuna dedit." Comp. other passages where a thing which had been received as a present from one person is given as a present to another, e. g. 5. 535 foll.

244.] "Munera praeterea Iliacis erepta ruinis" 1. 647, a passage generally parallel. 'Receptas' 5. 80., 6. 111.

Hoc pater Anchises auro libabat ad aras; 245
Hoc Priami gestamen erat, cum iura vocatis
More daret populis, sceptrumque sacerque tiaras
Iliadumque labor vestes.
Talibus Ilionei dictis defixa Latinus
Obtutu tenet ora, soloque inmobilis haeret, 250
Intentos volvens oculos. Nec purpura regem
Picta movet, nec sceptra movent Priameia tantum,
Quantum in connubio natae thalamoque moratur,
Et veteris Fauni volvit sub pectore sortem:

245.] 'Aurum' for a thing made of gold. "Pleno se proluit auro" 1. 739. Comp. also "pateris libamus et auro" G. 2. 192.

246—248.] See on 5. 758, "patribus dat iura vocatis," and on 1. 293. Perhaps we ought not to separate so sharply as is done on the latter passage between giving laws and giving judgment, functions which in the heroic age would run very much into each other. The sceptre is the peculiar symbol of the judge in Hom., Il. 1. 238., 18. 505. 'Populis,' because there were several nations in his empire, 2. 555. 'Gestamen' is most appropriate to a thing held with the hand, as a sceptre or shield (3. 286, "clipeum magni gestamen Abantis"); and so "gerere" 1. 657, "sceptrum Ilione quod gesserat olim:" but we have "gerere" applied to a diadem 12. 289. As Ilioneus says 'sceptrum—tiaras—vestes,' he must be supposed to hand over the gifts; and this may account for the somewhat lax way in which the list of objects is appended. This once was borne by Priam when he judged the people; this sceptre, this diadem, these robes, the work of Trojan women. 'Iliadum labor,' Hom. ἔργα γυναικῶν. The tiara or mitre (4. 216., 9. 616) is the Eastern head-dress, which Virg., in a somewhat intermittent zeal for accuracy of costume, attributes to the Trojans. He is followed by Juv. 10. 267. Heyne rather ingeniously but needlessly conj. "sceptrum Assaracique tiaras."

249—285.] 'Latinus is struck with the thought of the approaching fulfilment of the prediction. He welcomes the Trojans, begs that Aeneas will come, and hopes he will prove the destined son-in-law; and dismisses them with a present of horses for themselves and Aeneas.'

249.] 'Talibus Ilionei dictis,' abl. of circumstance. Comp. v. 284, "Talibus donis—dictisque Latini," and see 2. 336. 'Defixa,' κατὰ χθονὸς ὄμματα πήξας, Il. 3. 217. "Defixi ora tenebant" 8. 520. See on 2. 1. It seems best to take 'obtutu' adverbially, as equivalent to "obtutu in uno" 1. 499.

250.] 'Haeret:' Latinus remained seated (vv. 169, 193), as Gossrau remarks; but Cerda may be right in supposing the picture to be taken from Ulysses in Il. 3. l. c. In that case 'nec sceptra movent' is an odd verbal coincidence with σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα. Enn. A. 1. fr. 57., 3. fr. 4 seems to use "solum" in the sense of "solium:" but such a thing is not likely in Virg.

251.] "Volvens oculos" 12. 938, of Aeneas gazing on the fallen Turnus. Donatus notices the inconsistency between 'intentos' and 'volvens,' but does not solve it, merely observing that those who are in thought roll their eyes. Virg.'s meaning seems to be that the face is fixed on the ground, but the eyes move. 'Regem' significant after 'purpura' ("purpura regum" G. 2. 495, which, from the context, may have been in the poet's mind here): he is not moved by what would otherwise move a king.

252.] 'Picta,' embroidered. 'Sceptra Priameia:' see on v. 1 above.

253, 254.] 'Moratur,' is absorbed. "In solo Volscente moratur" 9. 439. 'Non tantum movent—quantum moratur' expresses that he is too much absorbed in the thoughts suggested by the speech of Ilioneus to look up at his gifts. The words 'et—sortem' are a part of the same thoughts, in which Latinus is buried and which prevent him from attending to the gifts: the editors are therefore wrong in placing a semicolon after 'moratur.' 'Connubio:' see on 1. 73. 'Sortem,' oracle, 4. 346. 'Veteris:' perhaps Virg. uses the epithet rather in relation to himself and to his readers than to Latinus. See also on v. 47 above.

Hunc illum fatis externa ab sede profectum 255
Portendi generum, paribusque in regna vocari
Auspiciis; huic progeniem virtute futuram
Egregiam, et totum quae viribus occupet orbem.
Tandem laetus ait: Di nostra incepta secundent
Auguriumque suum! Dabitur, Troiane, quod optas. 260
Munera nec sperno. Non vobis, rege Latino,
Divitis uber agri Troiaeve opulentia deerit.
Ipse modo Aeneas, nostri si tanta cupido est,
Si iungi hospitio properat sociusque vocari,
Adveniat, voltus neve exhorrescat amicos. 265
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contra regi mea nunc mandata referte.
Est mihi nata, viro gentis quam iungere nostrae

255.] 'Hunc illum,' "hunc esse illum quem fata portendant." See note on v. 128. 'Fatis' with 'portendi.' 'Ab sede profectum,' above v. 209.

256.] 'Paribus auspiciis:' to be his colleague in the kingdom: see on 4. 102. It may be observed that the idea of two kings would be represented to a Roman mind both by the joint reign of Romulus and Tatius, and by the image of a divided monarchy in the two consuls. Possibly here, though not in 4. 102, the reference may be to magistrates created by equal auspices, so that 'auspiciis' may go with 'vocari.' But to connect it with 'regna' seems better. 'Vocari,' by fate: see on 3. 185, where it is joined with "portendere," and comp. 5. 656, "fatisque vocantia regna."

257.] The Codex Oblongus and the Medicean of Pierius have 'hinc,' the reading before Heins., which is very plausible: comp. 1. 21. But all Ribbeck's MSS. give 'huic.'

258.] Many MSS. (including one of Ribbeck's cursives) omit 'et,' and Heyne would have preferred to do so. Wagn. thinks that it gives the clause an adjectival force; but this would be given in either case by the subjunctive. "Totum sub leges mitteret orbem" 4. 231, of Aeneas and his descendants. 'Occupet orbem viribus' like "occupat os saxo" 10. 699, "flammis" 12. 300, "manicis iacentem occupat" G. 4. 440.

259.] 'Incepta,' because he now makes the first step towards his great object. 'Secundent,' 3. 36.

260.] 'Augurium,' the oracle of Faunus, perhaps also the omen of the appearance of the Trojans.

261.] Peerlkamp may be right in thinking that Latinus says 'nec sperno' apologetically, as he had not heeded the gifts. 'Rege Latino' like "te consule" E. 4. 11. Comp. "regem optatis Acesten" 1. 570.

262.] Instead of a pittance of ground on the seashore (vv. 229, 230) he will give them a rich domain. "Ubere glaebae" 1. 531. 'Troiae opulentia' refers to v. 217. Pal. corrected and Gud. have 'Troiaeque.'

263.] 'Si tanta cupido est,' 6. 133. 'Tanta,' as great as the words of Ilioneus and the presents sent imply.

264.] "Hospitio cum iungeret absens" 9. 361. 'Sociusque vocari:' comp. 11. 105. Fragmm. Vat. and Verona, Rom. &c. have 'sociusve.'

265.] 'Voltus amicos:' comp. Ov. M. 8. 677, "super omnia voltus Accessere boni nec iners pauperque voluntas," Aesch. Cho. 671, δικαίων τ' ὀμμάτων παρουσία. There is apparently some playfulness in 'exhorrescat' and in the next line.

266.] 'Pars pacis,' a condition of, or essential to, our league. In Ov. M. 9. 291, "pars est meminisse doloris," which Thiel. comp., 'pars' is not = "magna pars," but means 'some of the pain I felt then comes back as I recall the past.' 'Tyranni' is of course a term of the republican and dramatic, not of the heroic and epic age. Aeneas cites his having come in person, instead of sending ambassadors, to Evander as a special mark of confidence 8. 143. 'Dextram tetigisse,' δεξιᾶς θιγεῖν.

267.] 'Contra,' in reply, 1. 76.

268.] Serv. defends Latinus against objectors who thought it indelicate in the king to offer his daughter, alleging both the oracle and the manners of the heroic

Non patrio ex adyto sortes, non plurima caelo
Monstra sinunt; generos externis adfore ab oris, 270
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscere fata
Et reor, et, si quid veri mens augurat, opto.
Haec effatus equos numero pater eligit omni.
Stabant ter centum nitidi in praesepibus altis. 275
Omnibus extemplo Teucris iubet ordine duci
Instratos ostro alipedes pictisque tapetis;
Aurea pectoribus demissa monilia pendent;
Tecti auro, fulvum mandunt sub dentibus aurum;
Absenti Aeneae currum geminosque iugalis 280

age (comp. with Heyne Alcinous Od. 6. 311 foll.); and Donatus has an amusing note: "Verecunda oblatio et adversus omnem exprobrationem munita: ne forte illud dici posset Terentianum (Andr. 1. 5. 15), 'Aliquid monstri alunt, et quoniam nemini obtrudi potest, itur ad me.'"

269.] 'Non sinunt' = "vetant." Comp. οὐκ ἐᾶν. Three of Burm.'s MSS. have 'patriae,' which might be worth adopting, if the authority were better. 'Caelo,' in or from the sky.

270.] 'Generos' plur. as in v. 98 above; comp. 8. 503.

271.] 'Hoc Latio restare' = "hoc Latium manere." 'Such is the destiny of Latium.' See 10. 29. Latinus partially repeats the words of the oracle, vv. 97–99. 'Canunt,' "sortes et monstra." 'Canunt' is strictly applicable only to the former, but it is used in the general sense of predicting. The coming of Aeneas had been predicted by portents as well as by the oracle, v. 68.

272.] 'Hunc illum esse quem fata poscunt.' See above v. 255.

273.] Comp. Soph. O. T. 1086, εἴπερ ἐγὼ μάντις εἰμὶ καὶ κατὰ γνώμαν ἴδρις. 'Opto,' I embrace its (fate's) award. Comp. "optavit locum regno" (3. 109), "externos optate duces" (8. 503), "non ego cuncta meis amplecti versibus opto" G. 2. 42, and Aesch. Ag. 1650 (according to the best reading), δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἱρούμεθα, in which δεχομένοις is the ordinary word for accepting an oracle or omen, and αἱρούμεθα involves a use of αἱρεῖσθαι very like this of 'opto.'

274.] 'Numero,' abl. with 'eligit,' from the whole number of horses, not, as Serv. suggests as an alternative, for the whole number of Trojans (v. 273). Thus it is explained by 'tercentum.' "Omni ex numero" 1. 170.

275.] 'Nitidi' is perhaps to be explained in connexion with 'praesepibus.' Comp. G. 3. 214, "satura ad praesepia," and Il. 6. 506, ὡς δ' ὅτε τις στατὸς ἵππος ἀκοστήσας ἐπὶ φάτνῃ. 'Praesepibus altis' like "stabula alta" 9. 388. Latium has been indicated as a horse-breeding country v. 189. Comp. G. 2. 145.

276.] 'Omnibus,' the hundred ambassadors, v. 154. 'Ordine,' successively, G. 4. 4. 'Duci' as in 8. 552, "ducunt exsortem (equum) Aeneae," perhaps a mixture of leading the horses and taking the gifts (5. 385: see on 5. 534).

277.] Lucr. 6. 765 has "alipedes cervi." For this use of 'alipes' absolutely comp. "sonipes." In 12. 484 'equi' is expressed. 'Ostro pictisque tapetis,' embroidered purple housings. "Equus tuus speciosius instratus erit quam uxor vestita?" Livy 34. 7. From this line to v. 645 there is a gap in Pal.

278.] The 'monile' is not the same as "torquis," but a necklace, that is, either a string of beads, circles, &c., or a band with drops. It is mentioned elsewhere as an ornament of horses. Dict. A. 'Monile.'

279.] 'Auro,' "tapetis auro pictis." We have often purple ('ostro') embroidered with gold. 'Fulvum,' red, the epithet perhaps denoting the genuineness and richness of the metal (see on 2. 173), though it may be merely an imitation of antique simplicity. Comp. generally 4. 134, 135. Golden bits were perhaps not unusual among the Romans as ornaments of horses for purposes of luxury or state: Sen. Ep. 41. 6, "non faciunt meliorem equum aurei freni."

280.] 'Iubet duci' is repeated from v. 276. Vv. 278, 279, like v. 275, are paren-

Semine ab aetherio, spirantis naribus ignem,
Illorum de gente, patri quos daedala Circe
Supposita de matre nothos furata creavit.
Talibus Aeneadae donis dictisque Latini
Sublimes in equis redeunt, pacemque reportant. 285
Ecce autem Inachiis sese referebat ab Argis
Saeva Iovis coniunx, aurasque invecta tenebat,
Et laetum Aenean classemque ex aethere longe
Dardaniam Siculo prospexit ab usque Pachyno.
Moliri iam tecta videt, iam fidere terrae, 290
Deseruisse rates. Stetit acri fixa dolore.
Tum quassans caput haec effundit pectore dicta:

thetical, like "Tyrii tenuere coloni" 1. 12. 'Iugalis' subst. Sil. 16. 400.

281.] Comp. the description (Il. 5. 265 foll.) of the horses of Aeneas, which Anchises had bred by stealth from descendants of those given to Tros by Zeus, Τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης Λάθρῃ Λαομέδοντος ὑποσχὼν θήλεας ἵππους.

282.] 'Patri' the Sun. Hence the horses are 'spirantes naribus ignem', like the horses of Diomedes, Lucr. 5. 29, from which the words are taken. Fragm. Vat. has 'flagrantis.' 'Patri creavit,' raised up to her father, as the owner of the horses. "Creare prolem alicui" is said of a woman bearing children to her husband (12, 271 &c.): here it is applied to Circe, as the real agent. 'Daedalus,' a favourite word with Lucr., applied by Ennius (inc. lib. 21) to Minerva.

283.] 'Furata' is ἔκλεψεν, Il. l. c. In construction it is taken closely with 'creavit' i.q. "furtim creavit." 'Supposita de matre' is a translation of ὑποσχὼν θήλεας ἵππους, 'supposita' being further intended to give, like 'nothos,' a notion of spuriousness, being the word applied to illegitimate children introduced into a family. Varro R. R. 2. 8 has "suppositicia," apparently of a mare suckling an ass's foal. Observe the use of 'pater' and 'mater' here, not as correlatives, and comp. E. 8. 49.

284.] Comp. v. 249, though here 'sublimes' may have a notion of "superbi."

285.] 'In equis,' 5. 554. "Arduus altis equis" v. 624 below. "Fidem reportant" 11. 211.

286—322.] 'Juno observes the landing of the Trojans, compares her baffled efforts with the successes of other gods, and resolves to retard what she cannot wholly prevent, by stirring up war.'

286.] Juno passes over Pachynus on her return from Argos to Carthage, as the gods were supposed to visit each of their favourite seats in the course of the year. See, among many other instances, 4. 143. Here Virg. was thinking of the return of Poseidon from the Ethiopians, when he sees Odysseus on the sea, Od. 5. 282 foll. 'Inachius' of Argos 11. 286. 'Referre se,' 2. 657: comp. v. 700 below. With the following speech comp. Juno's speech 1. 34 foll.

287.] "Cara Iovis coniunx," 4. 91. 'Tenebat,' she had left the land and was well embarked (so to say) on the air. "Pelagus tenuere rates" 5. 8. "Caelo invectus" 1. 155.

288.] Heins. read 'longo' from Med. and apparently one other MS. The corruption probably arose from 'aethere.' 'Longo' might stand, not as = "longinquus," which seems never to be the case, but as indicating the length of the prospect, and it is confirmed by Val. F. 3. 43, Stat. Theb. 12. 659, quoted by Heins. (comp. G. 3. 223): but 'longe' is simpler, has much greater authority, and is supported by Od. 5. 283, τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν. "Longe prospexit" occurs again 11. 909.

289.] 'Prospexit,' from the air above Pachynus: see v. 323. 'Ab usque' is found in no prose writer but Tacitus, who imitates the Augustan poets. Comp. "ad usque" 11. 262. "Trinacrii Pachyni" 3. 429.

290.] 'Moliri tecta' v. 127: comp. 1. 424., 3. 132. 'Fidere terrae,' settle on it, as safe and assured: comp. 3. 387, "Quam tuta possis urbem conponere terrae," and the use of "credere" v. 97 above. Some inferior MSS. have 'sidere.'

291.] 'Fixa dolore,' ὀδύνῃσι πεπαρμένος Il. 5. 399.

292.] κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν Od. 5. 285. "Caput quassans" Lucr. 2. 1164.

Heu stirpem invisam, et fatis contraria nostris
Fata Phrygum! num Sigeis occumbere campis,
Num capti potuere capi? num incensa cremavit 295
Troia viros? medias acies mediosque per ignis
Invenere viam. At, credo, mea numina tandem
Fessa iacent, odiis aut exsaturata quievi—
Quin etiam patria excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto. 300
Absumptae in Teucros vires caelique marisque.
Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
Profuit? optato conduntur Thybridis alveo,
Securi pelagi atque mei. Mars perdere gentem

293.] 'Fatis contraria nostris fata Phrygum,' because the destinies of the Trojans and of Rome were contrary to, and conflicted with, those of Argos and Carthage, which were the favourites of Juno. This is the chief cause of her hostility in the Aeneid. Comp. 1. 12—24. 'Fata contraria fatis' of course implies the idea of a number of particular destinies acting like separate forces in the world, as opposed to that of one universal law. Comp. 9. 133 foll., and Venus' words 1. 239, "fatis contraria fata rependens," where, though the fates spoken of are the prosperous and adverse fates of Troy, the contrast is really the same, as the adverse fates of Troy would be the prosperous fates of its enemies.

294.] This oxymoron is borrowed from Enn. A. 11. fr. 3 (preserved by Macrob. Sat. 6. 1), "Quae neque Dardaniis campis potuere perire, Nec, cum capta, capi, nec, cum combusta, cremari." Heyne remarks that Virg. has here imitated the rhetorical point and spirit of the tragedians, especially of Euripides. See Introduction to Aeneid. "Iliacis occumbere campis" 1. 97. The whole Troad is supposed to take its name from the Sigean promontory (2. 312), as in 3. 108 from the Rhoetean. The object of 'potuere occumbere' is 'Phryges,' not 'capti,' which is confined to the next clause. For the general sentiment of the indestructibility of the Trojan race comp. the well-known lines Hor. 4 Od. 4. 49 foll.

296.] Comp. 2. 632 foll., 664, Hor. Carm. Sec. 41 foll., and for the preposition with the second of two substantives 5. 512., 6. 692.

297.] 'Numina' plural of a single god, 3. 543, G. 1. 30. With the case ironically put here comp. the more serious language of Hera Il. 4. 26 foll.

298.] "Iaceant perculsa" 11. 310. 'Odiis exsaturata quievi:' comp. 5. 781, 784, 786.

299.] 'Ausa' is constructed with 'quievi.' She negatives the ironical supposition that the escape of the Trojans was owing to her inactivity by pointing to what she had done. Peerlkamp ingeniously conjectures 'quaene,' which Ribbeck supposes to be really identical with 'quin.' "Ausus quin etiam" 2. 768. 'Excussos,' forced out of, 9. 68.

300.] 'Ausa,' 'τλᾶσα, 'I who brought myself to follow them.' Comp. 8. 364, "Aude, hospes, contemnere opes," Hor. 1 Ep. 2. 40, "sapere aude." 'Toto ponto:' Juno means that she had proved their enemy in *every part* of the deep: but the contest is represented as extending over the whole deep, to give an increased notion of grandeur.

301.] Comp. G. 3. 178 note. Cerda quotes Catull. 62 (64). 242, "Anxia in adsiduos absumens lumina fletus." "Caelique marisque" 5. 802.

302.] The form of the line is from Catull. 62 (64). 156, "Quae Syrtis, quae Scylla rapax, quae vasta Charybdis," as Pierius remarks.

303.] "Portu se condidit alto" 5. 243. 'Alveo' dissyll. 6. 412.

304.] 'Securus' with gen. 1. 350. 'Mars' &c. So in 1. 37 foll. Juno compares her case with that of Minerva, who had been permitted to destroy the Greek fleet for the sin of Ajax, son of Oileus. Serv. well remarks that she here chooses instances of destruction by war as there by shipwreck. The quarrel between the Centaurs and Lapithae at the marriage of Peirithous (in which the Lapithae were victorious) is generally, and by Virg. himself (G. 2. 456), ascribed to the influence

Inmanem Lapithum valuit; concessit in iras 305
Ipse deum antiquam genitor Calydona Dianae;
Quod scelus aut Lapithas tantum, aut Calydona merentem?
Ast ego, magna Iovis coniunx, nil linquere inausum
Quae potui infelix, quae memet in omnia verti,
Vincor ab Aenea. Quod si mea numina non sunt 310
Magna satis, dubitem haud equidem inplorare quod usquam est.

of Bacchus. The only light on this passage seems to be derived from Serv., who has a story that Peirithous invited all the gods but Mars to the marriage feast, and that Mars in revenge for the slight brought about the quarrel: but this looks suspiciously like an adaptation of the very similar story of Diana's vengeance on Oeneus of Calydon, who had omitted to sacrifice to her when he sacrificed to all the other gods, Il. 9. 533 foll. The ascription of a bloody quarrel to Mars is natural enough, as the Greeks made him the author of violent deaths of all sorts (Aesch. Eum. 355), and even of pestilence (Soph. O. T. 191).

305.] 'Inmanem' (gigantic) and 'antiquam' seem used to magnify the greatness of the enemies whom Mars and Diana had been permitted to destroy, compared with Aeneas—'Vincor ab Aenea.' 'Dianae' seems to be dat. after 'concessit,' "in iras" meaning 'for purposes of vengeance.'

306.] 'Ipse deum genitor,' as Minerva is said to have wielded the thunderbolt of Jove, 1. 42.

307.] The reading of this line is not certain. In Priscian's time, as appears from his words p. 1081, there were three readings, 'Lapithas—Calydona merentem,' 'Lapithis—Calydone merente,' and 'Lapithis—Calydona merentem.' Priscian thinks that the third can be explained as a double construction, but prefers the first or second. Serv. is for the second, as the only one which will make sense, but as he does not expressly mention the two others, merely objecting to reading 'Calydona,' it is not clear whether he is arguing against one or both. Of the MSS. Rom. is for the second, unequivocally; fragm. Vat. is for the third, though its original reading was 'Calydo;' Med. was originally for the second, except that it read 'merentes,' but its second reading is for the first; Gud. was originally for the third, but 'merentem' has been altered into 'merente.' Heins. restored the first, and subsequent editors have followed him: Ribbeck however recalls the second. The first is decidedly to be preferred to the second, as at once neater and more difficult, while in external authority they appear to be equal. If the third could be explained, it might easily be defended on external grounds, as the original reading which was altered in two ways for the sake of symmetry: but there is nothing in the context to supply any construction for 'Lapithis,' and to understand it as an abl. abs., borrowing 'merentibus' from 'merentem,' would be quite impossible. The most probable view then seems to be that the first was the original reading, that the second was introduced by some one who did not understand the construction (Pomponius Sabinus, retaining the accusatives, attempts to supply "vidisti"), and that the third is simply a mixture of the two. Ribbeck imagines that Virg. himself left a choice of readings, the first and second. The inferior MSS. multiply the variations almost indefinitely. 'Quod scelus merentem,' a variety for "cuius sceleris poenas merentem:" see on 2. 229, and for a further variety comp. 2. 585. Comp. "commeruisse culpam" Plaut. Capt. 2. 3. 42.

308.] Comp. 1. 46, "Ast ego quae divom incedo regina Jovisque Et soror et coniunx." 'Inausum' reminds us of 'ausa' v. 300. The word occurs 8. 205.

309.] 'Potui,' 'stooped to,' which harmonizes with 'infelix.' So perhaps 'potui' 4. 600, 'had the heart to,' "non potui" being there explained like "non licuit" 4. 550. 'Quae memet in omnia verti,' who have taken every shape, i. e. tried every mode of opposition. Comp. Hdt. 3. 124, *παντοίη ἐγίνετο μὴ ἀποδημῆσαι τὸν Πολυκράτεα.* Cerda comp. "Verte omnis tete in facies" 12. 891, where Aeneas defies Turnus to escape him.

310.] 'I am defeated by one man,' as in 1. 47 she complains that she cannot prevail over a single *nation* ("una cum gente tot annos bella gero"), while Minerva could destroy the whole confederate fleet of Greece.

311.] "Namque aliud quid sit, quod

Flectere si nequeo Superos, Acheronta movebo.
Non dabitur regnis, esto, prohibere Latinis,
Atque inmota manet fatis Lavinia coniunx:
At trahere, atque moras tantis licet addere rebus; 315
At licet amborum populos exscindere regum.
Hac gener atque socer coeant mercede suorum.
Sanguine Troiano et Rutulo dotabere, virgo,
Et Bellona manet te pronuba. Nec face tantum
Cisseis praegnans ignis enixa iugalis; 320
Quin idem Veneri partus suus et Paris alter,
Funestaeque iterum recidiva in Pergama taedae.

iam inplorare queamus?" 10. 19. Juno here expresses euphemistically what she says plainly in the next line. This use of 'usquam' in an affirmative sentence for "uspiam" is rare and perhaps poetical. Freund cites Ov. M. 12. 41, "Unde quod est usquam, quamvis regionibus absit, Inspicitur."

312.] Heyne quotes Aesch. Suppl. 160—168, as containing a parallel sentiment. There is almost a play on the sense of 'movebo,' which = 'flectere' ("Quo fletu Manis, qua numina voce moveret?" G. 4. 505), and at the same time has the notion of stirring up or setting in action. Virg. may have thought of the phrase *πάντα κινεῖν πέτρον*, which Cerda comp., and of the language of Zeus to Hera Il. 8. 478 foll.

313.] 'Regnis Latinis,' from becoming king of Latium: he had already found entrance into the *territory*. 'Esto' 4. 35.

314.] 'Lavinia coniunx,' his marriage with Lavinia. "Manent inmota tuorum Fata tibi" 1. 257. 'Fatis' is here abl. of instr. or circumstance with 'manet.'

315.] For the notion that fate cannot be averted, but can be delayed, comp. 1. 299, Hdt. 1. 91. 'Tantis' seems meant to give a natural reason why they might be delayed. 'Trahere' seems better taken with "res" than 'moras,' though "trahere moram" is found. With 'moras addere' Gossrau comp. Ov. Her. 19. 8, "parvi temporis adde moram."

316.] She includes Latinus in her enmity, and threatens in fact that he and Aeneas should be kings without nations.

317.] 'Mercede suorum' may either be the price paid by their subjects, or their subjects paid as a price by themselves. The latter is perhaps better. For instances of this sense of 'merces' as the cost of an advantage see Forc.

318.] Comp. for 'sanguine dotabere' Aesch. Ag. 406, *ἄγουσά τ' ('Ελένη) ἀντίφερνον 'Ιλίῳ φθοράν*. For 'Rutulo' we should have expected 'Latino:' but Juno has passed from the thought that the people of the two kings shall be destroyed to the more general thought that the bridal shall take place after bloodshed.

319.] 'Tantum:' nor is Hecuba the only one that gives birth to a firebrand. "Face praegnans Cisseis" 10. 704.

320.] Virg., like Euripides, and (according to Serv.) Ennius and Pacuvius, makes Hecuba the daughter of Cisseus. Hom. Il. 16. 718 makes her the daughter of Dymas, in which he is followed by Ov. M. 11. 762. This legend of Hecuba's having dreamed that she was pregnant with a burning torch before she brought forth Paris is alluded to by Enn. Alex. fr. 8, and by Cic. de Div. 1. 21. 'Ignis iugalis,' the conflagration caused by the union of Paris and Helen, which Hecuba is said to have brought forth in bringing forth Paris. The torch seems to have portended marriage, which was the source of the conflagration, as well as the conflagration itself. And this will give a double sense to 'taedae' below.

321, 322.] Venus shall have (or, has) such another offspring of her own. What follows is an explanation of 'idem partus,' 'et' being epexegetic, and 'taedae' answering to 'face.' 'Quin' confirms and adds to what has gone before. The parallel is of course between Paris and Helen on one side and Aeneas and Lavinia on the other. Aeneas is called a second Paris in a different connexion by Iarbas 4. 215. 'Funestae' seems to be an epithet, not a predicate, and 'in Pergama' is constructed with 'taedae,' or with the verbal notion which has to be supplied to the sentence. 'Recidiva:' note on 4. 344.

Haec ubi dicta dedit, terras horrenda petivit:
Luctificam Allecto dirarum ab sede dearum
Infernisque ciet tenebris, cui tristia bella 325
Iraeque insidiaeque et crimina noxia cordi.
Odit et ipse pater Pluton, odere sorores
Tartareae monstrum: tot sese vertit in ora,
Tam saevae facies, tot pullulat atra colubris.
Quam Iuno his acuit verbis, ac talia fatur: 330
Hunc mihi da proprium, virgo sata Nocte, laborem,

323—340.] 'Juno calls up the Fury Allecto, and bids her sow enmity between the Latins and the Trojans.'

323.] Juno follows her complaint, as in Book 1., by appealing for aid to one of the inferior powers; but her appeal to the powers of hell is of course the last resort and shows that destiny is about to be accomplished. 'Ubi' is constructed, like "postquam," with the perf. in some cases where we should use the pluperf. See Madv. § 338 b. 'Horrenda' apparently= "torva," as in 11. 507.

324.] 'Allecto' for 'Ălecto,' like Homer's ἀλληκτον πολεμίζειν for ἄληκτον. So Orph. Arg. 966, Τισιφόνη τε καὶ 'Αλληκτὼ καὶ δῖα Μέγαιρα. The names of the Furies are not given in the poets before the Alexandrine period, Müller Diss. Eum. § 78. For 'dearum,' 'sororum' was the old reading and that of Heyne, and is supported by Med. second reading, Rom., and Gud. second reading. Wagn. introduced 'dearum' from fragm. Vat., Med. first reading, and Gud. first reading. 'Sororum' is less likely, on account of 'sorores' following so near in v. 327, and was probably introduced from v. 454. We have "dea dira" 12. 914. 'Dira' is sometimes used absolutely as a name for the Furies, 4. 473, 610. 'Dirus' appears to mean rather awful and appalling than horrible (see 8. 350), so that 'dirae deae' would nearly correspond to σεμναὶ θεαί. 'Luctificus' occurs in Cicero's translation from Aesch. Prom. Unbound, Tusc. 2. 10. Comp. "luctificabilis," Pers. 1. 78.

325.] 'Infernisque tenebris' epexegetical. 'Tristia bella' E. 6. 7, Hor. A. P. 73.

326.] 'Irae' denotes open violence, opposed to 'insidiae,' treachery. Comp. the use of "irasci" for attacking, 10. 712. 'Crimina,' grounds of quarrel, and so quarrels simply. Comp. "crimina belli" v. 339.

327.] Comp. Aesch. Eum. 73 (Apollo of the Erinnyes), Μισήματ' ἀνδρῶν καὶ θεῶν 'Ολυμπίων. Virg. was also thinking of Il. 20. 65, τά τε στυγέουσι θεοί περ. Heyne comp. Il. 5. 890 (Zeus to Ares) Ἔχθιστος δέ μοι ἐσσὶ θεῶν, οἳ Ὄλυμπον ἔχουσιν· Αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε μάχαι τε, from which vv. 325, 6 are evidently taken. Virg.'s sentiment is, of course, stronger than either. 'Pater' is probably to be understood strictly, as Orph. Hymn. 69 calls the Eumenides ἁγναὶ θυγατέρες μεγάλοιο Διὸς χθονίοιο Χερσεφόνης τ', and 'sorores' is the natural correlative of 'pater.' Other accounts assigned a different parentage to the Furies Serv. e. g. speaking of them as daughters of Acheron and Night. See Lobeck, Aglaophamus pp. 546, 7. We must suppose them then in Virg.'s view to be the children of Pluto and Night, though to a Greek this would have involved a confusion between the older and younger gods. 'Pluton,' the Greek form: so Hor. 2 Od. 14. 7, "illacrimabilem Plutona."

328.] 'Ora,' aspects, nearly the same as "voltus;" 'facies,' forms. "Faciem mutatus et ora" 1. 658. 'Tot sese vertit in ora' seems to be an allegorical expression parallel to "tibi nomina mille, mille nocendi artes" v. 337. This multiformity is a substantive part of the Fury's horrors, and there is no need to fetch an epithet for 'ora' either from 'saevae' or from the general context. Comp. generally v. 447 below, "tot Erinys sibilat hydris, Tantaque se facies aperit."

329.] 'Atra' belongs in sense to 'colubris.' Rom. and some other MSS. have 'ora.'

330.] Rom., Gud., and others have 'dictis' for 'verbis.'

331.] 'Sata Nocte' 12. 846, Aesch. Eum. 69, Νυκτὸς παλαιαὶ παῖδες. 'Proprium,' especial, for herself alone (see the next line); opposed to the duties of Allecto in the moral world. Donatus explains 'proprium' peculiar to thyself: "ergo non laborabis, quia nihil peto alienum a te," an interpretation also given by Serv. as an

Hanc operam, ne noster honos infractave cedat
Fama loco, neu connubiis ambire Latinum
Aeneadae possint, Italosve obsidere finis.
Tu potes unanimos armare in proelia fratres 335
Atque odiis versare domos, tu verbera tectis
Funereasque inferre faces, tibi nomina mille,
Mille nocendi artes. Fecundum concute pectus,
Disiice conpositam pacem, sere crimina belli;
Arma velit poscatque simul, rapiatque iuventus. 340
Exin Gorgoneis Allecto infecta venenis

alternative. 'Dare laborem' on the analogy of "dare munus" &c., combined with "dare operam," which is a phrase for taking trouble. Rom. has 'laborum,' which could not well stand. There is the same variety in E. 10. 1.

332.] For the sentiment comp. 1. 48, "Et quisquam numen Iunonis adorat," &c. The construction of 'ne' after 'dare operam' is common. 'Infracta cedat loco' is well explained by Heyne as an amplification of "infringatur" or "imminuatur." It is opposed of course to establishment on a solid foundation. We may contrast Lucr. 5. 1164, "Quae nunc in magnis florent sacra rebu' locisque." "Loco cedit" 9. 220.

333.] 'Neu connubiis,' &c. would appeal to the malignity of the Fury. Comp. v. 329. 'Ambire Latinum connubiis' may be simply construed to conciliate or gain over Latinus by this marriage; though there may be also a reference to "ambire connubium," like "ambire magistratum." The plural 'connubiis' (their marriages) perhaps has something of bitterness in it, as also has 'obsidere,' to beset.

335.] 'Unanimes,' the reading before Heins., is found in one of Ribbeck's cursives.

336.] 'Versare' hardly = "vertere," to overturn (v. 407), but rather i. q. "turbare." So perhaps in the passage of Ennius quoted on v. 345. 'Verbera' and 'faces' are the whips and torches of the Furies (comp. vv. 451, 457), and here that which the whips and torches allegorize, whether the madness of crime or the fires and lashes of remorse. 'Funereas' is only the same as "atro" v. 456 and "atris" 4. 384. Another view makes 'verbera' quarrels and 'funereas faces' the funerals of those who are slain. But besides the fact that 'verbera' and 'faces' are the undoubted attributes of the Fury, 'verbera' is never used in Virg. in the general sense of blows, but only of a whip or lash.

337.] 'Nomina mille' alludes to the variety of names, expressive of their various attributes, which were given to the gods, and from which they were called πολυώνυμοι. 'Your power is felt under a thousand names;' a reason why she would find it easy to gratify Juno.

338.] 'Concute:' the metaphor is probably from the shaking of a cloak, or something of the same kind, to see if there is anything in it. See Macleane's note on Hor. 1 S. 3. 34, "denique te ipsum Concute," which Heyne comp. There may be a further notion of arousing what is dormant. Gossrau quotes an imitation in Sil. 2. 539 foll., where Juno similarly excites Tisiphone against the Romans, "quidquid scelerum, poenarum quidquid et irae Pectore fecundo coquitur tibi, congere praeceps In Rutulos, totamque Erebo demitte Saguntum."

339.] 'Disiice' = "rumpe." Sil. 2. 295 has "disiectaque pax est," doubtless an imitation. 'Pacem conponere' occurs again 12. 822. 'Sere crimina' like "serit rumores" 12. 228.

340.] Juno says in effect, 'Cause a sudden quarrel that may lead to bloodshed before Aeneas and Latinus can interpose.' The wish, the demand, and the taking of the demand for granted are to be contemporaneous. "Arma volunt" 12. 242. 'Poscat,' apparently of Latinus and Aeneas, like "bellum poscunt" below v. 584. Some of Pierius' MSS. gave "Troiana iuventus" for 'rapiatque iuventus.'

341—372.] 'Allecto goes to Latinus' palace, and plants a snake in the bosom of the queen, who inveighs against the Trojan alliance, reminds her husband of his promise to Turnus, and attempts to explain away the oracle.'

341.] 'Infecta venenis' instead of "cincta serpentibus veneno infectis," because the venomous serpents on her head were part of herself, vv. 346, 450. Comp.

Principio Latium et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen Amatae,
Quam super adventu Teucrum Turnique hymenaeis
Femineae ardentem curaeque iraeque coquebant. 345
Huic dea caeruleis unum de crinibus anguem
Coniicit inque sinum praecordia ad intima subdit,
Quo furibunda domum monstro permisceat omnem.
Ille, inter vestes et levia pectora lapsus,
Volvitur attactu nullo, fallitque furentem, 350
Vipeream inspirans animam; fit tortile collo
Aurum ingens coluber, fit longae taenia vittae,

Claud. in Rufin. 1. 66, "torsos serpentum erexit hiatus, Noxiaque effudit concusso crine venena." 'Gorgoneis' is properly an epithet of the serpents, like those of Medusa.

342.] 'Tyranni:' v. 266 above.

343.] 'Tacitum' has been interpreted either as in a retired part of the house and so silent, or as lonely, because Amata was sitting apart to indulge her melancholy. It may however have reference to the silence of night. Comp. v. 413, where Allecto visits Turnus at midnight. 'Obsedit' implies hostility. 'Limen' is the threshold of Amata's room; and as the rooms were very small there is no incongruity in the idea of the Fury reaching Amata where she was lying without passing the threshold. For the threshold as the seat of the Furies comp. 4. 473., 6. 563.

344.] 'Super' as in v. 358 below, 1. 750 &c.

345.] The sense of 'coquebant' is fixed by 'ardentem' as being nearly i. q. "inflammabant," perhaps with a further notion of agitation, as in the simile vv. 462 foll. The sense therefore is not the same as πέσσειν χόλον, to digest, smother one's anger. Virg. probably thought of the well-known lines of Ennius (A. 10. fr. 5), "O Tite, si quid ego adiuero curamve levasso Quae nunc te coquit et versat in pectore fixa, Ecquid erit praemi?"

346.] 'Coniicere' with dat. below v. 456. "Caeruleos inplexae crinibus anguis" G. 4. 482: see on G. 1. 236. The identity of the hair and the serpents is shown here partly by the epithet 'caeruleus,' partly by the expression 'unum de crinibus anguem' instead of "unum de anguibus" or "de crinibus." Gossrau comp. Ov. M. 4. 495, where the description of the agency of the Fury upon Ino and Athamas is throughout modelled on Virg., though Ovid's luxuriant fancy contrasts significantly with Virg.'s self-restraint.

347.] The meaning expressed in full would be "subdit in sinum ita ut ad praecordia perveniat."

348.] 'Furibunda' (Amata) with 'monstro.' 'Monstro' may refer specifically to the serpent or generally to the whole agency, like "quo motu" G. 1. 329 note. 'Domum permisceat' like "versare domos" above v. 336. "*Miscentur* moenia luctu," "*miscetur* domus interior gemitu miseroque tumultu" 2. 298, 486.

349.] 'Levia' gives the reason of 'volvitur attactu nullo,' as 'furentem' does of 'fallit:' and throughout the passage there is an effort of ingenuity to sustain the physical probability. The serpent takes the form of the serpentine "torquis" and 'taenia,' and it infuses its venom by the breath, not with the tooth. "Inter pateras et levia pocula serpens" 5. 91. Rom. and some of Pierius' MSS. have 'levia corpora.' 'Devia' is rather an ingenious variety in one MS., the Rottendorph. tert.

350.] 'Attactus,' a very rare word, found only in the abl. sing. Freund. 'Fallit,' passes unnoticed by her. 'Fallit,' though governing 'furentem,' is to be joined with 'inspirans,' ἔλαθεν εἰσπνέων, as Heyne suggests. Gossrau comp. Lucan. 6. 64, "Prima quidem surgens operum structura fefellit Pompeium." With the general character of the passage we may comp. 1. 688, "Occultum inspires ignem fallasque veneno."

351.] 'Vipeream animam,' not, a spirit like that of a serpent, but its poisonous breath. "Inspirantque gravis animas" Ov. l. c., who adds characteristically "nec volnera membris Ulla ferunt: mens est quae diros sentiat ictus." 'Collo' probably a local abl. (see on v. 140 above), rather than, as in 1. 654, a dative.

352.] 'Tortile aurum,' i. q. "torquis."

Innectitque comas, et membris lubricus errat.
Ac dum prima lues udo sublapsa veneno
Pertemptat sensus atque ossibus inplicat ignem, 355
Necdum animus toto percepit pectore flammam,
Mollius, et solito matrum de more, locuta est,
Multa super nata lacrimans Phrygiisque hymenaeis:
Exsulibusne datur ducenda Lavinia Teucris,
O genitor? nec te miseret gnataeque tuique? 360
Nec matris miseret, quam primo aquilone relinquet
Perfidus, alta petens abducta virgine, praedo?
At non sic Phrygius penetrat Lacedaemona pastor

Heyne remarks that "torques" in the form of serpents often appear in ancient art. The 'taenia' was the end of the ribbon forming the 'vitta,' which hung down in serpentine undulations. 'Ingens coluber' is the subject.

353.] 'Innectit comas,' as being changed into the 'vitta.'

354.] 'Prima pertemptat' &c. 'is but beginning to penetrate,' 'prima' being in sense adverbial. It is difficult to say whether 'udo veneno' is to be taken as a material abl. with 'lues,' or as an abl. of the mode or form with 'sublapsa' or 'pertemptat.' 'Udo' is another attempt to make the thing physically credible, the moist breath of the serpent being supposed to penetrate her frame.

355.] "Ossibus implicet ignem" 1. 660 note.

356.] The 'animus' is the dweller in the 'pectus,' like the "anima" 11. 409. "Cuncto concepit pectore flammam" Catull. 62 (64). 92, comp. by Cerda. Rom. has 'concepit' here.

357.] Med. and originally Gud. omit 'est.'

358.] 'Natae' Med. &c., 'nata' Rom., Gud. corrected, and some others, including the Balliol MS. Pal. and the Vatican and Verona fragments are wanting. 'Nata' is the common reading. Wagn. restored 'natae,' and later editors have followed him. But 'natae Phrygiisque hymenaeis' for "natae Phrygiisque hymenaeis" would be a little harsh, though not unexampled; and 'natae' may have arisen from 'gnatae' just below. 'Nata' would point to the personal peril of her daughter, 'Phrygiis hymenaeis' to the impolicy of a foreign alliance, both which motives are urged in Amata's speech. One or two MSS. have "natae Turnique hymenaeis" from v. 398 (comp. v. 344 above), which may further account for 'natae,' though of course it might be used to justify that reading.

359.] 'Exsulibus:' the pl. is contemptuous, and points the general objection to the alliance. 'Datur' closely with 'ducenda.' "Tibi ducitur uxor" E. 8. 29. Pier. says that some old MSS. have "Exsulibus ducenda datur Lavinia Teucris," which is the usual quantity. See however 1. 255, 270 &c.

360.] Wagn. restores 'gnatae' for 'natae' from Med., Rom. &c. See on 2. 663. She calls him 'genitor,' as she calls herself 'mater' v. 361.

361.] She looks upon Aeneas as a rover, who has no intention of settling, and treats the marriage as an abduction, like those at the beginning of Hdt. 1. 'Primo aquilone,' with the first fair wind. She expects him to be going southward, though it is perhaps better not to press the word.

362.] "Alta petens" 5. 508, G. 1. 142, in different senses. See on 10. 396.

363.] 'At non' Rom., Gud., 'an non' Med., which Ribbeck adopts. Serv. recognizes both. The same expression occurs 9. 144, where there is the same variety of reading, though the authority for 'at non' there is greater. Those who adopt 'at non' make the sentence here an ironical affirmation, there an interrogation: yet the two cases are obviously parallel. On the whole the interrogation seems best in both places, though it is not easy to decide. There is a passage in the Batrachomyomachia vv. 78 foll. which might be pleaded for making the sentence here affirmative: but there the mouse seems to say seriously that his passage on the frog's back is not so safe and pleasant as Europa's on the back of the bull. For 'at' in questions see Hand Turs. vol. 1. p. 438. Virg. thought of Il. 3. 46 foll., where τοιόσδε ἐών answers to 'sic' here, though the sense is different.

Ledaeamque Helenam Troianas vexit ad urbes?
Quid tua sancta fides? quid cura antiqua tuorum 365
Et consanguineo totiens data dextera Turno?
Si gener externa petitur de gente Latinis,
Idque sedet, Faunique premunt te iussa parentis,
Omnem equidem sceptris terram quae libera nostris
Dissidet, externam reor, et sic dicere divos. 370
Et Turno, si prima domus repetatur origo,
Inachus Acrisiusque patres mediaeque Mycenae.
His ubi nequiquam dictis experta Latinum
Contra stare videt, penitusque in viscera lapsum
Serpentis furiale malum, totamque pererrat, 375

'Penetrat' has been supposed to be a contracted form of "penetravit" (see on 5. 57), but it is merely the historic present. 'Penetrat' implies difficulty, which suits Amata's feelings, as she wishes to show the difference of the habits of the roving Phrygian and those of the peaceful Latin: it may also have a notion of secrecy and stealth, G. 2. 504. "Phrygius pastor:" comp. Hor. 1 Od. 15. 1. Forb. comp. Bion 2. 10, ἅρπασε τὰν Ἑλέναν ποθ' ὁ βουκόλος.

364.] "Ledaeam Hermionen" 3. 328. Here the epithet may be meant to show that the bride was a stranger to the bridegroom, and so to contrast with 'Troianus.'

365.] 'Quid tua sancta fides' &c. The sense is obvious, 'what has become of your solemn pledge' &c., though it is difficult to say what is the exact ellipse. For similar, if not wholly parallel uses comp. 10. 672, G. 3. 258, 264. "Sed quid ais? quid nunc virgo? nempe apud te 'st?" Plaut. Trin. 1. 2. 156. 'Sancta' may be a participle, "quam sanxisti," as if it were "pacta fides." 'Antiqua,' an appeal to his past and so habitual conduct, as in 5. 688. One MS. has 'iura.'

366.] 'Consanguineo,' the kinsman, that is, of Amata, who was the sister of Turnus's mother Venilia (10. 76), according to a legend cited by Victor, Orig. Gent. Rom. 13, on the authority of Piso, and doubtless adopted by Virg. See Heyne Excursus 7 on this book. Virg. however may have meant to represent Turnus as the kinsman of Latinus through Pilumnus (10. 76, 619), who seems to have been connected with Saturn. "Data dextera" 4. 307. Latinus had doubtless promised Lavinia to Turnus before the portents mentioned vv. 58 foll.

367.] 'Latinis' seems better taken with Forb. "in commodum Latinorum" (Wagn. comp. 11. 472, "generumque adsciverit urbi") than with Peerlkamp "a Latinis." In either case we may comp. the pl. 'Teucris' v. 359, and note the intended contrast between 'externa' and 'Latinis,' as if the heir of a Latin throne ought not to be a stranger.

368.] 'Idque sedet:' comp. 2. 660., 4. 15., 5. 418, where it is followed by a dative of the person or by 'animo.' "Sedet . . . ferre iter inpavidum" Stat. Theb. 1. 324. Comp. "stat" 2. 750.

369.] 'Libera' expresses independence, 'dissidet' separation. 'Dissidet' of physical separation, like "distat," only in the poets: see Freund.

370.] 'Sic dicere,' that such is their meaning. The first reading of Med. is 'poscere.'

371, 372.] Acrisius, the father of Danae (v. 410), was the fourth king of Argos, Inachus being the first. "Si prima repetens ab origine pergam" 1. 372. 'Mediaeque Mycenae,' the heart of Mycenae: he is a thorough Mycenian. "Non Maurus erat. . . mediis sed natus Athenis" Juv. 3. 80. Virg. may have thought of Od. 1. 344, καθ' Ἑλλάδα καὶ μέσον Ἄργος. From 'patres' of course we must supply the notion of a mother-city.

373—405.] 'Failing to persuade Latinus, the queen becomes furious, and carries her daughter into the woods in a feigned religious frenzy, bidding the Latian women join her in an orgie.'

373.] 'Dictis' seems to be instr. abl. with 'experta.' "Virtute experiamur" Enn. A. 6. fr. 13.

374.] 'Contra stare,' fixed in opposition.

375.] 'Malum serpentis,' not a periphrasis for "serpens malus," but rather the poison of the serpent. 'Malum' of a

Tum vero infelix, ingentibus excita monstris,
Inmensam sine more furit lymphata per urbem:
Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent; ille actus habena 380
Curvatis fertur spatiis; stupet inscia supra
Inpubesque manus, mirata volubile buxum;
Dant animos plagae. Non cursu segnior illo
Per medias urbes agitur populosque ferocis.
Quin etiam in silvas, simulato numine Bacchi, 385

disease, Ov. 1 Pont. 4 (3). 18 (Forc.), so here of poison. 'Furialis,' of the nature of a Fury, recurs v. 415.

376.] 'Tum vero' after a previous clause 5. 720. "Tum vero infelix" 4. 450. 'Monstris,' phantasics. Comp. 3. 583, "immania monstra Perferimus," the sights and sounds of Aetna, ib. 307, "magnis exterrita monstris," the sudden apparition of Aeneas to Andromache.

377.] 'Sine more,' wildly, breaking through all decency. Comp. 8. 635 and note on 5. 694. 'Inmensam' as applied to Laurentum is only a part of the general amplification, meaning little more than when it is said of Dido 4. 68, "tota vagatur urbe furens." Thus we do not need Heyne's 'inmensum,' which Ribbeck adopts, or Burm.'s 'incensam,' ingenious as both are. 'Lymphatus' is explained by Varro L. L. 7. 87, "'lymphata' dicta a 'lympha:' 'lympha' a 'nympha' . . . In Graecia commota mente quos 'nympholemptos' appellant ab eo 'lymphatos' dixerunt nostri."

378.] Heyne thinks it certain that this simile is taken from some lost Greek poet, a singular way of vindicating Virg.'s taste at the expense of his originality. The 'turbo' or "turben" (top) was the Greek ῥόμβος or βέμβιξ. Comp. Callim. Epigr. 1. 9, and also Tibull. 1. 5. 3, "Namque agor, ut per plana citus sola verbere turben Quem celer assueta versat ab arte puer." 'Torto verbere,' G. 3. 106 note. 'Quondam,' G. 4. 261 note.

379.] 'Magno,' 'vacua atria,' 'intenti ludo exercent' all denote the frenzy and wideness of Amata's wanderings. 'Atria' also suggests patrician boys, and lends dignity to the simile. "Vacua atria" 2. 528.

380.] 'Exercere aliquem' without a modal abl. or other case G. 1. 210. 'Habena' of a thong 9. 587: specially of a lash Hor. 2 Ep. 2. 15. Rom. has 'habenis.'

381.] We may take 'spatiis' either as the circles on the ground (as it were a circular race-course, 'spatia') or of the motion of the top. Comp. G. 2. 541 note. 'Supra,' as Heins. says, denotes the bending of the ring of boys in wonderment over the top. The reading before his time, 'turba,' does not appear in any of Ribbeck's MSS. 'Inscia' goes closely with 'stupet,' but is nevertheless coupled with 'inpubes:' see on 2. 86.

382.] 'Buxum,' of a top, Pers. 3. 51, perhaps in imitation of Virg. Comp. the use of "aurum," "ebur," &c.

383.] Dryden supposed the subject of 'dant' to be 'pueri,' 'plagae' being dat. sing., "And lend their little souls at every stroke;" but Trapp properly corrected him, pointing out that 'plagae' is nom. pl. It may still be questioned whether the meaning is that the lashes give life to the top, or that the exercise of whipping inspirits the boys and makes them go on. 'Illo' may be 'turbine,' 'cursu segnior' like "segnior ubere" G. 2. 275; or 'cursu illo' may = "illius cursu," as in the instances mentioned on 2. 171. 8. 414 is perhaps slightly in favour of the latter.

384.] "Populosque ferocis" 1. 263, also of the nations of Italy. Here the epithet seems to point partly to the insensibility of Amata, who braves insult, partly to the contagion which her fury is likely to spread among the Latins.

385.] This description of Bacchic orgies and frenzy is altogether Greek, and suggested by some Greek work, such as the Bacchae of Euripides. The Bacchanalia were introduced into Rome from Southern Italy through Etruria, but their celebration leading to dreadful excesses, they were suppressed throughout Italy by a decree of the Senate B.C. 186. See Livy 39. 8 foll. Perhaps Virg.'s 'nefas' may be a touch of Roman feeling. Comp. 4. 301 foll., where Dido is compared to a Bac-

Maius adorta nefas maioremque orsa furorem,
Evolat, et natam frondosis montibus abdit,
Quo thalamum eripiat Teucris taedasque moretur,
Euoe Bacche, fremens, solum te virgine dignum
Vociferans: etenim mollis tibi sumere thyrsos, 390
Te lustrare choro, sacrum tibi pascere crinem.
Fama volat, furiisque accensas pectore matres
Idem omnis simul ardor agit, nova quaerere tecta.
Deseruere domos, ventis dant colla comasque;
Ast aliae tremulis ululatibus aethera conplent, 395
Pampineasque gerunt incinctae pellibus hastas.

chant. Med. a m. p. and one of Ribbeck's cursives originally have 'in silvis.' Rom. and some others have 'nomine,' which might stand; but 'numine' is better. Serv. thinks 'simulato' means delusion, not conscious pretence, appealing to v. 405 below: but Virg. doubtless means that the pretended enthusiasm eventually took real hold on her. Ov. M. 6. 594 (of Procne) is, as usual, more explicit, "furiisque agitata doloris, Bacche, tuas simulat."

386.] Rom. reads 'exorsa' unmetrically (according to Ribbeck: Pierius reports 'maiorem exorsa'). Schrader conj. 'ausa.'

387.] 'Frondosus' of mountains 5. 252, G. 1. 282.

388.] Schrader wished to read 'taedasve,' but such exactness would be rather out of place here.

390.] 'Mollis,' from the conical bunch of vine or ivy leaves, with grapes or berries, in which the thyrsus ended. Dict. A. 'Thyrsus.' So E. 5. 31, "foliis lentas intexere mollibus hastas." Or 'mollis' may itself be i. q. "lentus." Amata's words in oratione recta would be: "Tu solus virgine dignus; etenim tibi mollis sumit thyrsos." She represents her daughter in the act of devoting herself to Bacchus.

391.] 'Choros' seems to be the reading of the bulk of MSS., including Rom. and Gud., the latter of which originally had 'chorus.' 'Choro' is the first reading of Med., 's' having been afterwards added, and of some others, including Canon. Heyne restored 'choro,' and his successors have followed him. The error arose from the first letter of the next word (see on G. 2. 219) and was perpetuated by those who did not understand the construction. 'Te lustrare choro,' Bacchus being the choragus, and the Bacchants dancing round him. Soph. Ant. 1150, Προφάνηθ' ὦ Ναξίαις σαῖς ἅμα περιπόλοις Θυίαισιν, αἵ σε μαινόμεναι πάννυχοι Χορεύουσι τὸν ταμίαν Ἴακχον. Also Hor. 2 Od. 19., where "carmina docentem" means teaching the chorus, as a choragus. So "lustrare choreis" 10. 224, Prop. 3. 1. 1. For 'sacrum tibi pascere crinem' comp. Eur. Bacch. 494, Ἱερὸς ὁ πλόκαμος, τῷ θεῷ δ' αὐτὸν τρέφω. 'Pascere' for "nutrire" or "alere" Hor. 2 S. 3. 35, "pascere barbam."

392.] When the matrons hear, they are caught by the contagion. 'Pectora' is the first reading of two of Ribbeck's cursives.

393.] "Idem omnis simul ardor habet" 4. 581. It matters little whether 'quaerere' be constructed with 'ardor' (see note on G. 1. 213) or with 'agit' (vv. 239, 240 above).

394.] 'Deseruere,' implying the instantaneousness of the action. Comp. G. 1. 330. 'Ventis dant colla comasque,' they let their hair flow unconfined about their necks. See v. 403, and comp. 1. 319, "dederatque comam diffundere ventis." For the custom of unbinding the hair in religious enthusiasm see 3. 370.

395.] 'Ast aliae,' &c. This seems to be the height of the Bacchic frenzy, and so distinguished from what precedes. But he may merely be imitating Catull. 62 (64). 256 foll., where the actions of the Bacchants are similarly distributed. Ribbeck transposes this and the next verse, after Peerlkamp, who wishes also to read 'illae' from a correction in Med., distinguishing 'illae' from 'ipsa.' 'Tremulis,' as if under the influence of wine; they have no command of their voices.

396.] 'Pampineas hastas:' comp. Ov. M. 3. 667, "Pampineis agitat velatam frondibus hastam." Bacchus was said to have converted the thyrsi into dangerous weapons by concealing an iron point in the

Ipsa inter medias flagrantem fervida pinum
Sustinet, ac natae Turnique canit hymenaeos,
Sanguineam torquens aciem, torvumque repente
Clamat: Io matres, audite, ubi quaeque, Latinae: 400
Si qua piis animis manet infelicis Amatae
Gratia, si iuris materni cura remordet,
Solvite crinalis vittas, capite orgia mecum.
Talem inter silvas, inter deserta ferarum,
Reginam Allecto stimulis agit undique Bacchi. 405
Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latini,
Protinus hinc fuscis tristis dea tollitur alis
Audacis Rutuli ad muros, quam dicitur urbem
Acrisioneis Danae fundasse colonis, 410

conical head of leaves. So Catull. l. c. "tecta quatiebant cuspide thyrsos." But 'hastas' need only be spearlike wands: Θύρσον τε δοὺς εἰς χεῖρα, κίσσινον βέλος Eur. Bacchae 25. 'Pellibus' are the skins of fawns, νεβρίδες, which the Bacchants wore.

397.] Soph. Ant. 1126, Σὲ δ' ὑπὲρ διλόφοιο πέτρας στέροψ ὄπωπε λιγνύς. The torch however in the hand of Amata has a further reference to 'natae Turnique hymenaeos.' "Inter medias" 5. 618. "Atque manum pinu flagranti fervidus implet" (of Turnus) 9. 72.

398.] Comp. for the rhythm Catull. 62 (64). 20, "Tum Thetis humanos non despexit hymenaeos."

399.] "Sanguineam volvens aciem" 4. 643. 'Torvum' transferred to sound, as in the well-known line Pers. 1. 99, "Torva Mimalloneis inplerunt cornua bombis." Appul. Flor. 3 p. 357 has "vox humana tuba rudore torvior."

400.] "Ubicunque" was the old reading. Heins. restored 'ubi quaeque' on the authority of the MSS. (all Ribbeck's) and Priscian p. 1060. 'Ubi quaeque' = "omnes, ubicunque estis," ὅθι ἑκάστη.

401.] 'Piis' of natural feeling, here probably that between mother and child. "Per si quis Amatae Tangit honos animum" 12. 56.

402.] 'Remordeo' is used twice by Lucretius (no earlier instance is quoted by Forc.) of mental distress. See on 1. 261. The prefix here expresses the haunting nature of care.

403.] 'Crinalis,' 11. 576, a poetical word. 'Capite' = "suscipite," "suscipere sacra" being a phrase. Comp. Prop. 4. 11. 49, "cape, Roma, triumphum." Schrader conj. 'quatite.'

404.] "In silvis inter deserta ferarum" 3. 646, where "lustra" is added.

405.] 'Stimulis undique Bacchi,' with the stimulants of Bacchus (a Bacchic fury) acting on her from every side. With 'undique' comp. Hor. 2 S. 3. 223, "Hunc circumtonuit gaudens Bellona cruentis."

406—434.] 'Allecto then visits Turnus, under the form of an old priestess, and bids him make war on the Trojans and, if necessary, on Latinus.'

406.] It does not seem quite clear whether Allecto actually pursues Amata in her wanderings and orgies, as 'agit' in the last line would seem to imply, or whether she merely poisons her mind and then leaves the venom to work, passing on to Turnus, which would accord better with 'primos.' "Acuunt iras" 9. 464.

407.] Latinus was still in Aeneas' favour: but Allecto had really changed his purpose, by sowing the seeds of discord that would frustrate it.

408.] "Fuscis alis" 8. 369. The Fury has wings, as in 12. 848. So Eur. Orest. 317, δρομάδες ὦ πτεροφόροι, comp. by Cerda. The conception is later than Aeschylus. "Tristis Erinys" 2. 337.

409.] The epithet 'audax' is again applied to Turnus, 9. 3, 126. 'Tollitur alis ad' like "volat ad."

410.] The adj. 'Acrisioneus' (from Ἀκρισίων, another form of Ἀκρίσιος) is found in Ovid. M. 5. 239, so that Serv. is wrong in making 'Acrisioneis' a fem. patronymic agreeing with Danae, and Heins. in proposing 'Acrisionaeis,' from

Praecipiti delata Noto. Locus Ardea quondam
Dictus avis; et nunc magnum tenet Ardea nomen;
Sed Fortuna fuit. Tectis hic Turnus in altis
Iam mediam nigra carpebat nocte quietem.
Allecto torvam faciem et furialia membra 415
Exuit; in voltus sese transformat anilis
Et frontem obscenam rugis arat; induit albos
Cum vitta crinis; tum ramum innectit olivae;
Fit Calybe Iunonis anus templique sacerdos:
Et iuveni ante oculos his se cum vocibus offert: 420
Turne, tot incassum fusos patiere labores,
Et tua Dardaniis transcribi sceptra colonis?
Rex tibi coniugium et quaesitas sanguine dotes

"Acrisione" = Danae. Heyne refers the story of Danae having founded a colony in Italy to the similarity between Danae and Daunia. It may however have arisen from the existence of a temple of Juno at Ardea like that at Argos. See v. 419 and Pliny 35. 10 (37). 'Colonis' may be dat., but it is more probably abl. instr., i. q. "colonis deductis."

411.] Wagn. once referred 'praecipiti delata Noto' to Allecto. But it is much more natural to take it of Danae, who is represented as having landed in Italy by stress of weather ("noto compulsus" 1. 575). Virg. may have thought of Simonides' celebrated lines about Danae on the sea, though he apparently means her to have companions like Dido. Some of Pierius' MSS. read 'Ardua,' so as to make a difference between the original and subsequent name of the city. But the point of the passage is that Ardea retains her ancient name but has lost her ancient glory. The city was desolate in the time of Virg., who is evidently speaking of his own day in saying 'nunc.' One legend was that the name came from a heron which flew out of the ashes when the town was sacked (Ov. M. 14. 574 foll.), and some have fancied that 'avis' here means a bird.

412.] It is difficult to decide between 'manet' (Verona fragm., Med. first reading, Gud.) restored by Heins., and 'tenet' (Med. second reading, Rom., Verona Schol.), recalled by Wagn. "Tenet nomen" 6. 235.

413.] 'Fortuna' G. 4. 209 note. 'Fuit' 2. 325. We have had the words in a different sense 3. 16.

414.] 'Mediam quietem' like "prima quies" 2. 268. 'Nigra' brings back the notion of midnight.

415.] "Faciemque deae vestemque reponit" 5. 619.

416.] Comp. v. 20 above. Ribbeck needlessly reads 'cultus' from a quotation in Arusianus p. 265.

417.] It is difficult to say whether 'obscenam' belongs to the brow of the Fury (12. 876 note), or to that of the old woman. In the latter case the epithet will be proleptic.

418.] The 'vitta,' or ribbon which confined the hair, is of course different from the chaplet of olive. The latter is sacerdotal, v. 751 below, 6. 808, G. 3. 21.

419.] Wagn. seems right in taking the words 'sacerdos anus Iunonis et templi,' and comparing 2. 319, "Panthus, arcis Phoebique sacerdos."

421.] 'Patiere—fusos (esse) et—transcribi.' 'Fusos,' i. q. "effusos:" comp. G. 4. 492, "omnis effusus labor," the metaphor in each case being from the spilling of water, and for 'incassum fusos' Lucr. 2. 1165 there referred to.

422.] 'Tua sceptra,' i. e. the sceptre he was to inherit with Lavinia. For the technical use of 'transcribere' see the Dictt. Here it merely means to assign. It is used 5. 750 in a different connexion, though a colony is the subject. The first reading of Gud. is 'transcribis:' see on v. 391.

423.] 'Quaesitas sanguine:' it is implied v. 426 that Turnus had assisted Latinus in war against the Tyrrhenians. How this is to be reconciled with the long peace spoken of v. 46 does not appear: we can scarcely suppose that Turnus fought the battles of the Latins without their help. In 8. 55 the Arcadians (who

Abnegat, externusque in regnum quaeritur heres.
I nunc, ingratis offer te, inrise, periclis; 425
Tyrrhenas, i, sterne acies; tege pace Latinos.
Haec adeo tibi me, placida cum nocte iaceres,
Ipsa palam fari omnipotens Saturnia iussit.
Quare age, et armari pubem portisque moveri
Laetus in arma para, et Phrygios, qui flumine pulchro 430
Consedere, duces pictasque exure carinas.
Caelestum vis magna iubet. Rex ipse Latinus,
Ni dare coniugium et dicto parere fatetur,

may be meant by the Tyrrhenians here, though this is hardly probable) are said to be constantly at war with the Latins. The dowry is of course the kingdom of Latinus, which Turnus has earned, 'quaesivit.' "Sanguine quaerendi reditus" 2. 118. 'Abnegat tibi coniugium' (constructed like "negat" 3. 171) opp. to "dare coniugium" v. 433.

424.] 'In regnum' seems to go both with 'heres' and with 'quaeritur.'

425.] On the vocative 'inrise' see 2. 283 note. For the sarcastic use of the imperative with 'nunc' comp. E. 1. 73 note. 'Ingratis,' thankless, 6. 213, E. 1. 35.

426.] 'Tege pace Latinos,' protect them with peace, i. e. give them peace by your protection.

427.] 'Adeo' here appears merely to give emphasis to 'haec' (comp. E. 4. 11 note) and connect it with what precedes—'and *this* message,' &c. 'Iaceres,' of lying asleep, 3. 150. 'Placida' expresses here what is there expressed by "in somnis." Burm. mentions an ingenious conj. "iacerem." 'Cum iaceres' connected with 'fari,' and so marking not the time when Juno gave the commission, but the time when the commission was to be exercised. As elsewhere (see on 1. 355., 2. 296., 3. 151) there seems a confusion between a vision and a dream. In Hom. dreams in the form of living persons speak of themselves as sent by some god, in other words announce themselves as dreams, e. g. the *Ὄνειρος* in Il. 2. 26, Iphthime Od. 4. 829: but here the supposed Calybe apparently wishes it to be thought that she has received a communication from Juno in her capacity as priestess.

428.] It is difficult to say whether 'palam' goes with 'fari' or with 'iussit.' The former would seem more natural, but there would be little force in the word. The latter would cohere with 'ipsa,' showing the clearness of the revelation, as 'manifestus' and ἐναργής are frequently used in a similar connexion; but in that case we should almost have expected some additional circumstance such as would be supplied by the conj. 'iacerem.'

429.] 'Moveri in arma,' to march out to war. "Movebit in arma viros" 6. 813. The concurrence of 'armari' and 'in arma' is one of the instances of want of finish in the later books of the poem. So "quaesitas," "quaeritur" just above, vv. 423, 424. Peerlkamp conj. 'arva,' which Ribbeck adopts. Virg. was perhaps thinking of the *Ὄνειρος* Il. 2. 28, Θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιοὺς Πανσυδίῃ.

430.] Wagn., Forb., and Gossrau couple 'laetus in arma.' But 'laetus' is constantly used in Virg. of the spirit with which a person is bidden to obey a command, v. 130 above, 3. 169 &c. 'Para' most MSS., including Rom., fragm. Vat. and Gud., 'iube' Med. supported by a quotation by Serv. on 1. 35. Ribbeck adopts the latter, but it looks like a change to make the construction easier. 'Paro' is mostly used with inf. act.; we may comp. however a rare use of it with "ut" or "ne:" see Freund. Comp. also note on 1. 18.

431.] 'Considere' is a military term for taking up a position (see Freund): but it may here only mean to settle, as in 1. 572 &c. 'Duces exure' is a zeugma, the opposite to that in 4. 375. "Pictas carinas," 8. 93.

432.] For 'caelestum vis magna' comp. 12. 199, "vim deum infernam iuro." Forb. makes 'magna' i. q. "res magnas," which is obviously worse. "Rex ipse Latinus" below v. 556., 11. 231.

433.] 'Dicto parere fatetur,' like 12. 568, "Ni frenum accipere et victi parere fatentur;" 'dicto parere' for obedience or submission being common in Virg., e. g. 1. 695., 3. 189 (comp. "dicto audire"). Heyne however understands 'dicto parere'

Sentiat, et tandem Turnum experiatur in armis.
  Hic iuvenis, vatem inridens, sic orsa vicissim   435
Ore refert: Classis invectas Thybridis undam
Non, ut rere, meas effugit nuntius auris;
Ne tantos mihi finge metus. Nec regia Iuno
Inmemor est nostri;
Sed te victa situ verique effeta senectus,   440
O mater, curis nequiquam exercet, et arma
Regum inter falsa vatem formidine ludit.
Cura tibi, divom effigies et templa tueri,
Bella viri pacemque gerent, quis bella gerenda.

as = "promisso stare," which is not impossible. With this sense of 'fateor,' implying consent on compulsion, comp. ὁμολογεῖν. So Prop. 5. 6. 79, "sero confessum foedere Parthum."

434.] Wagn., Forb., &c. strike out the comma after 'sentiat,' but 'sentiet' is used absolutely in a threat Ter. Adelph. 1. 2. 59, "iste tuus ipse sentiet Posterius;" and we may comp. γνώσει τάχα Aesch. Ag. 1649, τάχ' εἴσεται Choeph. 305, and Conington's note on the latter passage. In support of the other punctuation however might be quoted Il. 18. 268 foll., εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας Αὔριον ὁρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτὸν Γνώσεται, which certainly bears a strong resemblance to this line. Comp. also ib. 125, γνοῖεν δ' ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι, which will illustrate 'tandem,' as if Turnus had been too forbearing, though we are also meant to think of Latinus as finding at last an enemy in one from whom he had hitherto received kind offices.

435—444.] 'Turnus ridicules the admonition, and bids her confine herself to her temple-duties.'

435.] 'Orsa:' passive, 10. 632, here used strangely for "verba quae orsus est." Val. Fl. 5. 470 has the same use, doubtless imitating Virg. 'Vatem:' she is prophetess as well as priestess, and it is in her prophetic capacity that he ridicules her.

436.] 'Undam:' fragm. Vat., Med. &c., 'alveo' Rom., supported by some other MSS. and a variant in Gud. Heins. restored the latter: but it seems to have been introduced from v. 303 above. 'Invectus' with acc. occurs 8. 714. Wagn. recalled 'undam,' and Ribbeck retains it. 'Unda' and 'undas' are also found.

437.] 'Nuntius' with an object clause 6. 456. It may here be news, not a messenger: but see on 4. 237. 'Effugit' like "fugit" G. 2. 265. It is common in prose: see Freund. So we talk of a thing escaping a person, whether he has not heard it, or has heard and forgotten it.

438.] 'Metus,' referring to v. 421—424. 'Mihi' is probably the dat. eth. "Regia Iuno" 4. 114., 10. 62.

440.] "Sed mihi tarda gelu saeclisque effeta senectus" &c. 8. 508. The connexion is 'Do not conjure up these fears: Juno will not suffer this to befall me: it is but the wandering of your dotage.' 'Situs' seems to denote all overgrowth or incrustation arising from long neglect, especially that on untilled fields (see on G. 1. 72); and here metaphorically the dulness which comes over the senses in an inactive old age. Ovid uses the word absolutely for old age M. 7. 302, "demptos Aesonis esse situs." 'Victa situ' is not unlike "pulvere victa" G. 1. 180. 'Veri effeta' like "steriles veri" Pers. 5. 75. So "veri vana" 10. 630. 'Effetus' is applied to exhausted land G. 1. 81; and is perhaps a metaphor of the same kind as 'situ.' But it may equally well refer to the exhaustion of the body in old age, Turnus telling her that she is enfeebled in mind as in body, in opposition to the common sentiment which contrasts the failure of bodily powers in the old with their increase in foresight.

441, 442.] "Exercita curis" 5. 779. 'Arma regum inter' among visions of warring kings. The words are not to be interpreted, as Forb. thinks, by what follows, "ergo in rebus quae regibus curandae sunt, non tibi." 'Ludit vatem,' deceives you as a prophetess, mocks your power of foresight. With the position of 'inter' comp. G. 2. 345.

443.] "Effigies divom" 3. 148. Comp. the word "aedituus."

444.] Πόλεμος δ' ἄνδρεσσι μελήσει, Il. 6. 492., 20. 137 (comp. 5. 428 foll.). This

Talibus Allecto dictis exarsit in iras. 445
At iuveni oranti subitus tremor occupat artus;
Deriguere oculi: tot Erinys sibilat hydris,
Tantaque se facies aperit; tum flammea torquens
Lumina cunctantem et quaerentem dicere plura
Reppulit, et geminos erexit crinibus anguis, 450
Verberaque insonuit, rabidoque haec addidit ore:
En ego victa situ, quam veri effeta senectus
Arma inter regum falsa formidine ludit;
Respice ad haec: adsum dirarum ab sede sororum;
Bella manu letumque gero. 455
Sic effata facem iuveni coniecit, et atro
Lumine fumantis fixit sub pectore taedas.

parallel seems to support 'gerent,' the reading of fragm. Vat., Rom., Gud. &c., retained by Heyne and Ribbeck. Heins. introduced 'gerant' from Med. and Schol. Veron., and is followed by Wagn. and Forb. 'Quis bella gerenda' is marked as spurious by Heyne after a suggestion of Heumann, but the words are found in all the MSS., though the somewhat inartificial substitution of 'bella' for 'bella pacemque' may perhaps show that the passage is not finished. Perhaps Virg. may have thonght of a passage in Od. 21. 352, τόξον δ' ἄνδρεσσι μελήσει Πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.

445—474.] 'Allecto, enraged, appears in her true form, and flings a torch at him. He wakes in frenzy and calls to arms. The Rutulians respond.'

446.] 'Oranti:' comp. 10. 96, "Talibus orabat Iuno." This use of the word (nearly i. q. "loqui") appears to be an archaism. See Plaut. Most. 3. 1. 152. The etymology is doubtless from "os," as Freund remarks. As usual, some MSS. have 'subito.' Heins. introduced 'subitos' from a correction in Mentel. pr., but this would not be in Virg.'s manner. "Tremor occupat artus" 11. 424.

447.] For the orthography 'Erinys' see 2. 337 note. 'Deriguere' 3. 260, 308. 'His eyeballs are stiffened in his head.' Comp. above v. 328.

448.] Allecto expands again into the gigantic stature of a Fury. Her size is dwelt on here, as in v. 329 her multiformity. Rom. has 'fumea,' which is possible, 'lumina' being understood of her torch, as in 6. 593.

449.] 'Cunctantem' should be taken closely with 'quaerentem,' and implies that Turnus was in the attitude to speak. Comp. 10. 717, "partis cunctatur (aper) in omnis," and the use of μέλλησις for intention as well as delay. This agrees with 'reppulit.' The substance of the line has occurred 4. 390.

450.] She raises two of the serpents on her head, as it were horns. Ribbeck supposes that she turns them into a scourge, comp. Ov. M. 4. 495. There however the Fury is said expressly to pull off two serpents from her head: and we might perhaps argue from the lines in Ov. immediately preceding that 'verbera insonuit' need only refer to the rapid motion of the snakes on Allecto's head.

451.] 'Verbera,' i. e. "verbera flagelli," is a sort of cognate acc. to 'insonuit.' Comp. 5. 579, "insonuitque flagello." "Haec addidit ore" 2. 593.

454.] 'Haec,' the form and attributes of the Fury. An old poet in Cic. Tusc. 1. 16 has "Adsum atque advenio Acherunte" (inc. inc. fr. 78 Ribbeck). 'Dirarum:' see on v. 324.

456.] 'Iuveni coniecit' for "in iuvenem" as in v. 346. The torch is of course as appropriate in the case of Turnus as the serpent in that of Amata.

457.] For 'atro lumine' comp. 4. 384 note, and for 'lumine fumantis' comp. v. 76. The torch, being preternatural, penetrates the breast without wounding, like the serpent. See on v. 349. In the imitation by Stat. Theb. 2. 94 foll., the spirit of Laius appears to Eteocles in the form of Tiresias, and ends by taking his true shape, exposing the death-wound in his throat, and sprinkling the sleeper with the blood, which however in the next line is called "vanus cruor."

Olli somnum ingens rumpit pavor, ossaque et artus
Perfundit toto proruptus corpore sudor.
Arma amens fremit, arma toro tectisque requirit; 460
Saevit amor ferri et scelerata insania belli,
Ira super: magno veluti cum flamma sonore
Virgea suggeritur costis undantis aeni,
Exsultantque aestu latices; furit intus aquai
Fumidus atque alte spumis exuberat amnis; 465
Nec iam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem polluta pace Latinum

458.] 'Ossa' is harsh, but it expresses the penetrating nature of the sweat, so that we need not conj. 'ora' with Heyne and Peerlkamp. For the same incident comp. 3. 175. 'Rupit,' Rom., which was the reading before Heins. Med. has 'perfudit,' which Wagn. restored. A case might be made out for either or for both; but as fragm. Vat. and Ribbeck's cursives seem to agree in the two presents, it is best to follow them.

459.] 'Proruptus' 1. 246.

460.] 'Arma' is a cogn. acc. with 'fremit.' "Fremit arma iuventus" 11. 453. "Arma requirunt" Enn. A. 6. fr. 10. Turnus looks for the sword at his bed-head, and for the rest of his arms in the house. Comp. 6. 523, "arma omnia tectis Emovet, et fidum capiti subduxerat ensem."

461.] 'Insania belli' seems to stand for "insana cupido belli" (comp. E. 10. 44), on the analogy of Ἀρειμανής and similar words in Greek. Comp. "belli rabies" 8. 327. 'Insanire in aliquam' is found for to be madly in love with a person.

462.] 'Super,' to crown all ("insignem aliquam accessionem denotat," Wagn.). Turnus' natural sentiment seems to be distinguished, not very happily, from his preternatural fury for war. For a more successful picture of a mixture of feelings comp. 12. 666 foll. The following simile is a Virgilian amplification of three very homely lines in which Hom., Il. 21. 362 foll., describes the boiling of the Xanthus when attacked by Hephaestus. There is an effort throughout to raise the subject by dignified language—'Magno sonore'—'virgea flamma'—'aeni'—'latices'—'aquai'—'amnis.' Some touches also are taken from Lucr. 3. 294 foll., where the effect of anger is spoken of in metaphors borrowed from water and fire.

463.] 'Costis aeni,' γάστρην τρίποδος Od. 8. 437. 'Virgea flamma,' for "flammantes virgae," like "stuppea flamma" 8. 694, for "flammans stuppa." Comp. Sophocles' τευχέων θ' Ἡφαιστον Ant. 123. Hence 'suggeritur.' "Undam aeni" G. 1. 296.

464.] "Exsultant vada" 3. 557. The MSS. are divided between 'aquai' (Med., Gud. originally?) and 'aquae vis' (fragm. Vat., Rom., Gud. corrected). Serv. apparently says that Virg. wrote 'aquae vis,' and Tucca and Varius introduced the diaeresis: a gloss in the MS. known as the primus Moreti represents Tucca as having introduced 'aquae vis.' Both are evidently old readings, and we must decide on internal grounds. 'Aquae vis' would involve the trajection of 'atque,' which is not in Virg.'s manner (see on E. 6. 38), so that Heins. and later editors seem right in reading 'aquai,' and supposing that it was changed to avoid the archaism and perhaps the separation of 'aquai—amnis.' The supposed third reading, 'aquae amnis,' seems to rest on a corruption in the text of Serv. For the position of 'fumidus' comp. that of "spumeus" 2. 419., 11. 626. 'Fumidus' in fact goes closely with 'furit.'

465.] 'Fumus' of steam G. 2. 217. 'Aquai amnem' like "aquae rivum" E. 8. 87. 'Amnis' of river water 12. 417. So 'fontes' 2. 686.

466.] 'Vapor ater,' dense steam. "Nec capere irarum fluctus in pectore possunt" Lucr. 3. 298. Trapp remarks on the effect produced by the number of short words, as if the line could not contain its component parts.

467.] 'Polluta pace' seems to refer to the breach of the peace by Turnus, not, as some have thought, to the breach of covenant charged by Turnus on Latinus. Turnus in fact invades Latium with an army, intending to make war on Latins and Trojans both (v. 470), though, as it happens, he finds the Latins willing to join him. 'Polluta:' see on 3. 61.

Indicit primis iuvenum, et iubet arma parari,
Tutari Italiam, detrudere finibus hostem;
Se satis ambobus Teucrisque venire Latinisque. 470
Haec ubi dicta dedit divosque in vota vocavit,
Certatim sese Rutuli exhortantur in arma.
Hunc decus egregium formae movet atque iuventae,
Hunc atavi reges, hunc claris dextera factis.
  Dum Turnus Rutulos animis audacibus inplet, 475
Allecto in Teucros Stygiis se concitat alis,
Arte nova speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iulus.
Hic subitam canibus rabiem Cocytia virgo
Obiicit et noto naris contingit odore, 480
Ut cervum ardentes agerent; quae prima laborum

468.] 'Parari'—'tutari'—'detrudere:' for a similar change of construction see 3. 60, 61., 5. 773, E. 6. 85. 'Primis iuvenum,' 8. 105., 9. 785, the captains of his army.

470.] 'Ambobus' of two parties or bodies, like ἄμφω, ἀμφότεροι. See note on 1. 458, which passage however is not an exact parallel to this. 'Satis ambobus' i. q. "parem ambobus." "Cui, si coniuret populus, vix totu' satis sit" Lucil. 1 fr. 10, Gerlach. Comp. also Soph. Aj. 1123, κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὡπλισμένῳ.

471.] "Divosque in vota vocasset" 5. 234 note. "Messapum in proelia .... Hortatur" 11. 520.

473.] Some are impressed by Turnus' personal beauty, others by his ancestry, others by his valour. "Euryalus forma insignis viridique iuventa" 5. 295, though there 'viridi iuventa' may be an attributive abl., not coupled with 'forma.' One of Ribbeck's cursives and some others have 'iuventa.'

474.] "Atavis edite regibus" Hor. 1 Od. 1. 1. 'Claris factis,' attributive abl.

475—539.] 'As Ascanius is hunting, Allecto throws in his way a pet stag belonging to the family of Latinus' chief herdsman, which he kills. The herdsman's daughter rouses her father and the neighbours. A battle ensues: one of the herdsman's sons is killed, and also a wealthy land-owner.'

475.] Comp. θάρσος πλῆσε φρένας, 11. 17. 573. Macrob. Sat. 5. 17 and others have objected to the incident of the stag as too trivial, as if there were anything unnatural in a small spark causing a large train to explode, or as if the contrast itself were not an element of greatness. Heyne suggests that Virg. may have thought of Soph.'s story of Agamemnon and the stag at Aulis.

477.] 'Arte nova,' with new arts or wiles, opp. to those which she had practised on Amata and Turnus. It is the Homeric ἔνθ' αὖτ' ἄλλ' ἐνόησε. So 1. 657. Wagn. and later editors, on the suggestion of Heyne, place a full stop at 'alis' and a comma at 'Iulus,' making 'arte nova' refer to what follows and begin a new sentence of which 'Cocytia virgo' is the nom. But this is awkward, especially with regard to 'hic.' If there be any difficulty in 'speculata locum,' said of the moment when she took wing ('se concitat alis'), it may be removed by comparing v. 289. 'Quo litore,' in which part of the shore, 'litore' being the antecedent repeated in another form. Serv. says strangely that Virg. has only used this mode of expression once. Fabricius refutes him by comparing v. 409, "muros, quam . . . urbem." "Classem quo litore linquant" 1. 517. "Pulcher Iulus" 5. 570.

478.] 'Insidiis cursuque,' by snares and by running down. "Feras agitare" 11. 686.

479.] There is apparently a confusion between the physical image of presenting an incitement, and the mental one of exciting a feeling (comp. νεῖκος ἐμβαλεῖν and similar expressions). For 'rabiem' see on v. 493 below.

480.] 'Noto odore,' "cervino: solent enim ita institui," Serv., referring to Hor. 1 Ep. 2. 65 foll.

481.] 'Contingit ut agerent:' Madv.

Caussa fuit belloque animos accendit agrestis.
Cervus erat forma praestanti et cornibus ingens,
Tyrrhidae pueri quem matris ab ubere raptum
Nutribant Tyrrheusque pater, cui regia parent 485
Armenta, et late custodia credita campi.
Adsuetum inperiis soror omni Silvia cura
Mollibus intexens ornabat cornua sertis,
Pectebatque ferum, puroque in fonte lavabat.
Ille manum patiens mensaeque adsuetus herili 490
Errabat silvis rursusque ad limina nota
Ipse domum sera quamvis se nocte ferebat.
Hunc procul errantem rabidae venantis Iuli

§ 382 obs. 3. 'Prima laborum caussa' Il. 22. 116 (of the abduction of Helen) ἥτ' ἔπλετο νείκεος ἀρχή. The old reading before Pierius and Heins. was 'malorum,' which is the second reading of Med. Probably it came from 4. 169, where again there is a variant 'laborum.' Virg. is fond of using 'labor' of sufferings in war, 2. 11, 284., 4. 78., 11. 416, like πόνος &c.

482.] "Accendam animos" 7. 550. 'Bello,' prob. dat., "in bellum." 'Animos agrestis' i. q. "animos agrestium," like "mortalis cura" G. 3. 319 for "mortalium cura."

483.] 'Forma praestanti,' attrib. abl., not with 'ingens' as Serv. thinks. "Ingentior armis" 11. 124. Gossrau remarks that the expression is a proper one here, as the height of the horns contributes to the size of the stag.

484.] "Depulsus ab ubere matris" G. 3. 187. "Ab ubere raptos" 6. 428.

485.] 'Nutribant:' Madv. § 115 b. Ribbeck restores 'Tyrrhus' for 'Tyrrheus' from all the best MSS. except perhaps fragm. Vat. (Med. has 'Tyrrus,' 'Tyrridae'). The lengthening of the penult of the patronymic is supported by "Belidae," 2. 82, which however, as is there mentioned, is noted by Priscian as an exception to the rule. On the whole it seems safer to follow analogy, even in the face of the MSS., which in the case of proper names are notoriously untrustworthy. Tyrrheus seems to have been the name of the herdsman at whose house Lavinia brought forth Silvius. See Serv. on 6. 760.

486.] 'Late,' Med. (second reading), Gud. (first reading), and two other of Ribbeck's cursives, 'lati' Rom., fragm. Vat. and Verona, Med. (first reading), Gud. (second reading). The first seems preferable in spite of its inferiority in external evidence, as more likely to have been altered. Comp. 1. 21, "late regem," and v. 737 below, "late dicione premebat Sarrastis populos." Serv. remarks that Tyrrheus is "saltuarius" as well as "magister pecoris."

487.] 'Soror' with reference to 'pueri' and 'pater.' 'Adsuetus inperiis' is a sort of paraphrase of "mansuetus," which is expanded further v. 490 below. Serv. remarks of 'Silvia' "bonum puellae rusticae nomen formavit;" but the name was doubtless chosen from its connexion with early Italian history, e. g. Rea Silvia and Silvius Aeneas.

488.] 'Omni cura' with 'ornabat,' which governs 'adsuetum inperiis.' 'Intexens cornua sertis' explains 'omni cura.' But Virg. has chosen to make the position of his words confused. 'Ornabat,' the care specified being of an ornamental character. "Hortos quae cura colendi ornaret" G. 4. 118.

489.] 'Ferum' 2. 51 note. Here it is singularly inappropriate, unless we suppose Virg. to be representing it as turned by these endearments from wild to tame.

490.] 'Manum patiens' i. q. "mansuetus," χειροήθης.

491.] Comp. the description of the goats G. 3. 314 foll., and also E. 4. 21.

492.] 'Quamvis' with 'sera:' however late it was, he found his way home of himself ('ipse'). "Multa referunt se nocte" G. 4. 180.

493.] 'Rabidae' v. 479. It is a special epithet of dogs on the game: see Drakenborch on Sil. 10. 127. "Commota columba" 5. 213.

Commovere canes, fluvio cum forte secundo
Deflueret, ripaque aestus viridante levaret. 495
Ipse etiam, eximiae laudis succensus amore,
Ascanius curvo direxit spicula cornu;
Nec dextrae erranti deus afuit, actaque multo
Perque uterum sonitu perque ilia venit arundo.
Saucius at quadrupes nota intra tecta refugit, 500
Successitque gemens stabulis, questuque cruentus
Atque inploranti similis tectum omne replebat.
Silvia prima soror, palmis percussa lacertos,
Auxilium vocat et duros conclamat agrestis.
Olli, pestis enim tacitis latet aspera silvis, 505
Inprovisi adsunt, hic torre armatus obusto,
Stipitis hic gravidi nodis; quod cuique repertum
Rimanti, telum ira facit. Vocat agmina Tyrrheus,

494.] "Missusque secundo defluit amni" G. 3. 447.

495.] The connexion of the clauses by 'que' implies that the stag was floating and reposing on the bank alternately, leaving it uncertain which he was doing at the moment when the hounds came upon him. This approaches to the same class of cases as 6. 616, where 'que' couples the actions of different agents, as it does here those of the same agent at different times. 'Aestus' connects the sense of the two clauses.

496.] 'Laudis amor,' 5. 394: comp. G. 3. 112.

497.] 'Curvo cornu,' bending his bow. Ribbeck reads 'derexit' from Rom. and fragm. Vat. and Gud. originally, as in every other passage in Virg. where 'dirigere' occurs, except 6. 57. The testimony of the MSS. is by no means uniform in these passages, and in a case where confusion is so common (see G 2. 8 &c.) it is rather hazardous to obtrude a new word upon the dictionaries.

498.] 'Erranti,' i. e. "ita ut erraret:" comp. 3. 237 and countless instances in Greek tragedy. 'Deus' used generally, like σὺν θεῷ Il. 9. 49 &c. 'Afuit,' restored by Heins. for 'abfuit,' is the reading of all Ribbeck's MSS. but a single cursive. Wagn. remarks that the Latins avoided the combination "abf," saying "aufero" and "aufugio" for "abfero" and "abfugio." Comp. 8. 147.

499.] With 'venit arundo' Cerda comp. Il. 16. 478, ἤλυθ' ἀκωκή.

500.] 'Tecta,' the group of buildings, or homestead: see what follows.

501.] 'Stabulis,' the abode of the herdsman, like αὐλή.

502.] "Anhelanti similis" 5. 254. Dryden in his Annus Mirabilis talks of the 'beseeching eyes' of a hunted stag. "Gemitu tectum omne replebat" 2. 679.

503.] 'Lacertus' is the upper part of the arm (opp. to "bracchium," the lower), striking which with the hand of the other arm seems to have been an expression of grief. No other instance however is quoted but Claudian Rapt. Pros. 2. 248, "planctuque lacertos Verberat." For the construction see on 4. 590.

504.] 'Conclamat' i. q. "clamore convocat:" comp. Ov. M. 13. 73, "Conclamat socios," Claud. Rapt. Pros. 3. 4.

505.] The Fury contrives that the peasants should be at hand. 'Olli,' Rom., Med. first reading, 'illi,' Med. second reading, Verona fragm., Gud. 'Pestis' of a Fury 12. 845. Cerda strangely supposes the sense to be that the passion for war is concealed in the rustic nature.

506.] 'Inprovisi,' before Silvia looked for them. "Inprovisi aderunt" 2. 182. 'Torre obusto' i. q. "sudibus praeustis" v. 524, a stake with its end hardened in the fire. Comp. Il. 13. 564, ὥστε σκῶλος πυρίκαυστος. So 11. 894, "Stipitibus ferrum sudibusque imitantur obustis."

507.] 'Stipitis gravidi nodis' for "stipite nodis gravido," 'gravidus' not being synonymous with "gravis." Comp. 8. 220, "nodisque gravatum Robur." Rom. and some others have "repertum est."

508.] 'Rimanti,' groping about: comp. G. 1. 384. 'Telum ira facit' like "furor

Quadrifidam quercum cuneis ut forte coactis
Scindebat, rapta spirans inmane securi. 510
At saeva e speculis tempus dea nacta nocendi
Ardua tecta petit stabuli, et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem, qua protinus omne
Contremuit nemus et silvae insonuere profundae; 515
Audiit et Triviae longe lacus; audiit amnis
Sulfurea Nar albus aqua fontesque Velini,
Et trepidae matres pressere ad pectora natos.
Tum vero ad vocem celeres, qua bucina signum
Dira dedit, raptis concurrunt undique telis 520

arma ministrat" 1. 150. 'Vocat,' leads them to the attack: comp. 2. 614.

509.] 'Quadrifidam' with 'scindebat.' 'Coactis,' driven together, so as to meet in the centre. The words 'cuneis coactis' are used in a totally different sense 12. 457. See on 10. 396. "Cuneis scindere" 6. 181, G. 1. 144.

510.] 'Spirans inmane,' panting with savage rage. The expression is probably indicative of rustic anger.

511.] 'E speculis nacta:' she was in the woods (v. 505), and on the look out.

512.] 'De culmine summo,' G. 1. 402.

513.] Alluding to a rustic and primitive practice of giving the alarm with a horn in case of sudden danger. Heyne remarks that the Comitia Centuriata were convoked by the sound of a horn. 'Cornu' is here i. q. 'bucina,' the shape of which, exactly answering to 'recurvus,' may be seen in Dict. A. s. v. For the use of the 'bucina' by herdsmen comp. Prop. 5. 10. 29, "Nunc intra muros (Veiorum) pastoris bucina lenti Cantat." 'Pastoralis' recurs v. 817 below. 'Signum canere' is a phrase (Freund s. v. 'Cano'), and 'signum' is sometimes the subject of 'canit,' which is used intransitively: see on 10. 310.

514.] Med. a m. p. and Rom. have 'incendit,' which Wagn. is inclined to adopt; comp. 9. 500., 10. 895., 11. 147. 'Intendere vocem' is to strain the voice (comp. "contenta voce dicere," τείνειν φωνήν), and 'intendere vocem cornu' to strain the voice *with* or *on* the horn.—blows a loud blast of her Tartarean voice on the horn. Heyne remarks that this blast of Allecto may have been suggested by the shout of Eris, Il. 11. 10 foll. (where ἄλληκτον πολεμίζειν occurs). But the passage obviously imitated in what follows is Apoll. R. 4. 127 foll. (of the hiss of the dragon), ἀμφὶ δὲ μακραὶ Ἠιόνες ποταμοῖο, καὶ ἄσπετον ἴαχεν ἄλσος. Ἔκλυον οἳ πολλὸν ἑκὰς &c. 'Protinus' may be either rendered 'forthwith' or 'onward,' with reference to the spreading of the sound over the woods (comp. 6. 33, "quin protinus omnia Perlegerent oculis"). The collocation seems rather in favour of the latter way.

515.] 'Intonuere,' the reading of two of Ribbeck's cursives, and others, was read before Wagn. "Silvas profundas" Lucr. 5. 41, height and depth being the same thing viewed differently: comp. E. 4. 51, βαθείης τάρφεσιν ὕλης Il. 5. 555. Here 'profundae' goes closely with 'insonuere.'

516.] This is more local than the parallel in Apoll. R., and therefore characteristic of Virgil. 'Triviae lacus' is the lake near the grove and temple of Diana at Aricia: comp. v. 761. 'Audiit et—audiit:' see on E. 4. 6. Rom. has 'Audit et Troiae—audit et amnis,' an aberration which may warn us against over-estimating its authority in such passages as 5. 274.

517.] 'Sulfurea' explains 'albus.' Virg. doubtless thought of Enn. A. 7. fr. 19, "Sulfureas posuit spiramina Naris ad undas." 'Fontes Velini' appears to be the "lacus Velinus" in the hills beyond Reate and close to the Nar, at least seventy miles from the Trojan camp. The limit may be merely poetical, or it may designate loosely the Sabine country as the extremity of the confederacy.

518.] Apoll. R. 4. 136 foll., Δείματι δ' ἐξέγροντο λεχωΐδες, ἀμφὶ δὲ παισὶ Νηπιάχοις, οἵτε σφιν ὑπ' ἀγκαλίδεσσιν ἴαυον, Ῥοίζῳ παλλομένοις, χεῖρας βάλον ἀσχαλόωσαι.

519.] "Ad sonitum vocis vestigia torsit" 3. 669. 'Qua' after 'vocem.'

520.] Enn. A. 3. fr. 7 has "ansatis con-

Indomiti agricolae; nec non et Troia pubes
Ascanio auxilium castris effundit apertis.
Direxere acies. Non iam certamine agresti,
Stipitibus duris agitur sudibusve praeustis,
Sed ferro ancipiti decernunt, atraque late 525
Horrescit strictis seges ensibus, aeraque fulgent
Sole lacessita, et lucem sub nubila iactant:
Fluctus uti primo coepit cum albescere vento,
Paulatim sese tollit mare et altius undas
Erigit, inde imo consurgit ad aethera fundo. 530

currunt undique telis." But there 'concurrunt' means 'engage,' here 'collect.'

521.] 'Indomiti,' hardy; much the same as "duros agrestis" v. 504. Comp. ἄτρωτοι.

522.] Burm. wished to read 'campis:' but 'castris apertis' is throwing open the gates of the camp. Contrast "clausa moenia" (of the camp) 10. 22.

523.] 'Dirigere aciem' is a phrase for drawing up an army in battle array, G. 2. 281. The plural seems to show that both sides are here intended. 'Direxere' perf. not aorist. 'Certamine agresti' seems a general abl. of circumstance,' 'stipitibus' and 'sudibus' instrumental.

524.] 'Sudibus praeustis' i. q. "torre obusto" v. 506, where see parallel passages.

525.] 'Ferro' is the emphatic word of which 'ancipiti' is an epithet, probably meaning double-edged (comp. ἀμφίτομον ξίφος), with a collateral signification of deadly, so as to balance the epithets 'duris' and 'praeustis.' Wagn. thinks the notion is that of "certamen anceps." 'Decernere ferro' is as old as Enn., A. 2. fr. 11.

526.] It is doubtful whether 'strictis ensibus' goes with 'seges' or with 'horrescit.' The ordinary meaning of 'seges' would rather suggest the former, the ordinary usage of construction the latter. Virg. may very well have intended both, at the same time that he thought of the other meaning of 'seges,' the land, not the crop, which would make this passage parallel to 11. 601, "late ferreus hastis Horret ager." There is the same question about 12. 663, "strictisque seges mucronibus horret Ferrea." In G. 2. 142 the warriors seem to be called a 'seges' independently of their spears, though we must not sharply distinguish the two notions. 'Horrescit,' as compared with 'horret' seems to imply motion: comp. G. 3. 198, "segetes altae campique natantes Lenibus horrescunt flabris." Heyne comp. Apoll. R. 3. 1355, φρίξεν δὲ πέρι στιβαροῖς σακέεσσι—Ἄρηος τέμενος. 'Atra,' dense and so dark, comp. v. 466. There may also be a reference to the colour of the iron: comp. passages cited from Books 11 and 12, and Il. 4. 281, Δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες, Κυάνεαι, σάκεσί τε καὶ ἔγχεσι πεφρικυῖαι. But the outline of the image, as Cerda remarks, is from Il. 13. 339, ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείῃσιν

527.] With 'sole lacessita' Germ. comp. Lucr. 4. 217, "Corpora quae feriant oculos visumque lacessant." "Iactat lucem" Lucr. 5. 576.

528.] The swelling of the quarrel from a rustic brawl to a pitched battle is compared to the gradual rising of the waves in a gale at sea. Med. and Rom. (whose conjunction, Wagn. remarks, is strong authority) have 'ponto,' adopted by Heins., who took the words 'primo ponto' to mean on the edge of the sea, as "prima terra" 1. 541 means the edge of the land, and so to answer to ἐν αἰγιαλῷ in the parallel passage from Hom. referred to below; while Jahn, also reading 'ponto,' takes 'primo' as an adverb and opposed to 'inde.' Heyne and Wagn. (followed by Ribbeck) read 'vento' from Gud., which has 'ponto' as a variant, and apparently Ribbeck's other cursives, considering it clear that 'ponto' arose from a recollection of G. 3. 237, "Fluctus uti medio coepit cum albescere ponto," a constant source of error. On the whole the balance of considerations seems to be in favour of 'vento,' in spite of its having no uncial authority. Pal., we must remember, is wanting, as well as the fragmentary MSS. For the whole passage comp. Il. 4. 422, which relates distinctly to the breakers *on a shore*.

530.] "Fluctus erigit" 3. 423. "Imo fundo" 2. 419.

Hic iuvenis primam ante aciem stridente sagitta,
Natorum Tyrrhei fuerat qui maxumus, Almo,
Sternitur; haesit enim sub gutture volnus et udae
Vocis iter tenuemque inclusit sanguine vitam.
Corpora multa virum circa, seniorque Galaesus, 535
Dum paci medium se offert, iustissimus unus
Qui fuit Ausoniisque olim ditissimus arvis:
Quinque greges illi balantum, quina redibant
Armenta, et terram centum vertebat aratris.
Atque ea per campos aequo dum Marte geruntur, 540

531.] "Primam ante aciem" below v. 673., 9. 595, apparently meaning no more than in the first rank of combatants. "Stridens sagitta" 9. 632.

532.] Some inferior MSS. have 'Almon.' Heins. restored 'Almo.' Gossrau remarks that Virg. gives several of his characters the names of rivers, as here 'Almo,' v. 535 "Galaesus," v. 745 "Ufens," v. 752 "Umbro," 11. 670 "Liris." 'Fuerat' may be simply i. q. "erat" (Madv. § 338 obs. 6): but there is more force and pathos in Forb.'s explanation, that he ceased to be the eldest at his death. Comp. 12. 519.

533.] 'Haesit volnus,' a sort of confusion between the arrow and the wound. 'Enim' is an imitation of Hom., e. g. Il. 5. 40. 'Udae' belongs more properly to 'iter,' though perhaps it includes the sense of flexible: comp. ὑγρὸν ἀείδειν.

534.] 'Tenuem vitam:' comp. G. 4. 224. "Intercludere" is more common in the sense of cutting off than 'includere' but several instances of the latter are given in Forc. These particular descriptions of wounds are, of course, in imitation of Hom., though it is a mitigated imitation.

535.] 'Corpora' sc. "sternuntur," supplied from v. 533.

536.] 'Dum paci medium se offert' describes both the action and purpose of Galaesus throwing himself between the combatants to mediate. 'Offert' as well as 'medium' will suit both meanings: comp. 6. 291, "strictamque aciem venientibus offert." The dat. 'paci' is i. q. "ad pacem," or "ad pacem faciendam:" but the construction is probably helped by the analogy of such phrases as "morti se offerre," &c.

537.] Comp. 2. 426, "Rhipeus, iustissimus unus Qui fuit in Teucris et servantissimus aequi." The justice and wealth of Galaesus both render him a natural mediator, and increase the pity and indignation (v. 571) at his fall. Heyne remarks that it is Homeric to interest us by descriptive touches in the individual combatants: comp. e. g. Il. 5. 152 foll, 612 foll. Perhaps the poet was thinking here of Axylus, Il. 6. 12 foll. Comp. also Il. 13. 664., 17. 576. It may be remarked that the river Galaesus runs through a country very rich both in corn and pastures, and especially famous for its sheep: comp. Hor. 2 Od. 6. 10 and the commentators thereon. 'Ditissimus arvis:' "Dives agris, dives positis in foenore nummis" Hor. A. P. 421. Elsewhere Virg. has the construction with the gen., e. g. 10. 563, "ditissimus agri Qui fuit Ausonidum." Some MSS. here have 'agris,' which is found as a variant in Gud. 'Olim,' like 'fuerat,' is pathetic: before that moment he was the wealthiest man.

538.] 'Greges'—'armenta' as in Pliny Ep. 2. 17. 3, "Multi greges ovium, multa ibi equorum boum armenta" (Forc.). 'Quina' apparently = "quinque:" see on 10. 207. 'Redibant,' i. e. from pasture; and perhaps from their summer pasture on the hills, comp. Hor. Epod. 1. 27.

539.] On this and the previous line Serv. remarks "Duo dixit a Catone memorata, qui interrogatus qui esset paterfamilias, respondit, eum qui bene pascit et bene arat."

540—571.] 'Allecto reports her success to Juno, who tells her she has done enough and must return below. She vanishes in a sulphurous pool.'

540.] The commentators compare Il. 5. 84, Ὣς οἱ μὲν πονέοντο: but the parallel is not close. Virg. however no doubt studied the Homeric transitions. "Atque ea diversa penitus dum parte geruntur," 9. 1. 'Aequo Marte:' comp. the Homeric ἶσος Ἐνυάλιος, Il. 18. 309, and ὁμοιΐου πολέμοιο 9. 440: "Mars communis" is a common phrase in Latin. Neither had as yet been routed, though we gather in the sequel

Promissi dea facta potens, ubi sanguine bellum
Imbuit et primae commisit funera pugnae,
Deserit Hesperiam, et caeli conversa per auras
Iunonem victrix adfatur voce superba:
En, perfecta tibi bello discordia tristi; 545
Dic, in amicitiam coeant et foedera iungant.
Quandoquidem Ausonio respersi sanguine Teucros,
Hoc etiam his addam, tua si mihi certa voluntas:
Finitimas in bella feram rumoribus urbes,
Accendamque animos insani Martis amore, 550
Undique ut auxilio veniant: spargam arma per agros.

that the advantage was with the Trojans. Comp. 10. 755, "Iam gravis aequabat luctus et mutua Mavors Funera," and the following lines.

541.] 'Promissi facta potens' for "compos facta," or the simple "potita." Comp. Hor. 1 Ep. 1. 18, "Victor propositi," and "victrix" v. 544. So Ov. M. 4. 510 speaks of the Fury as "victrix iussique potens."

542.] 'Imbuit' probably contains the two notions of embruing ("imbuere manus, arma sanguine:" comp. vv. 547—554) and of setting on foot, using or doing for the first time, καινοῦν (comp. Prop. 5. 10. 5, "Imbuis exemplum primae tu Romule palmae," and Catull. 62 (64). 11). "Primae pugnae," the beginning of the battle; she leaves the field while it is still undecided, "aequo Marte" v. 540. But the words may mean that this was the first act in the war. 'Committere funera pugnae' is a variety for "committere pugnam," 'funera' however being important, and indeed emphatic, like 'sanguine' in the line before, referring to the deaths of Almo and Galaesus. Markland rather ingeniously conj. 'munera,' a metaphor from gladiators, which might be supported by Hor. 1 Od. 28. 17, "Dant alios Furiae torvo spectacula Marti."

543.] 'Convexa' is the reading of all the MSS. except Med. first reading 'conversa,' and the second Moretan, which has 'connexa,' as well as of Probus, Asper, Donatus, and Serv. Wagn. and Forb., supposing 'convexa' to have arisen from "caeli convexa" 4. 451, have adopted 'conversa,' which Wagn. interprets "convertens se a terris," a sense which, even if it can be given to 'conversa' alone, is very poor. On the other hand it is very difficult to construe 'convexa,' unless we may explain it by the analogy of "devexus" G. 4. 293, "Usque coloratis amnis devexus ab Indis," and suppose it by a rather extraordinary combination of ideas to have reference to the flight of the Fury up the slope or cope of heaven, the shape of that over which she moves being expressed in the verb of motion. Anything like understanding 'per' twice, as some grammarians propose, or taking 'caeli convexa' in apposition to 'auras,' which is Heyne's view, seems quite out of the question. Canter ingeniously supposed 'per auras' to have been corrupted from 'peragrans' or 'pererrans.' Ribbeck thinks there is a lacuna.

545.] 'Perfecta bello,' consummated in or by war.

546.] "Ac si dicat, Ita bella conmovi, ut ne tuo quidem inperio possint in pacem redire. Et hoc est, 'adfatur voce superba.'" Serv.

547.] "Quandoquidem Ausonios coniungi foedere Teucris" &c. 10. 105 resembles this line in form. Heyne altered the old pointing, which joined this line with the preceding. The connexion seems to be 'now that I have done thus much, it will be easy for me to do more,' an ostentatiously liberal offer to exceed what she had promised. 'Ausonio sanguine' seems to imply that the bloodshedding had been on one side.

548.] 'His' refers to the contents of the line before. "Tua si mihi certa voluntas" 4. 125 note.

549.] 'Rumoribus:' comp. 9. 464., 12. 228, and the description of Fame in Book 4.

550.] "Inceditque animum famae venientis amore" 6. 889. "Insanus amor Martis" E. 10. 44.

551.] 'Auxilio' 2. 216 note. 'Spargam arma per agros,' stronger than "sere crimina belli" v. 339 above, which Serv. comp.

Tum contra Iuno; Terrorum et fraudis abunde est:
Stant belli caussae: pugnatur comminus armis;
Quae fors prima dedit, sanguis novus imbuit arma.
Talia coniugia et talis celebrent hymenaeos 555
Egregium Veneris genus et rex ipse Latinus.
Te super aetherias errare licentius auras
Haud Pater ille velit, summi regnator Olympi.
Cede locis. Ego, si qua super fortuna laborum est,
Ipsa regam. Talis dederat Saturnia voces; 560
Illa autem attollit stridentis anguibus alas,
Cocytique petit sedem, supera ardua linquens.
Est locus Italiae medio sub montibus altis,

552.] For this use of 'abunde' with a gen. see Hand Turs. 1. 71. 'Ac' was read before Heins., whether from any MS. is not known. 'Terrorum et fraudis:' there is enough of false panic without any fresh rumours (v. 549). Comp. v. 578., 4. 187. 'Fraudis' however may merely = "noxae."

553.] 'Stant' i. q. "sunt," with an additional notion of fixity. Comp. Hor. 1 Od. 16. 17, "Irae—altis urbibus ultimae Stetere caussae cur perirent Funditus," from which Virg. may have taken the phrase. "Certandum est comminus armis" 12. 890.

554.] 'Prima' with 'fors' (comp. 2. 387) rather than with 'quae.' 'Sanguis novus,' the first blood, is said with reference to the sense of 'imbuit,' i. q. "auspicatus est," mentioned on v. 542. The meaning is not that the chance weapons of the rustics (v. 508) have been stained with blood, but that the quarrel which was begun accidentally has proceeded to bloodshed.

555.] 'Connubia' was retained by Heyne: 'coniugia' however is found in all Ribbeck's MSS., the best authority for 'connubia' being the first Mentelian. 'Connubia' may have been introduced from 4. 316.

556.] 'Egregium' ironical, as in 6. 523. "Rex ipse Latinus" above v. 432. Here 'ipse' seems merely to give dignity.

557.] See Wagn.'s remark quoted on 1. 680. Strictly speaking, the Fury was not wandering above, but in the upper air. The opposition is between the light of day, as shared by men and gods, and the darkness of the world below. Jupiter, as 'summi regnator Olympi,' prevents the Fury from trespassing on his domain. Comp. Aesch. Eum. 365 foll., and indeed the play generally. 'Aetherias auras:' see on 1. 546. 'Errare licentius' combines the notions of free movement ('errare' as in E. 1. 9) and wandering from the proper place.

558.] 'Pater ille:' comp. 2. 779, and see on v. 110 above. "Regnator Olympi" 10. 437. The first Mentelian, a variant in Gud., and others, have 'ipse;' Gud. also gives 'superi' as a variant.

559.] "Cedere loco" is a phrase for giving way in battle, and perhaps the plural may be used here to avoid that special meaning, though it may be equally well referred to metrical convenience or poetical variety. The sense obviously is 'Be gone from hence.' Canon. has 'loco,' omitting 'ego,' unmetrically. 'Laborum,' the war: comp. v. 481. "Fortuna laborum" G. 3. 452. Virg. probably imitates Il. 1. 522 (Zeus to Thetis), Ἀλλὰ σὺ μὲν νῦν αὖτις ἀπόστιχε, μή σε νοήσῃ Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσσω, as Cerda remarks. For the tmesis 'super est' comp. 2. 567, E. 6. 6.

560.] 'Regam' = "dirigam" 9. 409 &c. 'Dederat:' in these cases Virg. uses the perfect and pluperfect tenses indifferently.

561.] Snakes in her wings are a new feature: the allusion cannot be to the snakes in her hair. Doubtless they supply the place of feathers, as feathers answer to hair. "Stridentibus alis" 1. 397, of the ordinary rushing sound of wings.

562.] Med. and Rom. have 'super,' which Ribbeck adopts, as in 6. 241, 750, 787.

563.] Some MSS. and the old editions have 'in medio.' Heins. ejected 'in.' Amsanctus is fixed by Cic. de Div. 1. 36, Pliny 2. 95, in the territory of the Hirpini, and therefore 'Italiae in medio' is said only with reference to the breadth, not to the length of Italy. I am indebted to Mr. Long for some extracts from a paper by Mr.

Nobilis et fama multis memoratus in oris,
Amsancti valles; densis hunc frondibus atrum 565
Urguet utrimque latus nemoris, medioque fragosus
Dat sonitum saxis et torto vertice torrens.
Hic specus horrendum et saevi spiracula Ditis
Monstrantur, ruptoque ingens Acheronte vorago
Pestiferas aperit fauces, quis condita Erinys, 570
Invisum numen, terras caelumque levabat.
Nec minus interea extremam Saturnia bello

Hamilton in the London Geographical Journal, vol. 2. p. 62, describing the place. It is a small pond, in the smallest dimension about twenty paces, and not more than thirty in the longest. "The water bubbles up with an explosion resembling distant thunder." "On one side of the" pond "is a constant and rapid stream of the same blackish water rushing into it from under" a "barren rocky hill," under which the pond is: "but the fall is not more than a few feet." "A little above are apertures in the ground through which warm blasts of sulphuretted hydrogen gas are constantly issuing with more or less noise." The name is derived from the old "am" = "circum" and "sanctus."

565.] 'Valles' nom. sing., as in 11. 522, where see note. 'Frondibus' may go either with 'urguet' or with 'atrum.'

566.] 'Latus nemoris,' a woody steep cliff: comp. Hor. 2 S. 6. 91, "Praerupti nemoris dorso," and note on v. 82 above. 'Medioque' sc. 'nemore.' Freund seems wrong in explaining 'fragosus' here of sound, though probably we are meant to be reminded of that sense of "fragor." Here it doubtless means full of breaks, which is its general sense. In Val. F. 2. 622., 4. 261 it may have the sense of sound, but it may equally well refer to the broken waves, if it is not to be taken actively, ship-wrecking. Some MSS. have 'fragosis.'

567.] 'Saxis et torto vertice,' doubtless refers to the bubbling up of the water among the rocks.

568.] 'Horrendum et saevi' is the reading of all Ribbeck's MSS. but one (Pal. and Vat. and Verona fragmm. are wanting), which omits 'et.' Serv. says that ancient copies read 'specus horrendus,' which doubtless shows that they had not the copula, though it has been suggested that the copyists may have thought that 'us' could be elided. 'Et' was omitted by Heins. and Heyne, who read 'monstratur;' but the authority seems insufficient, especially as the copies which omit 'et' do not agree in reading 'monstratur.' Rom. is the only one of Ribbeck's MSS. that has 'monstratur,' and it retains 'et.' 'Specus' is fem. in Ennius, Pacuvius, and Attius, masc. in ordinary Latin, neut. here and in Sil. 13. 425. 'Specus' is the pool, 'spiracula' the apertures. The latter name, and that of "Charoneae scrobes," are said by Pliny 2. 93 to have been generally given to places of this kind. Comp. Lucr. 6. 762 foll., where the supernatural explanation is protested against. For 'saevi' Wagn. rightly comp. v. 84, "saevam mephitim." "Spiracula mundi" Lucr. 6. 493.

569.] 'Monstrantur,' 6. 440. 'Rupto Acheronte,' formed by the bursting up of Acheron: 'rupto' like "rupto turbine" 2. 416. Turn. comp. ἀποῤῥώξ Il. 2. 755, which however is rather the arm of a river. Ἀπόσπασμα, as used by Plato, Phaedo 61 (see the passage quoted on 6. 551), seems a better parallel.

570.] 'Pestiferas:' Mr. Hamilton says the vapours are at times fatal. Med., Gud., and others have 'condit,' a natural error, mentioned as a various reading by Serv.

571.] Wakef. and Jahn make 'numen' acc. after 'condita,' which would be harsh. Rom. and others have 'levavit,' which would be easier, as 'levabat' is not sufficiently supported by 11. 827, "linquebat habenas," where we are meant to dwell on the gradual relaxation of Camilla's grasp in death. Perhaps one may say that the description of Amsanctus has the same effect here, making us linger on the contemplation of the Fury's disappearance: or the point may be the gradual relief caused by her removal.

572—600.] 'The Latins, backed by Turnus, clamour for war against the Trojans. Latinus resists long, but eventually yields under protest, abandoning the conduct of affairs to others.'

Inponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus, caesosque reportant
Almonem puerum foedatique ora Galaesi, 575
Inplorantque deos, obtestanturque Latinum.
Turnus adest, medioque in crimine caedis et igni
Terrorem ingeminat: Teucros in regna vocari;
Stirpem admisceri Phrygiam: se limine pelli.
Tum, quorum attonitae Baccho nemora avia matres 580

572.] 'Manum extremam,' 'ultimam,' 'summam inponere' is a common phrase for completing a thing: see the Dictionaries. The metaphor is taken, as Serv. and Donatus remark, from a work of art. "Nec minus interea" 6. 212.

574.] The army seems to have consisted of shepherds (vv. 519 foll.); so that 'ex acie' must mean that they broke up their battle array and ran to the city. It seems to be implied that they were defeated, if not routed.

575.] 'Ora Galaesi' as connected with 'reportant' is a periphrasis for 'Galaesum' (comp. 4. 511, G. 4. 12): in itself however it is not a mere periphrasis, but fixes attention on the face, as the part in which the ghastliness and disfigurement of his violent death were most visible: comp. 2. 286 (of the mangled apparition of Hector), "quae caussa indigna serenos Foedavit voltus?" The construction thus brings out the double sense of 'foedare,' which is both to wound and to disfigure.

576.] Comp. the phrase "deorum atque hominum fidem inplorare," and Cic. 2 Verr. 5. sub fin., "Ceteros item deos deasque omnes inploro atque obtestor." 'Obtestantur Latinum' probably denotes merely an appeal for protection, and not, as Forb. thinks after Serv., an appeal to witness the breach of the treaty which Turnus either threatens himself (see above vv. 467 foll.) or bids them expect from the Trojans (comp. 10. 77, where the Trojans are charged with employing fire against the Latins). So "ipsum obtestemur" 11. 358.

577.] Heyne, following the editors before Heins., reads 'ignis,' which, if taken with 'terrorem,' would give a good sense, 'terrorem caedis et ignis' being the alarm of fire and sword. But this reading is supported only by Gud. and some inferior MSS. (including the Balliol) and by Donatus; while the authority of the other MSS. and Serv. is in favour of 'igni,' which was the reading of Heins., and has been restored by Wagn. 'Igni' also may derive some confirmation from the structure of the verse, which is similar to 6. 255, "Ecce autem primi sub lumina solis et ortus." Poetically speaking, 'igni' seems preferable: that is, 'medio in crimine' would be improved by amplification, while 'terrorem' would perhaps be weakened by it. On the other hand it must be admitted that 'ignis criminis' is somewhat a bold metaphor in Latin; it is helped out however by the zeugma, which enables us to take 'medio in crimine caedis et igni' as a kind of hendiadys, "in the midst of the furious outcry at the slaughter," and supported by 11. 225, "medio in flagrante tumultu," where, though the expression is much more common, the image is really the same, and the turn of the words sufficiently similar to make it probable that Virg. wrote 'igni' here.

578, 579.] 'Terrorem' by itself seems best referred to the threats of Turnus. Cic. Brut. 11, § 44 speaks of "[Periclis] vim dicendi terroremque." 'In regna,' "in partem regni:" comp. v. 313. Turnus speaks as usual of Aeneas and the Trojans as one: but the grievance is not the admission of the Trojans as subjects of Latinus, but the association of a foreigner in the empire. So 'admisceri' is rather "regiae domo" than "Latinorum populo," and 'limine' is the royal house. Gossrau comp. "limine prohiberi" Cic. pro Caec. 12, § 35, Emm., "limine summoveor" Juv. 8. 124. 'Admisceri' refers to the mixture of blood: comp. 6. 762., 8. 510. There may be a taint of effeminacy implied in 'Phrygiam,' as Forb. thinks.

580.] 'Attonitae Baccho,' inspired by Bacchus: the word is common for strong divine influence, as in 6. 53, Hor. 3 Od. 19. 14. "attonitus vates." So Archiloch. fr. 79 Bergk, οἴνῳ συγκεραυνωθεὶς φρένας. 'Matres,' i. q. "matronae," 'quorum' being probably their relations generally. 'Insultant nemora' is a Grecism: comp. Soph. Aj. 30, πηδῶντα πεδία &c. Comp. also "navigat aequor" (1. 67), "natat

Insultant thiasis,—neque enim leve nomen Amatae,—
Undique collecti coeunt, Martemque fatigant.
Ilicet infandum cuncti contra omina bellum,
Contra fata deum, perverso numine poscunt.
Certatim regis circumstant tecta Latini; 585
Ille velut pelagi rupes inmota resistit,
Ut pelagi rupes magno veniente fragore,
Quae sese, multis circum latrantibus undis,
Mole tenet; scopuli nequiquam et spumea circum
Saxa fremunt, laterique inlisa refunditur alga. 590
Verum ubi nulla datur caecum exsuperare potestas

freta" (G. 3. 260), and the converse construction in "bacchata virginibus Taygeta" (G. 2. 487).

581.] 'Thiasis,' E. 5. 30. The authority of Amata combines with family sympathy to put the relatives of the matrons on the side of war.

582.] "Undique collecti" 2. 414. 'Martem' is the substance of the reiterated cry expressed by 'fatigant.' "Cry, War, War!" This seems the best way of explaining the acc., which in Greek would be readily accounted for as a cogn. There is a somewhat similar use in Sil. 2. 675, "Inde agitant consulta patres curasque fatigant." To take 'Martem' as the god and 'fatigant' as i. q. "precibus fatigant" would be simpler; but we should then lose the force of 'fatigant' as expressing the effect on Latinus.

583.] 'Infandum' (i. q. "nefandum") is explained by 'contra omina—contra fata.' The 'omina' are those narrated vv. 46 foll. 'Fata deum' refers to the oracle of Faunus vv. 96 foll. 'Ilicet' seems to show that 'poscunt bellum' is a stage beyond 'Martem fatigant:' they call definitely for war.

584.] 'Perversus' occurs E. 3. 13 as a synonym for "malignus," which is probably its sense here (comp. Catalecta 14. 7, "perversi Manes"). "Hic dies perversus atque adversus mihi obtigit" Plaut. Men. 5. 1. Serv., who is followed by Gossrau, takes 'perverso' as i. q. "adverso:" Heyne, with whom Forb. agrees, renders 'perverso numine' "perversa, conturbata, et infirmata deorum voluntate." They are going against the will of heaven and fate, but it is under the influence of a malign preternatural power.

586.] This simile is an amplified and ornamented imitation of Il. 15. 618 foll., where the image is applied to the serried array of the Greeks, repulsing a charge of the Trojans.

587.] Heyne, following Heins., has abolished this line on grounds which he thinks obvious, but which are difficult to apprehend. It occurs in all the MSS. except the 2nd Leipsic of the 13th century. In two others, the second Mentelian and the Bigotian, it is added as a correction, having, no doubt, been omitted by accident, not being necessary to the construction. The repetition of 'pelagi rupes,' which is obviously for poetic effect, may be paralleled from Il. 20. 371, Τῷ δ' ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν, Εἰ πυρὶ χεῖρας ἔοικε, μένος δ' αἴθωνι σιδήρῳ: ib. 22. 127, ἅτε παρθένος ἠΐθεός τε, Παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοιϊν: and from Lucr. 5. 950, "proluvie larga lavere humida saxa, Humida saxa, super viridi stillantia musco." Comp. also 12. 546, "domus alta sub Ida, Lyrnesi domus alta."

588.] Forb. comp. 3. 432, "Scyllam et caeruleis canibus resonantia saxa." The expression has been imitated by Silius and Claudian.

589.] 'Mole' is of course for "mole sua" (10. 771), which would be the more regular expression. Med. (corrected), Verona fragm. &c. omit 'et,' owing to a wrong punctuation, condemned by Serv., by which the stop was placed after 'scopuli.' 'Scopuli' are the peaks, 'saxa' the smaller rocks over which the sea breaks ('spumea'), while 'rupes' is the whole cliff. 'Nequiquam,' because, in spite of the din, the cliff remains unmoved.

590.] 'Laterique' &c. is not an idle addition, as Wagn. thinks, but adds to the picture both of the violence of the waves and the stability of the rock. Some copies have 'aspersa' for 'inlisa.'

591.] Comp. 3. 670, "Verum ubi nulla datur dextra adfectare potestas." It is difficult to say whether 'caecum consilium'

Consilium, et saevae nutu Iunonis eunt res,
Multa deos aurasque pater testatus inanis,
Frangimur heu fatis, inquit, ferimurque procella!
Ipsi has sacrilego pendetis sanguine poenas, 595
O miseri. Te, Turne, nefas, te triste manebit
Supplicium, votisque deos venerabere seris.
Nam mihi parta quies, omnisque in limine portus;

is the hidden purpose of Juno and the Fury or, as Serv. and others take it, the blind will of the people.

593.] Comp. 9. 24, "Multa deos orans, oneravitque aethera votis." 'Inanis' is an ordinary epithet of 'auras;' here however it denotes the ineffectualness of the protest, a feeling which Latinus may have expressed. Comp. Catull. 62 (64). 164 foll.:

"Sed quid ego ignaris nequiquam conqueror auris,
Externata malo, quae nullis sensibus auctae
Nec missas audire queunt nec reddere voces?"

With the appeal to the sky we may perhaps comp. Prometheus' soliloquy, Aesch. Prom. 88 foll. Markland ingeniously conjectured 'aras,' which is found in the 2nd Hamb. originally, and is supported by 12. 496.

594.] 'Frangimur:' "fracti bello fatisque repulsi" 2. 13. 'Ferimur procella' like "fertur equis," as Germ. remarks.

595.] 'Has poenas,' the penalty of this: see on 2. 171. 'Sacrilego,' because it was against the will of heaven: comp. vv. 583, 4. "Scelerato sanguine" 12. 949. 'Ipsi,' in your own persons, not in mine: see v. 598.

596.] 'Nefas,' the punishment of crime: comp. 7. 307, "Quod scelus aut Lapithas tantum, aut Calydona merentem?" For 'manebit' we might have expected "manet:" Latinus however is not speaking destiny, but denouncing punishment contingently on crime.

598.] 'Nam' refers to what precedes. 'You will suffer, not I: for' &c. The difficulty of 'omnisque in limine portus' is well known. Serv. renders it "securitas omnis in promptu est," taking 'portus' as the nom., and so it seems to have been understood by Paullinus, Carm. 12. 31, who evidently imitates Virg., "Inque tuo placidus nobis sit limine portus." Ruhkopf interprets it similarly, "omne auxilium mihi ante pedes et paratum est seni," and Wagn. and Forb. concur. On the other hand Heyne makes 'portus' gen., paraphrasing the words "ego omnis, totus, sum in limine, aditu, portus; in portu iam tantum non navigo;" and so Gossrau, "iam prope absum a portu, iam sum ad limen portus, quem introeam." The objection to the former view seems to be the apparent confusion of metaphor between 'portus' and 'limine' ('in limine' not having been yet shown to be a current synonyme for "in promptu"), and the application of 'omnis' to 'portus,' which, though it may very well be used simply for 'rest' in a context for this, like our 'haven,' could hardly be generalized by 'omnis,' while the order of the words is rather against taking 'omnis' as a predicate, i. q. "omnino in limine." The objection to the latter is the omission of 'sum,' and generally the want of specification of the subject of the clause. This would be removed by taking away the stop after 'portus,' so as to make 'spolior' the principal verb: but the sense would then seem scarcely to cohere, Latinus saying in one breath that he has rest in store for him and that he loses a happy death. Ladewig attempts to bring the clause into harmony by adopting a variant in the Codex Minoraugiensis, 'non' for 'nam,' Latinus being made to say that he had lost his prospect of peace. A better way of expressing this would be to read 'rapta' for 'parta,' just as in 8. 317 "rapto" for "parto" is one of the readings of Med. But this is clearly not what Virg. means: the gist of Latinus' speech is not that Turnus and the Latins will suffer for disturbing the quiet of his last days, but that retribution for the war will fall on them, not on him; all that he can lose is a death of quiet, his final rest being assured. Possibly this may be expressed by the sentence punctuated as proposed above, 'omnisque in limine portus Funere felici spolior,' if we suppose the main stress to fall on the first words, 'it is only when just on the harbour's verge that I am robbed of a happy death:' but the sentence then would be inconveniently loaded. On the

Funere felici spolior. Nec plura locutus
Saepsit se tectis, rerumque reliquit habenas. 600
Mos erat Hesperio in Latio, quem protinus urbes
Albanae coluere sacrum, nunc maxuma rerum
Roma colit, cum prima movent in proelia Martem,
Sive Getis inferre manu lacrimabile bellum

whole it seems best to accept the ellipse of 'sum,' awkward as it is, supposing that Virg. trusted to the proximity of 'spolior' to make the subject of the clause clear. Canon. has a remarkable reading, "somnusque in limine partus:" but though this would remove all difficulty, it seems hardly in the style of Virg., who would scarcely have repeated 'partus' from 'parta' except as substitute for "quae:" see on E. 4. 6. Wordsworth on Theocr. 2. 126 had already conjectured 'somni' for 'omnis,' a very plausible change if we were dealing with an author whose text was less supported by MSS. "Vobis parta quies" 3. 495 (see on 2. 784), though the 'quies' of Helenus and Andromache, like that of Antenor 1. 249, is peaceful life, not death. The metaphorical use of 'portus' is as old as Enn. Thyest. fr. 16, "Neque sepulcrum quo recipiat habeat, portum corporis, Ubi remissa humana vita corpus requiescat malis."

599.] Comp. 2. 646, "facilis iactura sepulchri," where the thought is the same, though Latinus does not extenuate the privation as pointedly as Anchises.

600.] "Linquebat habenas" 11. 827. "Legum habenae" occurs in a poet quoted by Cic. de Or. 3. 41; "habenas profundi" Lucr. 2. 1096. By the secession of Latinus, as Heyne observes, Turnus becomes chief of the Latin confederacy, in which otherwise, though called "rex," he is a subordinate, so that, though a Rutulian, he is called "Laurens Turnus" (v. 650).

601—640.] 'War is formally declared, according to a custom still observed at Rome, by opening the temple of the war-god, an act here performed by Juno herself. Five great cities of the Ausonian confederacy rush to arms.'

601.] "Hesperia" being an ancient name for Italy, "Hesperius" will be equivalent to ancient or primitive. Connect 'protinus coluere sacrum,' kept up the observance of it; 'protinus' denoting that the custom passed without a break from the ancient Latins to the Albans, like "porro" 5. 600. Here as elsewhere (1. 6, 265 foll., 12. 826) Virg. makes Alba succeed to Latium, Rome to Alba. Bearing this in mind, we need hardly inquire whether he had any definite meaning in "urbes Albanae," such as the Alban colonies. Livy 1. 19 assigns this institution, like other parts of Roman religion, to Numa.

602.] For the grammatical relation between 'maxuma' and 'rerum' see on G. 2. 534, "Roma—pulcherrima rerum." The ordinary sense of the gen. as partitive may be supported from Hor. Carm. Saec. 11, "possis nihil urbe Roma Visere maius." "Hinc maxuma porro Accepit Roma" 5. 600.

603.] 'Prima' is adverbial, though agreeing with 'proelia.' 'Movent in proelia Martem:' the image seems to be that of crying on a god with the intent of rousing him, if not of laying hands on his statue. See on 8. 3. We may compare the Homeric ἐγείρειν Ἄρηα Il. 4. 352., 8. 531.

604.] The allusions which follow are probably all to the foreign wars of Augustus. The Getae represent the tribes on the Danube, whose incursions disturbed that frontier of the empire (G. 2. 497), and against whom Lentulus made a successful expedition about A.U.C. 729. Catullus (11. 5. foll.) mentions the Hyrcanians and Arabians together with the Sacae and Parthians as representatives of the East, and perhaps the Hyrcani and Arabians are used in the same general way here. A special expedition was however made into Arabia Felix by Aelius Gallus, governor of Egypt under Augustus, in A.U.C. 728—30, according to Mommsen, Mon. Ancyr. p. 74. The rest relates to the real diplomatic success and imaginary warlike victories of Augustus in the East; to his protection of Tiridates, the defeated pretender to the throne of Parthia, who fled to him when he was in Syria after the battle of Actium, and to his recovery of the standards and captive soldiers of Crassus through the fears of the newly restored king Phraates A.U.C. 729. Comp. 6. 794 foll., G. 3. 30 foll. 'Lacrimabile bellum' is the Homeric πολύδακρυς Ἄρης, δακρυόεις πόλεμος. 'Manu,' 2. 645 &c.

Hyrcanisve Arabisve parant, seu tendere ad Indos 605
Auroramque sequi Parthosque reposcere signa:
Sunt geminae Belli portae, sic nomine dicunt,
Religione sacrae et saevi formidine Martis;
Centum aerei claudunt vectes aeternaque ferri
Robora, nec custos absistit limine Ianus; 610
Has, ubi certa sedet patribus sententia pugnae,
Ipse Quirinali trabea cinctuque Gabino
Insignis reserat stridentia limina Consul;

605.] 'Hyrcanisque Arabisque' is the reading of MSS. mentioned by Pierius, and is partially supported by fragm. Vat., which has 'Hyrcanisque,' but afterwards is defective or illegible. 'Arabis' as if from "Arabus," "Arabibus" being metrically unmanageable. The adj. 'Arabus' is cited by Charisius p. 99 from Plaut. Poen. 5. 4. 6, where the common reading is "Arabius," from a passage, now lost, in the Bacchides of the same author, and from Lucilius, Book 25; he also quotes 'Arabi' as a substantive from a letter of C. Cassius to Dolabella. Serv. comp. "Aethiops," "Aethiopus," "Hiber," "Hiberus." 'Indos:' comp. 8. 705, G. 2. 172, Hor. 1 Od. 12. 56.

606.] 'Auroram sequi,' to penetrate to the farthest East. Comp. 10. 193, "sidera voce sequentem," 12. 592, "ardua pennis Astra sequi."

607.] The reference is to the gates of Janus, once supposed to have been the gates of a temple, but now agreed to have been two doors at each end of a passage where a statue of Janus stood. Virg. calls them 'Belli portae' here and in 1. 294, which agrees with Plut. Numa 19, ἔστι δὲ αὐτοῦ (Numa) καὶ νεὼς ἐν Ῥώμῃ δίθυρος, ὃν Πολέμου Πύλην καλοῦσι. Comp. also the lines from Ennius cited on v. 622. 'Sic nomine dicunt' would certainly seem to show that the name was a recognized one. It is difficult to say whether Virg. means 'Bellum' here to be confined within the gates, like Fury 1. 294. The guardianship of Janus would seem to imply that there is some one or something to guard.

608.] 'Formidine,' the terrible influence or presence: comp. G. 4. 468, "caligantem nigra formidine lucum." "Religione sacer" 8. 598. Here the more special 'formidine Martis' explains the general 'religione.' Mars seems to be introduced simply as the patron of everything warlike, not identified with 'Bellum,' at least if 'Bellum' is intended to be confined within the gates.

609.] In A. 1. l. c. the bars are not mentioned: Fury however is represented as bound "centum aenis nodis." "Duri robora ferri" Lucr. 2. 449. Bars of iron seem to be intended, as well as of brass.

610.] Hor. 2 Ep. 1. 255 has a somewhat different conception, "Claustraque custodem pacis cohibentia Ianum."

611.] 'Sedet:' comp. v. 368., 2. 660 &c. "Sententia sedit" 11. 551. 'Pugnae' probably with 'sententia' rather than with 'certa,' though 'sententia pugnae' for a resolution in favour of war seems unexampled.

612.] 'Quirinali trabea' as "Quirinali lituo" v. 187. The 'trabea' ("parva trabea" v. 187) was probably transmitted with the other of the regal insignia from the kings to the consuls as the heirs of their majesty. Juv. 8. 259, "Ancilla natus trabeam et diadema Quirini—meruit." The 'cinctus Gabinus' was formed by girding the toga tight round the body by one of its "laciniae" or loose ends. It appears to have been one of the primitive fashions which were preserved on sacred occasions. Its connexion with Gabii is unexplained. Serv. has a story that Gabii was invaded during the performance of a sacrifice, whereupon the citizens went in their sacrificial 'cinctus' and repulsed the enemy.

613.] 'Has—reserat stridentia limina' is an anacoluthon common in Greek (e. g. Soph. El. 1364, τοὺς γὰρ ἐν μέσῳ λόγους Πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι, Αἵ ταῦτά σοι δείξουσιν, Ἠλέκτρα, σαφῆ). There is a similar instance 2. 438 foll., where Virg. begins intending to construct "ingentem pugnam" with "cernimus," and then interposes a parenthetical clause which suggests the variation of the expression and the introduction of a new acc. 'Limina' = "fores," as in 2. 479. 'Stridentia:' "foribus cardo stridebat aenis" 1. 449.

Ipse vocat pugnas, sequitur tum cetera pubes,
Aereaque adsensu conspirant cornua rauco. 615
Hoc et tum Aeneadis indicere bella Latinus
More iubebatur tristisque recludere portas.
Abstinuit tactu pater, aversusque refugit
Foeda ministeria, et caecis se condidit umbris.
Tum regina deum caelo delapsa morantis 620
Inpulit ipsa manu portas, et cardine verso
Belli ferratos rumpit Saturnia postis.
Ardet inexcita Ausonia atque inmobilis ante;

614.] 'Vocat pugnas' does not simply mean 'proclaims war,' though that is really what the image comes to, but expresses the notion that there was some presence within the gates which the consul had to evoke. See on v. 603., 8. 3. 'Sequitur,' takes up the cry: comp. 9. 54, 636. Serv. however says that the phrases 'vocat' and 'sequitur' refer to the special kind of service called "evocatio" ("nam ad subitum bellum evocabantur") when the consul used the words "Qui rempublicam salvam esse volt me sequatur."

615.] The blowing of horns or trumpets follows the proclamation of war in 8. 2.

616.] 'Iubebatur indicere bella' implies a constitutional monarchy like that of legendary Rome, in which the king was the first magistrate, and made peace and war by consent of the Comitia Curiata and Senate (see Lewis 1. p. 415), an idea which is not sustained throughout. Latinus makes a covenant with the Trojans on his own authority v. 266, and he is called "tyrannus" v. 342.

618.] 'Pater' expresses the feelings of a good king.

619.] "Triste ministerium" 6. 223. 'Umbris,' the deepest retirement of the palace. So Amphiaraus is said "atra sede tegi" Stat. Theb. 3. 571, and Oedipus ib. 1. 49 is spoken of as "indulgentem tenebris imaeque recessu Sedis inaspectos caelo radiisque penatis Servantem."

620.] The king refusing to perform his second and indispensable function, and nobody, according to Roman ideas, being able to perform it for him, Juno descends to remove the obstacle to war. 'Morantis,' "bella differentis" Serv. "Caelo delapsa" 5. 722.

621.] 'Inpulit,' thrust open: comp. 1. 82 note. "Ipsa manu" G. 4. 329 &c. 'Cardine verso' (3. 448) implies that the gates were thrown open, not burst from their hinges. We need not inquire how the bars were removed. 'Rumpit' will then express violent opening.

622.] 'Rumpit' Med., 'rupit' Rom.: fragm. Vat. Wagn. and Ribbeck adopt the former; Heyne retained the latter. As in other cases (see vv. 458, 9 above), it is not easy to choose. Horace (1 S. 4. 60) quotes from an old poet "Postquam Discordia tetra Belli ferratos postis portasque refregit." The Scholiasts intimate that the poet is Ennius, and so says Serv. on this passage. For the double denomination 'regina deum—Saturnia' comp. 1. 195 foll., 411 foll., 691 foll. Here there is nothing to difference the second designation from the first: but the repetition leads us to dwell on Juno's personality. 'Postis' = "fores," as in 2. 493 &c.

623.] 'Inexcita' i. q. "inexcitabilis:" comp. "invictus," "indomitus" &c. The word occurs Stat. Achill. 2. 352. 'Ante,' till the sacred gates of War were opened. 'Ardet' indicates the instantaneous effect of the opening. Ribbeck changes the order of the following lines, supposing 624—627 to have been written by the poet as an alternative with 638—640, which in the autograph copy they preceded, and to have been transposed accidentally by a confusion of the transcriber between 'signa' v. 628 and 'signum' v. 637. But 624—627 really answer not to 638—640, but to the whole 629—640, combining, what in the longer passage are kept separate, preparing for the fight and actually taking the field. The scouring of shields and sharpening of axes would precede, not follow, the sounding of the trumpet. The simple fact is that Virg. has chosen to give a brief general description first, a more detailed one after. It is possible of course that he may not have intended both to stand, though the possibility is infinitesimal; but in that case we must suppose that he wrote the lines in the order in

Pars pedes ire parat campis, pars arduus altis
Pulverulentus equis furit; omnes arma requirunt. 625
Pars levis clipeos et spicula lucida tergent
Arvina pingui, subiguntque in cote secures;
Signaque ferre iuvat, sonitusque audire tubarum.
Quinque adeo magnae positis incudibus urbes
Tela novant, Atina potens Tiburque superbum, 630
Ardea Crustumerique et turrigerae Antemnae.

which we have them, but that on revision he would have left out vv. 624—627, if not v. 628.

624.] "Pedes apparat ire" 10. 453. "It campis" 4. 404. 'Pars arduus' &c. is a mixture of two common constructions, "pars ardua" and "pars ardui" (nom. masc.), resulting, no doubt, from the use of 'pedes' immediately before. For 'arduus' comp. v. 285, "Sublimes in equis redeunt." 'Pulverulentus furit' should, as Forb. says, be taken closely together, as if it were "furendo pulverem excitat:" this will remove the difficulty of the two epithets, 'arduus altis equis' alone being opposed to 'pedes.'

625.] 'Requirunt' i. q. "quaerunt:" comp. v. 460 &c. Macrob. Sat. 6. 1 quotes from Ennius (A. 6. fr. 10), "Balantum pecudes quatit: omnes arma requirunt."

626.] 'Tergunt' was introduced by Heyne, from a misunderstanding of the critical notices of Pierius and Heins. It is really supported only by a correction in Gud., by some MSS. of less authority, including Canon. and Balliol, and by some notices in the grammarians, who speak of it as equally admissible with 'tergent,' though Serv. says 'tergo tergis' is obsolete. 'Levis' and 'lucida' are of course proleptic.

627.] Serv. quotes Suetonius de Vitiis Corporalibus to prove that 'arvina' is the hard fat between the skin and the flesh: others however, he says, gave the name to lard. The only other writers who use it, Prudentius and Sidonius Apollinaris, make it a synonyme for fat. 'Subigunt,' rub down, and so, whet. So it is used of kneading bread: see Freund. For 'securis' see on v. 510.

628.] This line describes the march of the assembling troops. 'Signa ferre,' to advance, 8. 498 (comp. "inferre signa," "conferre signa"), with the notion also of course of the pride taken in displaying or advancing the standards. Med. has 'iubet,' the same variety as in 4. 498, from which Heins. plausibly suggests 'iubet,' a variety actually found along with 'iuvat' 9. 514. But the copyist may have thought of 8. 498, "signaque ferre iubent." Generally we may comp. Hor. 1 Od. 1. 23, "Multos castra iuvant et lituo tubae Permixtus sonitus," which may have been in Virg.'s mind.

629.] 'Quinque adeo,' literally, *as many as five* great cities: but 'adeo' should in fact merely be rendered by an emphasis on 'quinque:' see on v. 427., 3. 203. 'Positis incudibus:' they set up anvils, for which they had previously had no occasion. Forb. comp. Ov. F. 4. 473, "Antraque Cyclopum positis exusta caminis."

630.] 'Tela novant' like "transtra novant" 5. 752. Comp. Hor. 1 Od. 35. 38, "O utinam nova Incude diffingas retusum in Massagetas Arabasque ferrum." Atina is apparently regarded by Virg. as a Latin city, though it seems to have been originally Volscian, while historically it was Samnite (Dict. G. s. v.). Tibur is called 'superbum' doubtless with reference to its position, though Serv. fancies there is an allusion to an answer given by the Roman senate on one occasion to a Tiburtine embassy, "superbi estis."

631.] 'Ardea' above v. 411. 'Crustumeri' would seem to be the inhabitants of Crustumerium, the people being mentioned instead of the town on metrical grounds: they are however generally called "Crustumini," and the place is sometimes called "Crustumium," which would have suited the metre. For the questions about its origin see Dict. G. It was said to have been conquered by Romulus along with Antemnae and Caenina, all of which took up arms to avenge the rape of their women at the Consualia (Livy. 1. 9. foll.). There are similar questions about the origin of Antemnae (Dict. G.). Sil. 8. 365 calls it "prisco Crustumio prior." It was so called from its position "ante amnem," below the confluence of the Anio and Tiber.

Tegmina tuta cavant capitum, flectuntque salignas
Umbonum cratis; alii thoracas aenos
Aut levis ocreas lento ducunt argento;
Vomeris huc et falcis honos, huc omnis aratri 635
Cessit amor; recoquunt patrios fornacibus enses.
Classica iamque sonant; it bello tessera signum.
Hic galeam tectis trepidus rapit; ille frementis
Ad iuga cogit equos; clipeumque auroque trilicem

632.] The alliteration, which was doubtless intended, may remind us of Lucr. 2. 618, "Tympana tenta tonant palmis et cymbala circum Concava." 'Tegmina capitum' vv. 689, 742 below.

633.] The framework of the shield was made of twisted osiers, which were covered with hides and finally bound round with metal (Dict. A. 'Clipeus'). Hence ἰτέα is used for a shield Eur. Supp. 697, Tro. 1201. We may say either that "umbo" is put for the whole shield, or that 'cratis umbonum' is the wickerwork to which the boss was fitted. Lersch. § 31 comp. Caes. B. G. 2. 33 "partim scutis ex cortice factis aut viminibus intextis, quae subito, ut temporis exiguitas postulabat, pellibus induxerant," arguing that it was the "scutum," not the "clipeus," that was so constructed. Others comp. the Persian γέῤῥον, Hdt. 7. 61, of which 'crates' may be a translation. "Crateras aenos" 9. 165.

634.] It matters little whether 'lento argento' be taken with 'ocreas' as a material abl. or with 'ducunt.' The former would be more symmetrical: but the latter is more in accordance with Virg.'s love of variety, as if "ducunt thoracas aere" had preceded, and is supported by Pliny 7. 37, "[Alexander] edixit ne quis ipsum alius quam Lysippus ex aere duceret;" Appul. Flor. 1, "qui solus effigiem regis Polycletus aere duceret," quoted by Forb. 'Ducere' in these cases is to extend by beating, and answers nearly to our sense of ἐλαύνειν, as "ducere murum" (1. 423) does to another. The spondaic metre expresses the slowness of the process. Forb. asserts that 'ocreas' is to be pronounced as a dissyllable, being apparently misled by one or two of the early writers on metre, who quote this line as one which would be purely spondaic if 'ocreas' were so pronounced or changed e.g. into "lamnas" (see Marius Plotius De Metris pp. 247, 251 of Gaisford's Scriptt. Latt. Rei Metr., Diomedes p. 495). Serv.'s remark "est autem spondaicus et reciprocus versus" ("reciprocus" rhyming, alluding to "lento—argento") only means that there is a spondee in the 5th place. "Leves ocreas" 8. 624, where the metal is gold and electrum: comp. 11. 488.

635.] 'Huc cessit:' the esteem in which agriculture was held is swallowed up in the enthusiasm for war. They cease to make agricultural implements, and perhaps, though this is not expressly stated, turn them into warlike weapons, as in G. 1. 508, where the imagery is generally parallel (comp. especially v. 506. "non ullus aratro Dignus honos"). With 'huc cessit,' which implies that one feeling has passed into the other, comp. 8. 395, "fiducia cessit Quo tibi, diva, mei?" Virg. seems generally to have had in his mind the description in Lucr. 5 of the gradual discovery of the use of metals, "Nunc iacet aes, aurum in summum successit honorem" (v. 1275: comp. the following lines, where 'honore' occurs twice), "Inde minutatim processit ferreus ensis Versaque in opprobrium species est falcis aenae" (vv. 1293, 4, quoted as parallel by Macrob. Sat. 6. 1).

636.] 'Recoquunt ensis' like "diffingas ferrum" Hor. 1 Od. 35. 39, quoted on v. 630 above.

637.] 'Iamque' second in a clause 3. 588., 5. 225. "Classica" G. 2. 539, here used in its strict sense of the sound of the horn which called the Romans together to battle or other assemblies. 'Tessera,' Dict. A. s. v., originally a cube used as a token or tally, hence, as here, a watchword, which passes, 'it,' from man to man. The preparations are over, and the actual march begins.

638.] 'Tectis' from his house, from the chamber where it is stored.

639.] 'Cogit:' brings together, implying that a pair are to be yoked. The more ordinary expression would be "sub iuga cogit," as in Moretum 113. Stat. Theb. 7. 136 (quoted by Forb.) has "alienaque cogunt Ad iuga cornipedes," an imitation which shows that 'ad iuga' here does not

Loricam induitur, fidoque accingitur ense. 640
Pandite nunc Helicona, deae, cantusque movete,
Qui bello exciti reges, quae quemque secutae
Conplerint campos acies, quibus Itala iam tum
Floruerit terra alma viris, quibus arserit armis;
Et meministis enim, divae, et memorare potestis; 645
Ad nos vix tenuis famae perlabitur aura.
Primus init bellum Tyrrhenis asper ab oris
Contemptor divom Mezentius agminaque armat.

go with 'frementis,' like "fremit ad caulas" 9. 60. "Auro trilicem Loricam:" see on 3. 467.

640.] "Fidum ensem" 6. 524.

641—646.] 'Sing, Muses, of the Italian chiefs and their followers.'

641.] This invocation is of course from that in Il. 2. 484 foll., preceding the catalogue of the ships. It is generally briefer than its prototype; but the subject to be narrated is indicated at greater length. The notion is that an account involving much statistical detail requires the special aid of the goddesses of memory and song. 'Pandite Helicona' like "panditur domus Olympi" 10. 1, as if the gates of Helicon held in song. Wagn. well comp. Bacchylides, fr. 14 Bergk, οὐδὲ γὰρ ῥᾷστον ἀῤῥήτων ἐπέων πύλας ἐξευρεῖν. The notion is probably a complex one, of free utterance and of expounding things unknown. The former is the image in Pind. O. 6. 45, which Wagn. thinks inapplicable, χρὴ τοίνυν πύλας ὕμνων ἀναπιτνάμεν αὐταῖς: comp. the opening of Whytehead's Cambridge Installation Ode, "Fling the gates of music wide, Hold back no more the rush of song." 'Movete' like "moveo" v. 45, whether in any way connected with the preceding image is not clear. There is a plausible variant 'monete' in fragm. Vat. and Gud., recognized also by Serv.: comp. v. 41. Wagn. rightly rejects it, but is perhaps too scrupulous when he questions its Latinity. Heins. conj. "cantuque monete," which is actually found in Canon.

642.] 'Exciti,' the long penult. as in 3. 676., 10. 38: comp. v. 623 above. 'Bello,' prob. dat., as in v. 482 &c. Comp. generally vv. 37 foll. above.

643.] 'Iam tum,' even then, before the great historical period of Rome. 'Tantum' was a reading before Pierius.

644.] Comp. G. 2. 167 foll. of the nations and families of Italy. 'Alma' i. q. "parens." 'Quibus arserit armis' expresses generally what is expressed more in detail in the two previous lines, 'arma' being the Virgilian accompaniment to 'viri,' as in the first line of the Aeneid and elsewhere. 'Arserit' probably includes both martial enthusiasm and the flashing of armour.

645.] ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα Il. l. c. Virg. has chosen two verbs which suggest the connexion of memory with the Muses: see on v. 45, E. 7. 19.

646.] ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν Il. l. c.

647—654.] 'Mezentius and his son Lausus lead an army from Agyllae in Etruria.'

647.] 'Init bellum,' begins the war. "Prima pares ineunt gravibus certamina remis" 5. 114. 'Tyrrhenis ab oris:' "oriundo Tuscus, non qui nunc de Tuscia venit, quem antea pulsum a civibus constat," Serv. This is possible enough (comp. G. 3. 2, "Pastor ab Amphryso"): but even if the words are constructed with 'init,' they need not be pressed to mean that Mezentius came direct from Etruria. The name of Mezentius comes from the early legends, though his part in the story was differently represented by different persons, some making him kill Aeneas in a battle subsequent to the Trojan settlement in Latium. See Heyne, Excursus 3 on Book 8, Lewis 1, p. 338. So, according to another account, Lausus was killed later by Ascanius (Dict. M. s. v.). Serv. remarks on the whole catalogue that Virg. mentions some whom he does not name afterwards in his narrative, while some who are named afterwards are not mentioned here, which he calls "poetae affectatio, nam amblysiam" (apparently some word connected with ἀμβλυώσσειν: Casaubon conj. "ablepsiam") "nefas est dicere."

648.] "Contemptorque deum Mezentius" 8. 7. 'Armat,' arrays, much as

Filius huic iuxta Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni. 650
Lausus, equum domitor debellatorque ferarum,
Ducit Agyllina nequiquam ex urbe secutos
Mille viros, dignus, patriis qui laetior esset
Inperiis, et cui pater haud Mezentius esset.
Post hos insignem palma per gramina currum 655
Victoresque ostentat equos satus Hercule pulchro
Pulcher Aventinus, clipeoque insigne paternum
Centum anguis cinctamque gerit serpentibus Hydram;

θεοφόρεῖν is used in Hom., Il. 2. 11, 83., 16. 155. There was a legend that Mezentius claimed for himself the first-fruits due to the gods, Cato ap. Macrob. Sat. 3. 5.

649.] 'Iuxta' adverbial. Med. (first reading) and one or two others have 'hunc iuxta,' which is supported by an erasure in Rom. "Quo iustior alter Nec pietate fuit nec bello maior et armis" 1. 544.

650.] 'Corpore Turni,' periphrastic, but intended to enforce the notion of personal beauty. Comp. 2. 18 note. It matters little whether we make this and the preceding line a complete sentence, as is generally done, or with Ribbeck carry on the sense to what follows. Virg. is evidently thinking of the lines about Nireus, Il. 2. 672 foll.

651.] 'Equum domitor' v. 189 above. "Ferarum vastatorem" 9. 771. For the fondness of the Tyrrhenians for hunting comp. 11. 686. Lausus is represented as trained for war by horse-breaking and hunting. Heyne comp. Il. 5. 49 foll.

652.] 'Agyllina ex urbe,' 8. 479. 'Secutos' seems to include the two notions of following to battle and following into exile. 'Nequiquam,' because he was destined to death, and they to defeat.

653.] It may be doubted whether these thousand men are the same as the "agmina" in v. 648, or whether the words there refer to other musters raised by Mezentius (comp. 8. 7). There seems nothing to determine the precise sense of 'patriis—inperiis.' Serv. supposes it to be that Lausus was worthy to have had as father a monarch, not an exile, in other words, worthy to have had a throne in prospect. Heyne understands it simply "dignus qui meliore patre gauderet," adding "ad patrem declarandum inperia non minus valent quam in filio obsequium." It might also mean that Lausus was worthy to have fought under a commander more acceptable to the gods: comp. 11. 347 (of Turnus), "Cuius ob auspicium infaustum . . . Lumina tot cecidisse ducum."

654.] 'Haud' is used loosely for "non." Hand, Turs. 3. p. 13, wishes to connect 'haud Mezentius,' as we might say "a non-Mezentius," which seems most unlikely. Pal. reads 'Medientius,' which Ribbeck adopts, a form also found in Non. p. 272, where 10. 762 is quoted: but though the form is doubtless a legitimate one, 'di' and 'z' being frequently interchanged in pronunciation (see Corssen, Ueber Aussprache &c. der Lateinischen Sprache, vol. 1. pp. 215 foll. ed. 2), it does not seem likely that Virg. should have used the two indifferently. The recurrence of 'esset' is inartificial.

655—669.] 'Aventinus, son of Hercules, joins them with a force.'

655.] Serv. speaks of an Aventinus, king of the Aborigines, who was killed and buried on the Aventine. The name also appears, as he says, in the list of Alban kings. Virg. seems to have invented the account he gives of this person. Heyne remarks that the victorious chariot is Homeric, and not altogether consistent with the lion's skin, which belongs to a different state of society. See on vv. 664, 666. 'Palma,' gained in some race like that in Il. 23. 'Per gramina:' "tu currum deserto in gramine versas" 12. 664.

656.] Serv. explains 'pulchro' by "forti," which some inferior MSS. actually give.: but Heyne rightly remarks that the ancient representations of Hercules (e. g. the Farnese torso) bear out Virg.'s epithet.

657.] "Clipei insigne decorum" 2. 392: comp. 10. 188.

658.] 'Centum—Hydram,' ἓν διὰ δυοῖν rather awkwardly expressed, as it would seem at first sight that the 'angues' and the 'serpentes' were different. Virg., as

Collis Aventini silva quem Rhea sacerdos
Furtivum partu sub luminis edidit oras, 660
Mixta deo mulier, postquam Laurentia victor
Geryone exstincto Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Hiberas.
Pila manu saevosque gerunt in bella dolones,
Et tereti pugnant mucrone veruque Sabello. 665

Cerda and others have remarked, imitates Eur. Phoen. 1184 foll.:

ταῖς δ' ἑβδόμαις Ἄδραστος ἐν πύλαισιν ἦν,
ἑκατὸν ἐχίδναις ἀσπίδ' ἐκπληρῶν γραφῇ,
ὕδρας ἔχων λαιοῖσιν ἐν βραχίοσιν
Ἀργεῖον αὔχημ'.

659.] The name Rhea seems to be borrowed from the story of Romulus: though Prof. Seeley (Livy p. 29), thinks that Virg. is here actually thinking of Rhea Silvia the Vestal, and that this story of Aventinus is virtually the original legend of Romulus, who was confounded with Aventinus after the Aventine was included in Rome. The first syllable is made short by other poets: but Virg. doubtless followed the analogy of the Greek, where the goddess is called indifferently Ῥεία and Ῥέα. This seems to show that Niebuhr (Hist. vol. 1. p. 211 Eng. Tr.) is wrong in laying the blame of the confusion between the goddess and the priestess on the editors of Latin texts, as if the Romans invariably wrote the name of the priestess 'Rea.' Here Gud. originally had 'Rea,' and the latter 'h' is written in Rom. over an erasure. Nor does it appear likely, as Niebuhr conjectures, that Virg.'s Rhea was the daughter of Evander, as Aventinus fights against Evander and the Trojans. The name "Silvia" may have suggested to Virg. the birth of the child in the woods: comp. 6. 765. Other warriors however are born or bred in woods, as Virbius, below v. 763, and the son of Arcens, 9. 584.

660.] 'Furtivo,' the reading of some inferior MSS., may have come from the original reading of Pal. 'furtivom.' 'Partu edidit' like "partu dabit" 1. 274. 'Luminis oras' G. 2. 47 note, Munro on Lucr. 1. 22.

661.] 'Mixta deo mulier' from Il. 16. 176, γυνὴ θεῷ εὐνηθεῖσα, with a reference to the Greek use of μιγῆναι. For Hercules' visit to Italy comp. 8. 201 foll., and see Lewis vol. 1. pp. 288 foll.

662.] 'Tirynthius' of Hercules 8. 228. Hercules was said by some to have been born at Tiryns, and by others to have lived there while he served Eurystheus (Dict. M. s. v.).

663.] "Versus poeticum ornatum habet commode ab eo petitum quod in armentorum cura proprium est lavare gregem, pro 'et armenta ex Hispania adduxit,'" Heyne. Serv. remarks on the two epithets "admiratio, locorum longinquitate."

664.] Heyne rightly remarks that the transition here is abrupt, as we should have expected to hear definitely that these are the soldiers commanded by Aventinus. We are not even told whence they came, unless we are to infer it, as Gossrau thinks, from the epithet 'Sabello.' Mount Aventine, where Aventinus was born, was within Evander's territory, 8. 190 foll. Altogether the passage may be said to show the want of the poet's final revision. 'Pilum' (Dict. A. v. 'Hasta'), the well-known Roman javelin. 'Dolo' is explained by Serv. to mean either a sword-stick or a pole with a short iron point. The latter explanation he gives on the authority of Varro; the former is supported by Hesych., δόλωνες ξιφίδια ἐν ξύλοις ἀποκεκρυμμένα; by Alfenus Dig. 9. 2. 52, cited by Forc.; and by the supposed etymology of the word from δόλος. Here at any rate we must suppose the latter to be meant. If the word is originally Latin, it would seem to be connected with "dolare." 'In bella' may either go with 'saevos' or with 'gerunt:' comp. G. 3. 50.

665.] 'Tereti,' with a round shaft: "hastili abiegno et cetera *tereti* praeterquam ad extremum," Livy 21. 8 of the *phalarica*.Comp. "teretes aclydes" v. 730 below. 'Tereti mucrone veruque Sabello' may be ἓν διὰ δυοῖν, as Heyne suggests: for the 'veru' or 'verutum' seems to have answered the purpose of a sword, not a spear: Livy 1. 43, (quartae classi) "nihil praeter hastam et verutum datum." For the 'veru,' "verutum," or σαύνιον, see Dict. A. 'Hasta.' It was a Samnite weapon, which is probably the meaning of the epithet 'Sabello.' In G. 2. 168 the Volsci are called "veruti," so that the weapon

Ipse pedes, tegumen torquens inmane leonis,
Terribili inpexum saeta, cum dentibus albis
Indutus capiti, sic regia tecta subibat,
Horridus, Herculeoque humeros innexus amictu.
Tum gemini fratres Tiburtia moenia linquunt, 670
Fratris Tiburti dictam cognomine gentem,
Catillusque acerque Coras, Argiva iuventus,
Et primam ante aciem densa inter tela feruntur:
Ceu duo nubigenae cum vertice montis ab alto
Descendunt Centauri, Homolen Othrymque nivalem 675

may have been common to the early Italian nations.

666.] 'Torquens:' see on 8. 460. Here it is loosely if not carelessly followed by 'indutus,' the meaning of the poet being that the lion's skin is swathed round the body, while the head forms a sort of cap. This however is no reason for altering the text, with Peerlkamp and Ribbeck. In Rom. the third, fourth, fifth, and sixth letters of 'torquens' are written over an erasure. The form 'tegumen' or 'tegimen' has occurred already 3. 594. 'Tegumen leonis' like "tegmine lyncis" 1. 323. The mention of Aventinus as marching on foot, just after we have heard of him as driving his chariot, is another mark of incompleteness, which cannot be paralleled, as Heyne thinks, by the passages in the Homeric narrative, where heroes are represented as at one moment in their cars, at another fighting on foot. We can hardly suppose 'pedes' to mean 'dismounting from his car.'

667.] 'Inpexum' expresses the same as 'horridus' v. 669. Rom. has 'inplexu,' and one of Ribbeck's cursives (originally) and some inferior MSS. 'inplexum.' The sing. 'saeta,' where the pl. is meant, seems unusual, but perhaps follows the analogy of "crinis," "capillus" &c. "Caput ingens oris hiatus Et malae texere lupi cum dentibus albis" 11. 680, where see note.

668.] "Induere aliquid alicui" is not an uncommon construction (11. 76); so here, to the ordinary construction of 'indutus' with an acc. of the thing put on, a dative is added of that on which the thing is put. 'Sic' refers to 'torquens' and 'indutus:' comp. 1. 225.

669.] This line expresses further the accoutrement with which he entered the palace of Latinus. For 'innexus' Pal. and Rom. have 'innixus:' see on 1. 448., 4. 217. "Crinem vittis innexa" 6. 281.

670—677.] 'Two brothers, Catillus and Coras, come from Tibur.'

670.] The story was that Catillus, son of Amphiaraus, settled in Italy, and that his three sons, Tiburtus, Catillus the younger, and Coras, founded Tibur. See Heyne, Excurs. 8 to this Book.

671.] Med., Pal. corrected, and Gud. originally have 'fratres,' which would be a weak repetition. Rom. was said to read 'Tiburni' (comp. Hor. 1 Od. 7. 13), but Ribbeck gives its reading as 'Tiburthi.' Pal. has 'de nomine' as in 1. 533 &c. "Cognomine dicunt" 1. 530 &c. 'Gentem:' in founding a city they had founded a nation: comp. 1. 248.

672.] Catillus is the same as the Catilus of Hor. 1 Od. 18. 2. Stat. Silv. 1. 3. 100 (comp. by Forb.) has a further variety, Catillus with the first vowel short. 'Iuventus' is used somewhat boldly of two persons (in Aesch. Ag. 109 the MSS. have Ἑλλάδος ἥβαν of the two Atridae, though the editors are doubtless right in reading ἥβας from Aristoph.), unless we suppose Virg. to include the followers of the two brothers, who are not otherwise mentioned. Argos was the city of Amphiaraus.

673.] 'Primam ante aciem' above v. 531 &c. 'Densa inter tela' refers to the shower of darts (comp. 12. 408), not to ranks bristling with spears.

674.] The comparison seems to be Virg.'s own. Serv. rightly infers from it that the two brothers are horsemen, comp. 11. 465. 'Nubigenae' is used by other poets of the Centaurs: see Forc. Heyne rationalizes the epithet by supposing that it was originally applied to the Centaurs as dwelling in cloudy mountains, whence the legend of Ixion and the cloud. Such a notion may not impossibly have occurred to Virg. in the present connexion. Φηρσὶν ὀρεσκῴοισι Il. 1. 268 of the Centaurs.

675.] Homole (in Thessaly) is men-

Linquentes cursu rapido; dat euntibus ingens
Silva locum, et magno cedunt virgulta fragore.
Nec Praenestinae fundator defuit urbis,
Volcano genitum pecora inter agrestia regem
Inventumque focis omnis quem credidit aetas, 680
Caeculus. Hunc legio late comitatur agrestis,
Quique altum Praeneste viri, quique arva Gabinae
Iunonis gelidumque Anienem et roscida rivis
Hernica saxa colunt, quos dives Anagnia pascit,

tioned by Eur. Herc. F. 371 in connexion with the Centaurs. Othrys (also in Thessaly) was the head-quarters of the Titans in their struggle with the gods, Hes. Theog. 632. Pliny 4. 8 (quoted by Cerda) speaks of "Pindus et Othrys, Lapitharum sedes."

677.] 'Silva' and 'virgulta' are coupled again 12. 522. They express the same thing, the one collectively, the other distributively. In 'magno—fragore' Virg. may have thought of Il. 13. 140, "Ὕψι δ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ Ὕλη.

678—690.] 'Caeculus, son of Vulcan, leads troops from Praeneste and other places.'

678.] 'Praenestina urbs' for "Praeneste" like "Agyllina urbs," v. 652 above, for "Agylla." Rom. has 'deficit.'

679.] The story, as told by Serv., is that there were two brothers known as "divi Indigetes" of the spot where Praeneste was built; that they had a sister, who, sitting near the fire, was struck by a spark, and conceived in consequence; that she dropped her child, when born, by the temple of Jupiter, and that it was there found close to the hearth by maidens going to a neighbouring spring for water. Mai's palimpsest Schol. gives this story in a briefer form on the authority of Cato's Origines, adding that the name Caeculus was derived from the smallness of his eyes, "quam rem," observes Serv., "frequenter efficit fumus." Serv. goes on to say that he was at first a brigand, but afterwards founded a city; that he exhibited games, to which the neighbouring people were invited, when he proclaimed himself as the son of Vulcan; and that after doubting his pretensions, they were convinced by the sudden appearance of fire all round them, upon which they joined his community. The story seems a variety of that of Cacus, with whose name the name 'Caeculus' is probably to be connected. 'Pecora inter agrestia,' which goes with 'genitum,' is not explained by any detail in the account; but it may mean little more than "in agris." 'Regem' seems to be proleptic. 'Volcano,' abl. "Fauno et Nympha genitum Laurente Marica," v. 47 above.

680.] 'Inventum,' by the maidens mentioned in the preceding note. 'Omnis aetas,' as we say, all time. It is more commonly used in the sense of 'every age,' i. e. persons of every time of life: see Dictt.

681.] 'Late' may either be used loosely to mean collected from far and wide, or may be closely connected with 'comitatur,' follows in a large and spreading multitude. Ribbeck reads 'late legio' from Med. and one of the inferior MSS., it is difficult to see why. 'Legio' used vaguely as in 8. 605 &c.

682.] 'Altum:' the town originally stood on a steep hill, and the citadel was a well-known stronghold (Dict. G. s. v.). 'Arva Gabinae Iunonis,' the territory of Gabii, Gabii itself not having been built, as Serv. remarks. The worship of Juno under different names was very general throughout that part of Italy (Dict. M. 'Juno').

683.] 'Anio' is the commoner form in the nom. 'Anien' ('Anienis,' '-i,' '-em') in the oblique cases (Dict. G. s. v.). 'Roscida rivis:' so Sil. 4. 226, "Quosque in praegelidis duratos Hernica rivis Mittebant saxa."

684.] "Herna" or "hernae," according to Serv. and Festus, was the word for rocks in the Sabine or Marsian language, so that 'Hernica saxa' is an expression like "novae Karthaginis" 1. 298, and others mentioned there. For the features of the country, "well characterized by Virg. in a single line," see Dict. G. 'Hernici.' 'Dives' apparently from its fertility (Sil. 8. 392 foll., 12. 532 foll., quoted by Cerda), which would agree with 'pascit.' Bun-

Quos, Amasene pater. Non illis omnibus arma, 685
Nec clipei currusve sonant; pars maxuma glandes
Liventis plumbi spargit; pars spicula gestat
Bina manu; fulvosque lupi de pelle galeros
Tegmen habent capiti; vestigia nuda sinistri
Instituere pedis; crudus tegit altera pero. 690

bury (Dict. G. s. v.) explains the epithet by the importance of the city compared with its neighbours. Serv. has an odd notion that there is an allusion to Antony's having issued money with his name there after his union with Cleopatra. Heins. read 'pascis' from a few MSS. (none of Ribbeck's) and so Heyne. See on 2. 56.

685.] Amasenus 11. 547, said to be the only other place in ancient writers where it is mentioned, except a passage in Vibius Sequester. It rises above Privernum and flows through the Pontine marshes, and is still called "Amaseno" (Dict. G.). 'Pater' as a river: see on G. 4. 355.

686.] It matters little whether 'sonant' goes with 'arma' or not. Rom. has 'currusque.' "Plumbea glans," of a leaden bullet, Lucr. 6. 178, 306. For the use of bullets in slings comp. 9. 588.

687.] 'Liventis,' a perpetual epithet, 'livens' being defined in Forc. as "plumbei coloris." 'Spargere' of frequently flinging weapons 12. 51.

688.] The 'galerus' seems to have differed from the "galea" in being made of skin rather than metal, though skin was also used in the latter, as a probable etymology (γαλέη: comp. κυνέη) indicates. See Lersch Antiqq. § 32.

689.] Pal. and originally Gud. have 'tegmina,' Med. corrected 'capitis.' So v. 742 below, "Tegmina quis capitum raptus de subere cortex." Virg. doubtless intentionally consulted variety, which he has carried out by making a pl. there stand in apposition to a sing., as here a sing. is in apposition to a pl. 'Nuda.' Much difficulty has been made about this passage, the more ordinary custom being to have the left foot protected with a greave, the right remaining bare. Macrob. Sat. 5. 19 tells us that Euripides in his Meleager (fr. 534) represented the sons of Thestius, Meleager's uncles, as having the right foot shod, ὡς ἐλαφρίζον γόνυ Ἔχοιεν ὃς δὴ πᾶσιν Αἰτωλοῖς νόμος, but that Aristotle in the 2nd book of his treatise Περὶ ποιητῶν stigmatized the notion as absurd, δεῖ γὰρ οἶμαι τὸν ἡγούμενον ἔχειν ἐλαφρόν, ἀλλ' οὐ τὸν ἐμμένοντα. Macrob. suggests no explanation, merely commending Virg. for his learning in transferring an Aetolian custom to the Hernici, who, according to Hyginus, were a Pelasgian colony. Serv.'s solution, adopted by Heyne, is that these Italians carried a shield ("scutum") which would protect their left foot, which he supposes to be the one advanced in battle: but this is contrary to v. 686, unless we press the word 'clipeus' as indicating only one sort of shield. The simplest solution would seem to be this: the unshod foot would have the disadvantage of being unprotected, but it would have the advantage of being disencumbered. It is of this latter point that Virg. is thinking here, like Eur. and Aristot., though with the Romans generally (see Heyne, Excursus 8) the former seems to have been the prominent consideration. But Vegetius 1. 20 (cited by Lersch § 33) lays down the rule that in discharging missiles the left foot is to be advanced, in using the "pilum" and sword the right. In representing then these slingers and darters as having their left foot naked, Virg. is not open to Aristot.'s censure, the left in their case being ὁ ἡγούμενος. For 10. 587, which might be alleged to show that Virg. does not recognize the distinction of Vegetius, see note there. For the custom of leaving unshod the foot which was meant to tread firmly, comp. Thuc. 3. 22, where Arnold refers to Scott's Lay of the Last Minstrel, Canto 4, st. 18. In 'vestigia nuda' the feet and foot-prints are confused: comp. 5. 566 note.

690.] 'Instituere' seems to mean plant or set down, so that the expression is not to be compared (with Heyne) with Lucr. 1. 406, "Cum semel institerunt vestigia certa viai." In Lucr. 4. 472, which was supposed to be an exact parallel, the MS. reading "in statuit," seems right: see Lachm. and Munro. The perf. is here aoristic. Mr. Long understands 'instituere' "have the custom of," and possibly Virg. may have intended to include both significations. 'Crudus,' made of raw hide, like "crudo caestu" 5. 69. 'Pero:' Dict. A. s. v.

At Messapus, equum domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Iam pridem resides populos desuetaque bello
Agmina in arma vocat subito, ferrumque retractat.
Hi Fescenninas acies Aequosque Faliscos, 695
Hi Soractis habent arces Flaviniaque arva,
Et Cimini cum monte lacum lucosque Capenos.
Ibant aequati numero, regemque canebant:

691—705.] 'Messapus leads a contingent from southern Etruria.'

691.] Messapus was the eponymous hero of Messapia or Iapygia, and was claimed by Ennius as his progenitor. Why Virg. connects him with a different part of Italy does not appear. This line is repeated 9. 523. See also v. 189 above.

692.] This property of invulnerability Virg. may have borrowed from the legend of Cycnus, who was a son of Poseidon (Dict. M. 'Cycnus'). Incombustibility, as Serv. says, would naturally be ascribed to the offspring of the god of Ocean. Gossrau comp. 11. 787, where the worshippers of Apollo of Soracte are said to walk through embers unhurt. 'Sternere' then will be joined with 'ferro' by zeugma. Forb. however interprets 'igni' of missile fire (8. 694 &c.). Some of Pierius' copies had 'sistere.'

693.] Partly taken from 1. 722, "Iam pridem resides animos desuetaque corda." Comp. also 6. 813 foll., "Otia qui rumpet patriae residesque movebit Tullus in arma viros et iam desueta triumphis Agmina." For this quiescence of the Italian populations comp. v. 46 above, and see on v. 423.

694.] 'Retractat,' handles again after disuse. Emm. comp. Hor. 2 Od. 1. 38, "Ceae retractes munera neniae." "Ferrumque retractant" 10. 396 (note) in a different sense.

695.] 'Acies' is connected with 'habent' by a harsh zeugma, which may be a sign that the passage is unfinished. There is no reason however for assuming a lacuna with Ribbeck, still less for altering the text and transposing this and the preceding lines with Ladewig. For the connexion between Fescennium and Falerii see Dict. G., 'Fescennium' and 'Falerii,' as also the latter article for the different views that have been held about the 'Aequi Falisci.' Serv. took 'aequos' as an ordinary adj., explaining it by the statement that the Romans derived the "iura fetialia" and other laws from the Faliscans: others however, and Serv. himself on 10. 14, say that these were brought from the Aequiculi.

696.] 'Arces' of mountain heights G. 2. 535 &c. 'Habent' here = "habitant," as in v. 131 above. 'Flavinia arva' from Flavina or Flavinium, a town only known from the imitation of this passage in Sil. 8. 490 and Serv.'s note here (Dict. G. s. v.). In Pal. 'Flavinia' is altered into 'Flaminia.' Here as elsewhere I have not noticed the MS. varieties of the proper names, which even in the best copies are apt to be grossly corrupted.

697.] Besides the lake and mountain of Ciminus, there was also a forest, which was regarded with special awe in the early history of Rome, so that the Senate once forbade a consul to lead his army through it: he had however passed it in safety before the order reached him, Livy 9. 36 foll. See Dict. G., where also the features of the country are described. 'Lucos Capenos' would naturally refer to Feronia, though that is mentioned by name in a different connexion v. 800 below.

698.] 'Aequati numero' would naturally mean in bands of equal numbers ("Compositi numero in turmas" 11. 599), as Serv. and most editors have taken it. Yet the context is strongly in favour of another interpretation mentioned, though rejected, by Heyne, marching in measured time; and a passage in Sil. (3. 345 foll., also referred to by Heyne), looks as if he may so have understood it. The words will then go closely with 'ibant,' which they qualify like an adverb. Another writer might have written "aequato numero" or "aequatum in numerum:" but Virg. characteristically prefers the more artificial expression. 'Regem:' Messapus' indestructibility would doubtless make him the theme of many heroic stories, so that we need not wonder with Heyne that his followers sing of their living chief rather than of mere legendary worthies.

Ceu quondam nivei liquida inter nubila cycni
Cum sese e pastu referunt et longa canoros 700
Dant per colla modos; sonat amnis et Asia longe
Pulsa palus.
Nec quisquam aeratas acies ex agmine tanto
Misceri putet, aeriam sed gurgite ab alto
Urgueri volucrum raucarum ad litora nubem. 705
  Ecce, Sabinorum prisco de sanguine magnum
Agmen agens Clausus magnique ipse agminis instar,
Claudia nunc a quo diffunditur et tribus et gens
Per Latium, postquam in partem data Roma Sabinis.

699.] From Il. 2. 459 foll., Apoll. 4. 1298 foll., though in the former passage the birds are not represented as singing. 'Quondam' in comparisons like "saepe," G. 4. 261 note. For 'nubila' Pal. and Gud. have 'flumina,' the latter with a variant 'nubila,' and so Ribbeck: but 'nubila' is more likely to have been altered into 'flumina' than vice versa, and the mention of the river in Hom. and Apoll. proves little, as Virg. may have purposely deferred it till v. 701. 'Liquida inter nubila' like "liquidis in nubibus" 5. 525.

700.] 'E pastu' G. 1. 381., 4. 186. 'Longa colla' is from Hom. l. c., κύκνων δουλιχοδείρων. Serv. says "Secundum Plinium, qui ait in Naturali Historia cycnos ideo suavius canere quia colla longa et inflexa habent: et necesse est eluctantem vocem per longum et flexuosum varias reddere modulationes." The words are printed as Pliny's in the editions of Serv.; but the copious Delphin and Variorum Index to Pliny supplies no clue to them, so that it would seem that Serv. has merely given Pliny's sense in the first clause, and that the words "et necesse est—modulationes" are his own. The songs of swans have already been mentioned 1. 398, E. 8. 55., 9. 29, 36.

701.] 'Amnis:' Cayster, as 'Asia palus' shows: comp. Hom. l. c., G. 1. 383, 384.

702.] 'Pulsa:' by the sound, E. 6. 84.

703.] From Apoll. R. 4. 238 foll., οὐδέ κε φαίης Τόσσον νηίτην στόλον ἔμμεναι, ἀλλ' οἰωνῶν Ἰλαδὸν ἄσπετον ἔθνος ἐπιβρομέειν πελάγεσσιν. Virg. may also have thought of Il. 4. 429, 430, though the resemblance is verbal only. The comparison here differs from that which has just preceded: there the song of the troops was compared to that of swans; here the troops are regarded from a distance, and the confused noise of the mass suggests the parallel of a flight of birds from over the sea. Ribbeck places these lines after v. 697, without reason. 'Ex agmine tanto' seems to go with 'misceri,' to be made up, or massed, out of that great multitude: a poetical variety for "hoc agmen tantum aeratas acies esse." Not unlike is "adverso glomerati ex agmine Graii," 2. 727. "Aeratas acies" 9. 463.

704.] 'Misceri' of thronging G. 4. 76. There seems to be no notion of joining in battle, as Heyne and others have thought. 'Aeriam,' flying through the air, like "aeriae fugere grues" G. 1. 375 note. Virg. may have thought of the Homeric ἠέριαι Il. 3. 7. "Ad terram gurgite ab alto Quam multae glomerantur aves" 6. 310.

705.] 'Urgueri' seems to be middle, press themselves, or each other, on. 'Raucarum:' Virg. is not thinking, as some have supposed, of swans, but of other birds, such as cranes. 'Nubem,' of a troop of birds, as G. 4. 60 of a swarm of bees.

706—722.] 'Clausus leads an army from the Sabine territory.'

706.] Heyne wished to take 'Sabinorum' with 'agmen:' but it evidently goes with 'prisco de sanguine,' which forms a description of Clausus.

707.] The name Clausus seems to be taken from the later legend of Attus or Atta Clausus, who shortly after the establishment of the commonwealth migrated to Rome from Regillum with a large number of followers, who were formed into the Claudian tribe, while he himself was known as App. Claudius Sabinus Regillensis (Dict. B. 'Claudius'). "Agmen agens" below v. 804. 'Agminis instar:' his strength and bravery made him worth an army—as we say, a host in himself.

709.] "Vocamus in partem" 3. 223. The union with the Sabines under Tatius must be meant, so that Virg. has ante-

Una ingens Amiterna cohors priscique Quirites, 710
Ereti manus omnis oliviferaeque Mutuscae;
Qui Nomentum urbem, qui Rosea rura Velini,
Qui Tetricae horrentis rupes montemque Severum
Casperiamque colunt Forulosque et flumen Himellae;
Qui Tiberim Fabarimque bibunt, quos frigida misit 715
Nursia, et Hortinae classes populique Latini;

dated the introduction of the Claudii by a couple of centuries.

710.] Amiternum (Dict. G. s. v.), the birthplace of Sallust, was assigned by some to the Sabines, by some to the Vestini. As Heyne remarks, Virg., writing about legendary times, gives a somewhat wider range to the Sabine territory than belonged to it in the historical period. 'Quirites,' the people of Cures. "Sabinorum Amiternini, Curenses . . . Nursini, Nomentani . . . Trebulani qui cognominantur Mutusci." Pliny 3. 12 (17).

711.] Eretum, though occasionally mentioned in history, never seems to have been a place of importance (Dict. G.). 'Mutuscae' seems to be gen. sing. The full name was Trebula Mutusca. There are still olives in the neighbourhood (Dict. G.).

712.] Nomentum, already mentioned 6. 773, where it is among the places afterwards to be built and named by Aeneas' posterity. It is disputed whether it was a Latin or Sabine town. The passage in Book 6 favours the former view, making it a colony from Alba. 'Rosea:' the country in the valley of the river Velinus, about Reate, was called "Rosei" (or "Roseae") "Campi" (according to Serv. "ager Rosulanus"): see Dict. G. 'Reate.' For a story about its fertility see on G. 2. 201, 202. Pal. and Gud. have 'Roscia,' and some inferior copies 'roscida:' comp. Pliny 3. 12 (17), (Sabini) "Velinos accolunt lacus, roscidis collibus."

713.] Tetrica or Tetricus seems to have been part of the central range of the Apennines, separating the Sabine territory from Picenum. Severus, which no other author mentions, doubtless belongs to the same range (Dict. G.). Cerda notices that both names are used as adjectives and applied as such to describe the traits belonging to the Sabine character. Pal. and Gud. have 'amnemque severum' (the latter with a variant 'montem') from a recollection of 6. 374. 'Horrentis' probably gen. sing.

714.] Casperia and Himella are scarcely named except by Virg. and Silius. Foruli is somewhat better known, being mentioned by Livy and Strabo (Dict. G. s. vv.).

715.] Fabaris is identified by Serv. with Farfarus, mentioned by Plautus and Ovid, and still known as Farfa (Dict. G.).

716.] Nursia, called 'frigida' from its situation in the midst of mountains, is mentioned several times both in early and later history. Shortly before the time of the composition of the Aeneid its inhabitants were punished by Octavianus for their conduct during the Perusian war (Dict. G.). There is a difficulty about 'Hortinae classes,' as the town of Horta stood on the Etruscan side of the Tiber, and the adj. would naturally be "Hortanus" (Dict. G. 'Horta'). Possibly there may be some confusion with the Fortineii, who are enumerated by Dionys. 5. 61 among the cities of the Latin league, and are identified by some with the Hortenses, perhaps the people of Ortona, mentioned in Pliny's list (3. 5 &c.), of the extinct communities of Latium. Comp. "foedus," "hoedus," "fordus," "hordus" &c. This would agree with the mention of the 'populi Latini' here, and would not be inconsistent with the occurrence of Allia in the next line. 'Populi Latini' seems used very loosely, as we can hardly suppose that Virg. means to introduce at one sweep all the communities which partook in the sacrifices at the Alban mount, which is apparently Serv.'s explanation. Heyne, Excursus 8, following Cluver, understands the expression either of Latin cities which had fallen under the dominion of the Sabines or Latin colonies established in the Sabine territory. It is possible, however, as has been suggested to me by Mr. Nettleship, that Virg. may be referring to some community of which the memory has perished, as certain Latinienses follow the Hortenses in Pliny's list just referred to: if so, 'Latini' may perhaps be the gen. of 'Latinium.' "Latiniensia vina," from another region, are mentioned Pliny 14. 6 (8); so the existence of such a name is not impossible. 'Classes' in its

Quosque secans infaustum interluit Allia nomen:
Quam multi Libyco volvuntur marmore fluctus,
Saevus ubi Orion hibernis conditur undis;
Vel cum sole novo densae torrentur aristae, 720
Aut Hermi campo, aut Lyciae flaventibus arvis.
Scuta sonant, pulsuque pedum conterrita tellus.
Hinc Agamemnonius, Troiani nominis hostis,
Curru iungit Halaesus equos, Turnoque ferocis

ancient sense, according to which the word was applied to military as well as naval forces: see Dictt.

717.] Allia is well known for the defeat of the Romans by the Gauls under Brennus, on July 16, hence called "dies Alliensis," and kept as an unlucky day.

718.] "Quam multa" in a comparison G. 4. 473. 'Libyco marmore' perhaps like "Libyci aequoris" G. 2. 105, where see note. The comparison is like the second of the two in G. 2. l. c. Perhaps Virg. is thinking here of Il. 2. 143 foll. where the movement in the assembly is compared to the motion first of the sea, then of a cornfield, under the breath of a wind.

719.] From Apoll. R. 1. 1201, εὖτε μάλιστα Χειμερίη ὀλοοῖο δύσις πέλει Ὠρίωνος. For the storms about the setting of Orion comp. Hor. 1 Od. 28. 21., 3. 27. 17.

720.] Strictly speaking the construction is "aut quam multae aristae cum sole novo densae torrentur," but as 'densae' really does duty for "multae," we may say that Virg. expresses himself as if the comparison in v. 718 had been introduced by "ac veluti," "quales," or some similar form. Heyne, after Faber and others, at one time conj. 'quam' for 'cum,' and so an edition of 1495: and one MS. (not one of Ribbeck's number) has 'quot.' 'Sole novo' would naturally mean either the early morning (G. 1. 288) or the early warm weather (G. 2. 332): but it is difficult to see why either of these should be represented as baking the ears of corn, as we should rather have expected the "maturi soles" (G. 1. 66) of summer. Perhaps it may mean 'an Eastern sun,' like "sole recenti" Pers. 5. 54, the countries being spoken of relatively to Italy.

721.] For the fertility of Lydia comp. 10. 141. Heyne doubts that of Lycia: but see Dict. G. 'Lycia' § 2.

722.] 'Scuta' is the only hint given us of the arms of Clausus' forces. The rest of the line is from Il. 2. 784, τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα. For 'conterrita' the Medicean of Pierius and another of his MSS., with some inferior copies, read 'tremit excita,' which is found in 12. 445, where these words recur. In itself it might be an improvement, but the authority is insufficient and the cause of the variation clear. The construction is doubtless 'scuta sonant tellusque (sonat) pulsu pedum conterrita,' as against Wagn. (large ed.) and others who make 'conterrita' a finite verb. Med. has 'cursu' for 'pulsu.'

723—732.] 'Halaesus brings troops from the Auruncan and Oscan territories.'

723.] 'Hinc' apparently means 'next,' though Forb. understands it "ex hac (alia) parte." 'Agamemnonius:' Serv. says that Halaesus was variously represented as the bastard son and as the companion of Agamemnon. Virg. can hardly have considered him the former, unless he is inconsistent with himself 10. 417 foll., where he speaks of Halaesus' father in language that could not apply to Agamemnon. The epithet may well be used loosely, just as the Trojans are called "Aeneadae." Whether any extant author speaks of Halaesus as Agamemnon's son is questionable. Ovid, who mentions him twice (3 Amor. 13. 31 foll., F. 4. 73 foll.), is not more express than Virg., unless we read "Atrides" with Heins. in the latter passage. Ov. makes him the founder of Falerii (for the etymology see on v. 716 above), which is inconsistent with Virg. 'Troiani nominis' like "nomen Latinum."

724.] 'Curru iungit Halaesus equos' like "Armentarius Afer agit" G. 3. 344, an abnormal rhythm adopted for variety's sake (see Munro, Lucr. vol. 1. p. 309, 3rd ed.). Cerda, after Scaliger, fancifully supposes that it is intended to express the time taken in harnessing a chariot. 'Turno' 'for Turnus.' "Populosque ferocis," above v. 384., 1. 263, of Italian nations.

Mille rapit populos, vertunt felicia Baccho 725
Massica qui rastris, et quos de collibus altis
Aurunci misere patres Sidicinaque iuxta
Aequora, quique Cales linquunt, amnisque vadosi
Accola Volturni, pariterque Saticulus asper
Oscorumque manus. Teretes sunt aclydes illis 730
Tela; sed haec lento mos est aptare flagello.
Laevas cetra tegit; falcati comminus enses.
Nec tu carminibus nostris indictus abibis,
Oebale, quem generasse Telon Sebethide nympha
Fertur, Teleboum Capreas cum regna teneret, 735
Iam senior; patriis sed non et filius arvis

725.] "Mille rapit densos acie atque horrentibus hastis" 10. 178. "Bacchi Massicus humor" G. 2. 143. 'Massica' neut. pl. like "Ismara" G. 2. 37. 'Felicia Baccho' more prob. dat. (E. 5. 65) than abl. (6. 784). 'Vertere' of breaking up the ground G. 1. 2.

726.] 'Rastris:' see G. 2. 355, 400, the "bidens" being a form of the "rastrum" (Dict. A. 'Raster').

727.] 'Patres' used in its ordinary sense: comp. 2. 87. Med. (2nd reading) has 'senes,' from v. 206 above. 'Aurunci' is used in its narrow historical sense for the nation inhabiting Aurunca and afterwards Suessa (Dict. G. 'Aurunci'). The Sidicini of Teanum and the people of Cales were their neighbours. The construction of 'Sidicinaque iuxta aequora' is not clear. Either we may borrow 'patres' from the preceding clause, so as to make it "quos misere patres iuxta Sidicina aequora (habitantes)," or suppose that Virg. has written loosely, meaning "qui iuxta Sidicina aequora habitant," or lastly, with Mr. Long, make 'Sidicina aequora' nom., 'iuxta' being adv.

728.] 'Vadosi:' Ov. M. 15. 714 has "multamque trahens sub gurgite arenam Volturnus."

729.] 'Accola:' Virg. apparently forgets that the different nations he mentions are constructed in app. to 'populos' v. 725. Wagn. comp. Aesch. Pers. 33 foll., where there is a similar change of construction. Comp. also v. 741 below, 10. 497. 'Saticulus' apparently for "Saticulanus," the town being Saticuli. 'Asper' is explained by Serv. "asper moribus;" by Heyne with reference to the probable position of the town under Mount Tifata. The place gave some trouble to the Romans during the Samnite wars (Dict. G.), which may account for the epithet.

730.] Serv. says 'aclydes' are a species of weapon so ancient as not to be mentioned in military accounts: they are said however (he continues) to be clubs a cubit and a half long, studded with points, and furnished with a thong, so that they can be recalled by the thrower. See further Lersch § 40. They are mentioned by Silius and Val. Flaccus, the one making them a Spanish, the other an Oriental weapon, but neither describes them in any way. 'Teretes,' see on v. 665.

731.] 'Flagello' i. q. "loro."

732.] 'Cetra' is defined by Serv. and Isidorus (18. 12. 5) as a shield made wholly of leather. It seems to have been used by Africans, Spaniards, Achaeans and Britons: see passages in Lersch § 31. 4. Yates (Dict. A.) identifies it with the target of the Scotch Highlanders. Caligula (Suet. Calig. 19, quoted by Lersch) rode in state on a bridge built over the sea at Baiae, "insignis quernea corona et cetra et gladio aureaque chlamyde." 'Falcati comminus enses' seems to mean 'in close quarters their weapons are scimitars:' the verb being supplied by a strong zeugma from 'laevas cetra tegit.' 'Falcati enses' = ἅρπαι (Serv.).

733—743.] 'Oebalus leads forces from Capreae and places in Campania.'

734.] This Oebalus is not otherwise known, Serv. merely repeating Virg.'s account. 'Sebethide,' from the river Sebethus (Dict. G.).

735.] The Teleboae were the inhabitants of the Taphian isles (Dict. G. 'Taphiae'), mentioned in Hom. Od. as pirates, and also in connexion with their chief Mentes. Tac. A. 4. 67, speaking of Tiberius' retirement to Capreae, says "Capreas Teleboïs habitatas fama tradit."

Contentus late iam tum dicione premebat
Sarrastis populos et quae rigat aequora Sarnus,
Quique Rufras Batulumque tenent atque arva Celemnae,
Et quos maliferae despectant moenia Abellae, 740
Teutonico ritu soliti torquere cateias;
Tegmina quis capitum raptus de subere cortex,
Aerataeque micant peltae, micat aereus ensis.
Et te montosae misere in proelia Nersae,
Ufens, insignem fama et felicibus armis; 745
Horrida praecipue cui gens, adsuetaque multo
Venatu nemorum, duris Aequicula glaebis.

737.] 'Tenebat' Med., Pal., Gud., the last with a variant 'premebat:' but 'tenebat' could not stand with 'teneret' so near, and the word obviously came from l. 622 (comp. ib. 236). "Dicione premat" 10. 53.

738.] The Sarrastes are unknown to history: but Serv. refers to a work on Italy by Conon for the statement that they were Pelasgian and other Greek emigrants who settled in Campania, and gave the river near which they took up their abode the name of Sarnus from a river in their own country. No Greek river is mentioned as bearing the name: nor is it known when Conon lived, though there were two or three writers so called (Dict. B. 'Conon'). For Sarnus see Dict. G., where it is said that the course of the river is not now what it was, having doubtless been changed by the eruption of Vesuvius which overthrew Herculaneum and Pompeii.

739.] Rufrae seems to have been a Samnite town on the borders of Campania. Batulum is only mentioned by Silius, and Celemna (sacred to Juno, according to Serv.) not even by him.

740.] Almost all the MSS. have 'Bellae,' which Serv. says was written by Virg. instead of 'Nolae' on account of his quarrel with the people of Nola, mentioned in G. 2. 225. Ribbeck adopted 'Bellae,' believing it to be the reading of all the MSS., but the discovery of 'Abellae' in one copy seems to have led him to alter his mind (Prolegomena p. 353). Serv. says that critics in his time read 'Abellae,' supposing it to be a case of synaloepha: and the change is one which might safely be made in the teeth of all external authority, the cause of corruption being of the commonest, and proper names especially liable to corruption. Abellae is five miles N.E. of Nola. It was known for a particular kind of nut, filbert or hazel, called "nux Abellana." Sil. 8. 543 speaks of it as "pauper sulci Cerealis." There are remains of the old town on a hill, which accounts for 'despectant.' An inscription was discovered there, one of the most important remains of Oscan, recording a treaty between Abella and Nola (Dict. G. 'Abella').

741.] A change of construction like that in v. 729 above. The 'cateia,' according to Serv., was like the 'aclys' (v. 730). Isidorus 18. 7. 7, quoted by Lersch § 40, describes it similarly, except that he supposes that it returned of itself to the thrower, like an Australian boomerang. Papias ap. Lersch makes it a Persian word: later writers consider it Celtic (Dict. A. 'Cateia'), which would agree with 'Teutonico ritu,' the Celtae and Teutones being often confounded. Various mediaeval writers mention it (see Lersch), but differ as to whether it was a club or a spear. Sil. 3. 277 calls it "panda." Val. F. 6. 83 mentions it as the weapon of an Oriental nomad tribe.

742.] "Bene 'raptus' [i. e. raptim sublatus], quia recens suberis cortex in quamvis formam tota (nota?) flectitur facilitate," Serv. Comp. the use of cork for beehives G. 4. 33.

743.] 'Micant,' co-ordinate with the verb subst. understood in the preceding line.

744—749.] 'Ufens commands the Aequi.'

744.] 'Montosae:' the commoner prose form seems to be "montuosus." Nersae is otherwise unknown.

745.] "Non felicia tela" 11. 196.

746.] With the description of the nation comp. 9. 605 foll.

747.] 'Venatu' may be either dat. or abl. 'Aequicula' with 'gens.' The people

Armati terram exercent, semperque recentis
Convectare iuvat praedas et vivere rapto.
  Quin et Marruvia venit de gente sacerdos, 750
Fronde super galeam et felici comptus oliva,
Archippi regis missu, fortissimus Umbro,
Vipereo generi et graviter spirantibus hydris
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras et morsus arte levabat. 755
Sed non Dardaniae medicari cuspidis ictum
Evaluit, neque eum iuvere in volnera cantus
Somniferi et Marsis quaesitae montibus herbae.
Te nemus Angitiae, vitrea te Fucinus unda,

were called Aequiculi or Aequi, though in later times the former name was restricted to the inhabitants of the Apennine valleys.

748.] 'Armati' seems to express at once the character of the nation and the quality of the soil. Comp. 9. 609, "Omne aevum ferro teritur, versaque iuvencum Terga fatigamus hasta." 'Semper—rapto' occurs again 9. 612, with the change of 'convectare' into "comportare."

750—760.] 'Umbro, a noted serpent-charmer, leads the Marsians.'

750.] Marruvium or Marrubium was the capital of the Marsi, though it is not mentioned previous to their conquest by Rome (Dict. G.).

751.] So Stat. Theb. 4. 216 describes Amphiaraus, "vatem cultu Parnasia monstrant Vellera, frondenti crinitur cassis oliva, Albaque puniceas interplicat infula cristas." 'Fronde et felici oliva' ἓν διὰ δυοῖν.

752.] Pliny 3. 12. 17 mentions a story told by Gellianus of a town Archippa, founded by Marsyas, and swallowed up by the waters of lake Fucinus.

753.] 'Graviter spirantibus' seems to indicate both intolerable smell (see on G. 3. 415) and a poisonous breath (Hor. 2. 5. 8. 95).

754.] 'Spargere somnos' like "quietem inrigat" 1. 692, where see note. This is done here partly by incantation, partly by manipulation. For the latter comp. Pliny 7. 2. Forb. quotes Sil. 3. 300 (of the Marmaridae), "Ad quorum cantum serpens oblita veneni, Ad quorum tactum mites iacuere cerastae." Pliny (l. c.) and Sil. 8. 496 foll. speak of the whole Marsian race as serpent-charmers.

756.] From Il. 2. 859 foll., ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο κῆρα μέλαιναν, 'Αλλ' ἐδάμη ὑπὸ χερσὶ ποδώκεος Αἰακίδαο, also imitated below 9. 328. 'Medicari' with acc. is found also in Plautus and Pliny: see Dictt. "Volnus cuspidis Ausoniae" 11. 41.

757.] "Quae pervincere voces Evaluere sonum?" Hor. 2 Ep. 1. 201. Med. (1st reading), Rom., and originally one of Ribbeck's cursives, have 'in volnere,' which Gossrau prefers, denying that 'in volnera' can be satisfactorily explained. But it is merely arbitrary to say that the words quoted stand for "ad volnera infligenda," but cannot for "ad volnera sananda." 'Helped with a view to wounds' is the sense: what kind of help is given depends on the nature of the case. A correction in Med. gives 'ad volnera.'

758.] "Falcibus et messae ad Lunam quaeruntur aenis Pubentes herbae" 4. 513. Med. corrected and one of Ribbeck's cursives have 'in montibus,' which was the reading before Heins. Wagn. comp. Tibull. 1. 5. 53, "herbasque sepulcris Quaerat."

759.] 'Angitia,' not 'Anguitia' is the spelling of this name attested by inscriptions and the best MSS. The spelling 'Anguitia' probably arose from a supposed connexion of the name with "anguis:" it is more probably connected with "ancus." The chief seat of the worship of this goddess was the shore of the lake Fucinus: but inscriptions "Angitiis," "Angitiae," "Dis . . . Ancitibus," have been found elsewhere. (Preller, Römische Mythologie, p. 362.) She was said to be a daughter of Aeetes, sister or niece of Circe and sister of Medea, who taught the Marsians the use of drugs. Comp. the connexion of Circe with Italy v. 10 above.

Te liquidi flevere lacus. 760
Ibat et Hippolyti proles pulcherrima bello,
Virbius, insignem quem mater Aricia misit,
Eductum Egeriae lucis humentia circum
Litora, pinguis ubi et placabilis ara Dianae.
Namque ferunt fama Hippolytum, postquam arte novercae
Occiderit patriasque explerit sanguine poenas 766

761—782.] 'Virbius, son of Hippolytus, comes from Aricia to join the allies.'

761.] The story of Hippolytus' reappearance as Virbius is told twice by Ovid, M. 15. 497 foll., and more shortly F. 6. 737 foll. Serv., who repeats it, shows some impatience towards the end at the inconsistency of Hippolytus' celibate life with his being made the father of a son, "adeo omnia ista fabulosa sunt," and concludes "revera Virbius est numen coniunctum Dianae et matri deum Atys." It is doubtful whether 'bello' is constructed as dat. with 'ibat' or as abl. with 'pulcherrima,' which would then mean glorious. Sil. 11. 363 has "pulcherrimus irae," ennobled by his wrath.

762.] Wagn. and Peerlkamp find a difficulty in father and son having the same name, the latter wishing to read 'viribus,' which Gossrau approves. But the custom of giving the son the name of his father was known among the Greeks (e. g. Demosthenes); and by making use of it here Virg. has escaped the awkwardness of either bringing Hippolytus himself into the field or giving him a son with an unknown name; indeed he may be said to have distinguished between the Greek Hippolytus and the Italian hero Virbius. For 'insignem' we might have expected "insignis," as in 9. 583 (a passage parallel in other respects), "Insignis facie, genitor quem miserat Arcens:" but there is force in the acc., whether we take the word with Wagn. of the splendour of his arms and accoutrements, provided by his mother (comp. 9. 547, "vetitisque ad Troiam miserat armis"), or of his personal beauty, which would also be naturally associated with the mother. It seems better, on a comparison of the two passages just cited, to make Aricia an eponymous nymph, mother of Virbius, than Virbius' native place, in spite of "Populonia mater" 10. 172. See however on 9. 177, which is itself doubtful, though on the whole the balance there seems to incline the other way.

763.] 'Eductum,' reared, like "educatum:" see on 6. 765. 'Egeriae:' a grove near Aricia was sacred to Egeria, as well as one near Rome. Ov. M. 15. 497 makes Egeria fly to Aricia for grief at the death of Numa, and there to be gently rebuked by Hippolytus for disturbing the rites of Diana with her lamentations. See also Ov. F. 3. 261 foll. (Dict. M. 'Aegeria'). Some however (as Forb.) make only one grove of Egeria, that here spoken of. For 'humentia' Pal. and one of Ribbeck's cursives, supported by Gud. and a third cursive, have 'Hymetia,' which (in the form 'Hymettia') was the reading of many old edd., and even Heins. and Burm.: but Heyne rightly ascribes it to a confusion between 'humentia' and "Symaethia," the word in the parallel 9. 584. The 'humentia litora' are those of the Lacus Nemorensis (Dict. G. 'Aricia').

764.] The temple of Diana at Aricia was well known, being served by "the priest who slew the slayer and shall himself be slain," a custom which Caligula revived. Much difficulty has been made about 'placabilis,' as Sil. 4. 367., 8. 362 calls the place "inmitis." Virg. however probably meant little more than 'pinguis,' the temple being a wealthy one (Dict. G. 'Aricia'), without reference to the nature of the rites by which the goddess was propitiated. Heyne and others suppose an implied contrast with other places like Tauri where human victims were offered to Diana. The applicability of 'placabilis' to an altar (which Heyne questioned, wishing to omit 'et') is shown by Gossrau, who comp. Ov. M. 15. 574, "Placat odoratis herbosas ignibus aras."

765.] For the story of Hippolytus' death see Euripides. 'Ferunt fama,' a mixture of "ferunt" and "fama est."

766.] 'Explerit poenas,' a mixture of "explere iram" (comp. 2. 586) and "solvere poenas." Comp. 9. 356, "poenarum exhaustum satis est," though there the receivers of satisfaction are spoken of. The subj. is accounted for by the oratio obliqua. 'Patrias poenas,' the penalty due to his father, as "patriae pietatis" 9. 294 is dutifulness shown to a father.

Turbatis distractus equis, ad sidera rursus
Aetheria et superas caeli venisse sub auras,
Paeoniis revocatum herbis et amore Dianae.
Tum Pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitae, 771
Ipse repertorem medicinae talis et artis
Fulmine Phoebigenam Stygias detrusit ad undas.
At Trivia Hippolytum secretis alma recondit
Sedibus, et nymphae Egeriae nemorique relegat, 775
Solus ubi in silvis Italis ignobilis aevum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam templo Triviae lucisque sacratis
Cornipedes arcentur equi, quod litore currum
Et iuvenem monstris pavidi effudere marinis. 780
Filius ardentis haud setius aequore campi
Exercebat equos curruque in bella ruebat.

767.] 'Turbatis equis,' 9. 124. 'Ad sidera aetheria venisse,' like "magnum caeli ventura sub axem" 6. 790. For the restoration of Hippolytus to life by Aesculapius comp. Ov. M. 15. 533 foll., Id. F. 6. 746 foll.

769.] 'Paeoniis,' the Greek Παιώνιος, the adj. of Παιών, the god of healing. It is doubtless to be pronounced by synizesis here and 12. 401. 'Herbis et amore Dianae' forms a sort of ἓν διὰ δυοῖν, as it was Diana's love that set Aesculapius upon the work.

770.] "Quod Venus audaci Nymphae indignata licere" 12. 786.

771.] "Lumina vitae" 6. 828.

772.] "Repertores doctrinarum atque leporum" Lucr. 3. 1036. See on 12. 829.

773.] Serv. mentions another reading 'Poenigenam,' actually found in Med., Rom. (virtually), Gud. corrected, and two other of Ribbeck's cursives, which he explains "matris poena genitum," Coronis, the mother of Aesculapius, having been slain by Apollo, his father. It seems more likely that it should be a barbarous attempt at a patronymic from "Paean." 'In undas,' which was retained by Heyne, is found in none of Ribbeck's MSS. but Gud. corrected and two other cursives. As Gossrau remarks, the meaning is not that he was plunged in Styx, but that he was thrown down as low as Styx. The name 'Phoebigenam' is emphatic by its position. "Adigat me fulmine ad umbras" 4. 25.

774.] "Sacrata sede recondam" 1. 681.

775.] "In sola relegant pascua" G. 3. 212. The only other instance of the construction with dat. which seems to be quoted is from Cic. Tusc. 2. 8, "Non saeva terris gens relegata ultimis," from a translation of Hercules' speech in Soph. Trach. Thus 'Egeriae nemorique' are probably ἓν διὰ δυοῖν. At any rate we may say that Virg. would hardly have used 'Egeriae relegat' alone.

776.] So Venus proposes to remove Ascanius to Paphos or Cythera, and says "positis inglorius armis Exigat hic aevum" 10. 52. For the feeling comp. G. 2. 486., 4. 564, and the language of Atys in Catullus' poem.

777.] 'Verso,' changed, though Serv. tries to explain it "ex re facto," referring to the supposed etymology "vir bis." Pal. originally had 'viribus,' which might be quoted for Peerlkamp's conj. v. 762.

778.] 'Etiam' might be taken in its ordinary sense: but it more probably = "adhuc" (see on 2. 292). 'Triviae templo' was an old reading: but it is not certain whether it rests on any authority.

779.] "Cornipedum equorum" 6. 591. For 'litore—marinis' comp. the description towards the end of Eur. Hipp.

780.] "Effunduntque ducem rapiuntque ad litora currus" 10. 574. 'Currum et iuvenem effudere' is a zeugma. 'Monstris' with 'pavidi,' which = "pavefacti."

781.] 'Haud setius,' in spite of his father's catastrophe. Some inferior MSS. have 'segnius,' which probably comes from a gloss of Serv., "non segnius patre."

782.] "Exercete, viri, tauros" G. 1.

Ipse inter primos praestanti corpore Turnus
Vertitur arma tenens, et toto vertice supra est.
Cui triplici crinita iuba galea alta Chimaeram 785
Sustinet, Aetnaeos efflantem faucibus ignis,
Tam magis illa fremens et tristibus effera flammis,
Quam magis effuso crudescunt sanguine pugnae.
At levem clipeum sublatis cornibus Io
Auro insignibat, iam saetis obsita, iam bos, 790
Argumentem ingens, et custos virginis Argus,

210. Comp. above v. 163. "In bella ruebant" 9. 182.

783—802.] 'Turnus himself, in complete armour, commands the Rutulians.'

783.] 'Ipse inter primos,' 2. 479. 'Praestanti corpore,' G. 4. 538.

784.] 'Vertitur' seems to be used on the analogy of "versatur," στρέφεται, being preferred by Virg. as less common and as therefore bringing out the original metaphor more sharply. "Celeriter se movet et vegeto animo et corpore" Gossrau. Comp. the use of "avertitur" G. 3. 499, where "aversatur" would have been more usual. "Arma tenens" 8. 299. 'Toto vertice supra est' seems to be from the description of Ajax Il. 3. 227, ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους.

785.] For the triple plume Lersch § 32 comp. Polyb. 6. 23. 12, of the Roman "hastati," ἐπὶ δὲ πᾶσι τούτοις προσεπικοσμοῦνται πτερίνῳ στεφάνῳ καὶ πτεροῖς φοινικίοις ἢ μέλασιν ὀρθοῖς τρισίν, ὡς πηχυαίοις τὸ μέγεθος, ὧν προστεθέντων κατὰ κορυφὴν ἅμα τοῖς ἄλλοις ὅπλοις ὁ μὲν ἀνὴρ φαίνεται διπλάσιος ἑαυτοῦ κατὰ τὸ μέγεθος, ἡ δ' ὄψις καλὴ καὶ καταπληκτικὴ τοῖς ἐναντίοις. 'Crinita' is used almost like a participle with 'iuba:' comp. 12. 413, "foliis et flore comantem." "Gorgonis os pulcherrimum, crinitum anguibus" Cic. 2 Verr. 4. 56. Stat. actually uses a verb "crinio:" see quotation on v. 751.

786.] 'Sustinet,' doubtless on the top of the helmet, 'galea alta.' "In the colossal statue of Athene in the Parthenon at Athens she bore a sphinx on the top of her helmet and a griffin on each side. Paus. 1. 24. 5" (Dict. A. 'Galea'). 'Aetnaeos,' like those of Aetna. "Horriferos eructans faucibus aestus" Lucr. 3. 1012. Virg. thought of Il. 6. 182, δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.

787.] 'Illa' is an anacoluthon, belonging really to 'Chimaeram' (comp. 10. 497 foll.): or we may say that Virg. for variety's sake chooses to identify the helmet and the cognizance. A third way would be with Wagn. to regard the part. as standing for the finite verb, as G. 2. 133, "folia haud ullis labentia ventis:" but this would destroy the idiomatic use of "ille" in apposition, so common in Virg. (1. 3., 5. 457 &c.). 'Tam magis—quam magis' is noted by Quint. 9. 3 as an archaism. Gossrau comp. Plaut. Poen. 1. 2. 135, "Quam magis aspecto, tam magis est nimbata, et nugae merae." 'Tristibus flammis' like "laevo *contristat* lumine caelum" (of Sirius) 10. 275. 'Efferus' appears to be a poetical word; it occurs Lucr. 2. 604, though Forc. quotes no instance earlier than Virg., who uses the word pretty frequently: Cic. however has "efferari."

788.] 'Crudescunt' 11. 833, G. 3. 504 note. Virg. has turned the imagery of such passages as Il. 5. 4., 18. 225 foll. into an artistic representation. He can hardly mean more here than that the figure of Chimaera appears more dreadful the more Turnus himself inspires terror. Comp. 9. 731 foll., where the 'pathetic fallacy,' as Mr. Ruskin would call it, is the same.

789.] 'Sublatis cornibus' gives the picture: she was represented as completely transformed, 'iam saetis obsita, iam bos.' Io was chosen on account of Turnus' connexion with Argos, as if he was the representative of Greece in Italy.

790.] 'Auro insignibat:' the figure seems to have been an "emblema," gold attached to some other metal. "Clipei insigne decorum" 2. 392. 'Iam' &c. Virg. has translated Mosch. 2. 44, as Cerda remarks, Ἐν μὲν ἔην χρυσοῖο τετυγμένη Ἰναχὶς Ἰὼ Εἰσέτι πόρτις ἐοῦσα, φυὴν δ' οὐκ εἶχε γυναίην. 'Iam,' already: the transformation was complete. Comp. 12. 179, "Saturnia coniunx, Iam melior, iam, diva, precor," changed at last to kindness.

791.] 'Argumentum' in the sense of the subject of a composition is as old as

Caelataque amnem fundens pater Inachus urna.
Insequitur nimbus peditum, clipeataque totis
Agmina densentur campis, Argivaque pubes
Auruncaeque manus, Rutuli veteresque Sicani 795
Et Sacranae acies et picti scuta Labici;
Qui saltus, Tiberine, tuos, sacrumque Numici
Litus arant, Rutulosque exercent vomere collis,
Circaeumque iugum, quis Iuppiter Anxurus arvis

Plautus, "Post argumentum huius eloquar tragoediae," Amph. Prol. 51. It is frequently used as here in relation to works of art, e. g. "Ex ebore diligentissime perfecta erant argumenta in valvis," Cic. 2 Verr. 2. 4. 56, where a Gorgon's head (see note on v. 785 above) is instanced, as having been removed from the doors by Verres. It seems in fact to have been a technical term for historical and legendary subjects in art. Prop. 4. 9. 13, speaking of the different provinces of different artists, says, "Argumenta magis sunt Mentoris addita formae; At Myos exiguum flectit acanthus iter" (this and the last quoted passage from Cerda's note), where Paley understands the word of groups as opposed to single figures.

792.] The representation of Inachus as a river-god has nothing to do with any event in the story, but is simply introduced that he may be identified in the work of art. See notes on 8. 652, 653, 654. 'Caelata:' Inachus is part of the "emblema." Representations of river-gods reclining with water streaming out of pitchers at their sides are common enough.

793.] A translation of Il. 4. 274, νέφος εἵπετο πεζῶν, where the simile which follows shows that the cloud meant is a storm-cloud, 'nimbus.' 'Clipeatus' is used in prose and verse both: see Dictt. Pacuv. Herm. fr. 21 has the verb "clipeo."

794.] Enn. A. 8. fr. 13 has "densantur campis horrentia tela virorum." For 'densentur' or 'densantur' see on G. 1. 248. 'Argivaque pubes,' probably the inhabitants of Ardea, "Acrisonei coloni," v. 410.

795.] 'Auruncae manus,' Auruncans on the nearer side of the Liris, as distinguished from those on the further side, above v. 727. 'Rutuli' followed by 'Rutulos' v. 798 is a little awkward, so that Heyne wished to read 'Siculi' here, from a quotation (erroneous, as he admits) by Serv. on 1. 2. 'Veteresque Sicani:' "gentes venere Sicanae" 8. 328 note: see also 11. 317 foll. 'Veteres' points to their early settlement in Italy, 8. l. c.

796.] The Sacrani, like the Sicani, are a mythical people (Dict. G. s. v.). One etymological fancy made them a colony of Corybantes, another emigrants in consequence of a "ver sacrum." 'Labici' for "Labicani," the name of the place being Labicum (Lavicum) or Labici (Dict. G.). It was one of the cities of the Latin league, and seems to have fallen into decay after the Punic wars. One of the roads out of Rome was called Via Labicana. "Pictis armis" of the Arcadians 8. 588., 12. 281, of the Amazons 11. 660. For the thing see on 8. l. c.

797.] Wagn. thinks this and the five following lines specify not new tribes, but the localities inhabited by those already mentioned. This is possible: but Virg. elsewhere in this catalogue mixes up the two modes of designation (e. g. vv. 710 foll.), so that it would hardly be safe to assume that he intends any distinction here. For the words about the Tiber comp. v. 29 above, 8. 92 foll.: for Numicus vv. 150, 242 above.

798.] "Vomere duros exercent collis" 11. 318, also of the Rutulians.

799.] 'Circaeum iugum' above v. 10. The 'iugum' is the Circeian promontory (Dict. G. 'Mons Circeius'). The temple of Jupiter at Anxur is mentioned by Livy: see Dict. G. 'Tarracina.' Anxur or Axur seems to have been a local god identified with Jupiter, as, according to Serv., Feronia was with Juno, and hence Virg. combines the names, making 'Anxurus' a title of Jupiter. Serv. has an etymological figment explaining the word as ἄνευ ξυρᾶς, the god being represented on coins as a youth. See Preller, Römische Mythologie, p. 238. Pal. and originally Gud. have 'Anxuris.' The people are called Anxurates by Livy. The construction is irregular (see on v. 727), the meaning being "qui habitant arva . . . qui habitant qua iacet."

Praesidet, et viridi gaudens Feronia luco; 800
Qua Saturae iacet atra palus, gelidusque per imas
Quaerit iter vallis atque in mare conditur Ufens.
Hos super advenit Volsca de gente Camilla,
Agmen agens equitum et florentis aere catervas,
Bellatrix, non illa colo calathisve Minervae 805
Femineas adsueta manus, sed proelia virgo
Dura pati cursuque pedum praevertere ventos.
Illa vel intactae segetis per summa volaret

800.] "Geticis qui praesidet arvis" 3. 35. Here the reference seems to be to the position of the temple on a height. For the different views taken of the goddess Feronia see Dict. M. s. v. She appears again 8. 564 as the mother of a king Erulus. More than one grove was called by her name: that meant here was three miles from Tarracina (Hor. 1 S. 5. 24 foll.), on the border of the Pontine marshes (Dict. G. s. v.).

801.] 'Saturae palus' is only known from this place and Sil. 8. 380, who imitates and tries to improve on Virg.:

"Qua Saturae nebulosa palus restagnat, et atro
Liventis caeno per squalida turbidus arva
Cogit aquas Ufens, atque inficit aequora limo."

It was probably, as is remarked Dict. G. 'Pomptinae Paludes,' some part of the Pontine marshes. The marshes are formed chiefly by the stagnation of the waters of the Ufens and Amasenus (ib.). Serv. says others read 'Asturae,' the name of an island and river near Circeii: but the elision would be unheard of, and even if we should adopt the other form of the word, 'Sturae,' there is no reason to suppose that there was any marsh of the name.

802.] 'Quaerit,' as if unable to find a way through the marshes. "Nec reperire viam atque evolvere posset In mare se Xanthus" 5. 807. The present channel of the river is artificial.

803—817.] 'Camilla, the swift-footed huntress, leads a contingent of Volscian cavalry.'

803.] 'Super,' besides: as we should say colloquially, she comes on the top of them. Camilla is an invention of the poet's, modelled on the post-Homeric Penthesilea. "Camilli" and "Camillae" were young male and female attendants on the priests, Macrob. Sat. 3. 8. See on 11. 543.

804.] 'Agmen et catervas' ἓν διὰ δυοῖν. 'Florentes aere' on the analogy of [χρυσοῦ] ἄνθος Theogn. 452, as Lucr.'s "florentia lumina flammis" (4. 450) is on the analogy of the Homeric πυρὸς ἄνθος. See other illustrations in Munro's note ad l. The line recurs 11. 433.

805.] 'Bellatrix' placed as 1. 493, where it follows a line consisting of a participial clause. 'Non illa:' see on 6. 593. If there is any contrast here, it is between Camilla and other maidens, implied also in 'femineas.' 'Colo calathisve Minervae:' Cerda points out that this is an imitation of Apoll. R. 1. 627 foll.:

τῇσι δὲ βουκολίαι τε βοῶν χάλκειά τε δύνειν
τεύχεα, πυροφόρους τε διατμήξασθαι ἀρούρας
ῥηΐτερον πάσῃσιν Ἀθηναίης πέλεν ἔργων,
οἷς αἰεὶ τὸ πάροιθεν ὁμίλεον.

For the expression comp. Hor. 3 Od. 12. 4 foll. "tibi qualum Cythereae puer ales, tibi telas operosaeque Minervae studium aufert" &c. It matters little whether 'colo' as well as 'calathis' goes with 'Minervae.' For 'calathis' comp. Catull. 64 (66). 318 "ante pedes autem candentis mollia lanae Vellera virgati custodibant calathisci."

806.] 'Virgo' in strong contrast to 'proelia dura pati:' comp. 1. 493 "audetque viris concurrere virgo." From 11. 584 foll. it would seem as if this were Camilla's first experience of war; so that we must either suppose Virg. to be inconsistent with himself, or understand 'proelia' of encounters with wild beasts, which is scarcely natural.

807.] "Libeat dum proelia Turno Nostra pati" 12. 570. 'Cursuque' &c., a sufficiently common image: see 5. 319 &c.

808.] The thought may have been suggested by πυροφόρους ἀρούρας in Apoll. R. cited on v. 805: but the four lines are imitated from Il. 20. 226 foll., of the horses of Erichthonius, where the wonder is

Gramina, nec teneras cursu laesisset aristas;
Vel mare per medium fluctu suspensa tumenti 810
Ferret iter, celeris nec tingueret aequore plantas.
Illam omnis tectis agrisque effusa iuventus
Turbaque miratur matrum et prospectat euntem,
Attonitis inhians animis, ut regius ostro
Velet honos levis humeros, ut fibula crinem 815
Auro internectat, Lyciam ut gerat ipsa pharetram
Et pastoralem praefixa cuspide myrtum.

spoken of as a fact, not as a possibility. Gossrau notices a characteristic exaggeration by Stat. Theb. 6. 561, where a runner is said to be able "emissum cursu deprendere telum." 'Intactae' does not mean untouched by her feet, so that there is no occasion for Wakef.'s otherwise questionable conj. 'infractae,' but untouched by the sickle, standing corn. Comp. its application to unfelled woods and untrodden glades G. 3. 41. So Ov. M. 10. 654, "Posse putes illos sicco freta radere passu Et segetis canae stantis percurrere aristas," comp. by Heyne. Some early critics, mentioned by Pier. and others, seem to have rejected the four lines on aesthetical grounds. In G. 3. 195 Virg. expresses himself somewhat less hyperbolically. 'Volaret' is potential, πέτοιτο ἄν.

809.] 'Gramina' of corn, like "herba," here however denoting not the blade but the full grown ear. Comp. its use of plants, 12. 415 &c. 'Cursu' may be either instr. or modal. 'Laesisset' is wrongly understood by Wagn. as i. q. "laesura esset," a notion to which such passages as 2. 94 lend no colour. Virg. has chosen the pluperf. here for variety's sake, regarding the crushing of the ears as having taken place while the action indicated by 'volaret' was still going on; as we might say "she might fly over standing corn and not leave the ears crushed behind her."

810.] 'Suspensa' kept from touching the ground, as in the phrase "suspenso gradu:" see E. 2. 66. "Equi Pelopis illi Neptunii, qui per undas cursus suspensos rapuisse dicuntur" Cic. Tusc. 2. 27.

811.] 'Ferret iter,' a mixture of "ferret se" and "tenderet iter." The image 'celeris—plantas' is from Apoll. R. 1. 183, οὐδὲ θοοὺς βάπτεν πόδας, ἀλλ' ὅσον ἄκροις Ἴχνεσι τεγγόμενος, which is a little less bold. 'Plantas' as elsewhere, the soles of the feet.

812.] Perhaps from Od. 2. 13, τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο. Virg. may also have thought of Il. 15. 682.

813.] 'Prospectat,' follow her with their eyes, perhaps with a notion of stretching forward to look.

814.] Pal. and Gud. have 'attonitis haesere animis,' from 5. 529, the latter with 'inhians' as a variant. The following lines, though grammatically dependent on 'prospectat' or 'inhians,' may be said to represent the talk of the people to each other: comp. 2. 121, 652. 'Ostro' with 'velet.' 'Royal honour clothes her shoulders with purple' is equivalent to saying that the honour of royal purple clothes her shoulders. "Purpura regum" G. 2. 495. A scarf ("chlamys") is here meant.

815.] 'Honos' is used in connexion with a purple robe 11. 76, of funeral decoration. 'Levis humeros' like "levia pectora" above v. 349. 'Fibula,' probably not the "acus discriminalis," but an actual clasp, like the Athenian τέττιξ.

816.] 'Auro' like 'ostro,' the clasp being of gold. Comp. 4. 138. For Lycian bows and arrows comp. 8. 166 &c. 'Ipsa,' distinguished from her shoulders and her hair: comp. G. 2. 297., 4. 274. The object of attraction is not the way in which she carries the quiver and the javelin, but the quiver and the javelin themselves.

817.] It is not clear whether a pike of myrtle-wood was a pastoral weapon, or whether the meaning is that the pastoral staff (E. 8. 16 note) was pointed with iron for the occasion, to make it available for war. Stat. Theb. 4. 300 (quoted by Forb.), "hi Paphias myrtos a stirpe recurvant Et pastorali meditantur proelia trunco," leaves the question open. Camilla has been trained to the use of javelins, 11. 574. For the use of myrtle for spear-shafts see G. 2. 447, and comp. above 3. 23. Elsewhere 'praefixus' is used of the shaft to which the head is attached, 5. 557., 10. 479., 12. 489.

P. VERGILI MARONIS

AENEIDOS

LIBER OCTAVUS.

THE Trojans having become embroiled with the inhabitants of Latium, and a confederacy having been made against them, it was natural that Virgil should wish to provide Aeneas with Italian allies. The legend of Evander offered itself opportunely to meet the want. He was supposed to have settled in Italy about sixty years before the Trojan war, so that it was possible that his old age should have coincided with the arrival of Aeneas: while the traditional character of the Arcadian prince, the mythical introducer of a foreign civilization, pointed him out as the friend rather than the enemy of the pious hero of Troy. It was reasonable too that Aeneas should be sent to visit Evander in his own home, that home being on the spot which was afterwards to be made illustrious by the foundation of the Eternal City. The narrative of Hercules and Cacus and the description of Roman topography follow as a matter of course. In giving Evander a son, Pallas, Virgil appears to have followed one of the versions of the legend (see Servius' note on v. 51 of this Book), at the same time that he retains the name of the elder Pallas, the founder of the Arcadian Pallantium and the eponym of the town on the Palatine. The thought of making Pallas accompany Aeneas may have been suggested by Apollonius, who makes Lycus send his son Dascylus along with Jason: Ovid however, in telling the story of Evander in the First Book of the Fasti, connects Pallas with Aeneas, so that there may have been some legendary authority for the association. Mezentius is known to have figured in legend as an oppressor dreaded by his neighbours, who were delivered from him on one occasion by Aeneas or Ascanius: and this may have given the hint for Aeneas' alliance with the tyrant's revolted subjects. The request of Venus to Vulcan and the making of the shield are easily traceable to their Homeric sources: the details of the workmanship are doubtless the poet's own, though, as has been said in the General Introduction, a hint may have been taken from Jason's scarf in Apollonius; and they accord well with the character and purpose of the great Roman epic.

UT belli signum Laurenti Turnus ab arce

1—17.] 'The war begins: the Rutulian leaders ravage the country, and an embassy is sent to Diomede to invoke his assistance against Aeneas.'

1.] Latinus having renounced the conduct of the war and shut himself up (7. 600), Turnus takes the lead. 'Belli signum,' a flag, such as was displayed on the Janiculum at the "comitia centuriata," and over the general's tent before battle (Dion Cass. 37. 28). Heyne inclines to explain 'signum' by 'cornua,' comp. 7. 513: but Wagn. rightly remarks that 'extulit' would not agree with this.

Extulit, et rauco strepuerunt cornua cantu,
Utque acris concussit equos, utque inpulit arma,
Extemplo turbati animi, simul omne tumultu
Coniurat trepido Latium, saevitque iuventus 5
Effera. Ductores primi Messapus et Ufens
Contemptorque deum Mezentius undique cogunt
Auxilia, et latos vastant cultoribus agros.
Mittitur et magni Venulus Diomedis ad urbem,
Qui petat auxilium, et, Latio consistere Teucros, 10
Advectum Aenean classi victosque Penatis
Inferre et fatis regem se dicere posci,
Edoceat, multasque viro se adiungere gentis

2.] 'Cornua:' see on 7. 615, 637. Pal. originally had 'sonuerunt,' corrected into 'strepuerunt.' "Raucisonoque minantur cornua cantu" Lucr. 2. 619, comp. by W. Ribbeck.

3.] 'Concussit,' roused them; but probably there is also an allusion to the phrase "concutere habenas equis" 5. 147., 6. 101. 'Inpulit arma' clashed his arms by way of exciting the ardour of his followers. Comp. 12. 332, "Sanguineus Mavors clipeo increpat, atque furentis Bella movens inmittit equos;" Sil. 12. 683 (comp. by Gossrau), "Rursus in arma vocat trepidos, clipeoque tremendum Increpat, atque armis imitatur murmura caeli" (of Hannibal). Comp. also Val. F. 6. 6, referred to by Cerda. Whether this was an official act performed by the general does not appear. Serv. thinks there is an allusion to a custom at Rome, according to which the general ("qui belli susceperat curam") entered the temple of Mars and shook first the ancilia and then the spear of the god, saying "Mars vigila."

4.] "Conversi animi" 2. 73. It is a question whether 'simul' acts as a connecting particle between the two clauses (Heyne), or strengthens 'omne' and 'coniurat' (Wagn.): but the latter seems better. 'Tumultu' here expresses the rising of Latium, the abl. being a modal one. 'Coniurat' denotes a general rising. "De S. C. certior factus ut omnes iuniores Italiae coniurarent" Caes. B. G. 7. 1.

6.] 'Primi' not with 'ductores' but with 'cogunt,' expressing the action taken at the beginning of the war. 'Messapus' 7. 691. 'Ufens' 7. 745.

7.] "Contemptor divom Mezentius" 7. 648.

8.] 'Vastant cultoribus agros:' "abducendo cultores vastos et desertos efficiunt" Serv., rightly, as is shown by parallel instances quoted in Forc., Hirt. (?) B. G. 8. 24, "finis eius vastare civibus, aedificiis, pecore," Stat. Theb. 3. 576, "agrosque viris annosaque vastant Oppida," though in the former passage 'vastant' has its more usual sense, meaning not only to dispeople but to ravage. The construction is not altogether easy to analyze: but it seems best to take it 'dispeople them in respect of their cultivators.' We may comp. the constructions of "viduo" and "vacuo," "viduus" and "vacuus" being more or less parallel to "vastus." 'Vastare' of simple dispeopling occurs again Stat. Theb. 4. 297.

9.] 'Et:' besides all the Latin forces, they send for foreign aid. Venulus is a Tiburtine (11. 742, 757), and as Tibur, according to the legends, was an Argive colony, he is a proper ambassador to Diomede. The city of Diomede was Argyripa (afterwards Arpi) in Apulia; and the legend that Diomede had founded it after the Trojan war very likely arose from the similarity of the name Argyripa to Argos. "Magna Diomedis ab urbe" 11. 226, where there is another reading 'magni.'

10.] Pal. (in an erasure) and Gud. have 'considere,' as in 6. 67: but 'consistere' is more appropriate here: see on 6. 807.

11.] 'Advectum' may be "advectum esse," but it seems better taken as a participle, 'que—et' coupling the two grounds of complaint against Aeneas. "Victosque Penatis" 1. 68. Here 'victos' is meant to tell upon Diomede.

12.] "Inferretque deos Latio" 1. 6. 'Fatis posci,' v. 477 below, 7. 272.

13.] 'Multasque viro se adiungere gentis' is a diplomatic exaggeration, even though we should give Virg. the benefit of Evander

Dardanio, et late Latio increbrescere nomen:
Quid struat his coeptis, quem, si Fortuna sequatur, 15
Eventum pugnae cupiat, manifestius ipsi,
Quam Turno regi, aut regi adparere Latino.
Talia per Latium. Quae Laomedontius heros
Cuncta videns magno curarum fluctuat aestu;
Atque animum nunc huc celerem, nunc dividit illuc, 20
In partisque rapit varias perque omnia versat:
Sicut aquae tremulum labris ubi lumen aenis
Sole repercussum aut radiantis imagine Lunae

and the Agyllines, who are not yet introduced. It seems better with Donatus and Thiel to suppose the misrepresentation to be intentional than with Wagn. to attribute it to "Vergilius aliquando dormitans." Ribbeck comp. 7. 238, which may stand as a verbal parallel, as he probably intends, but does not help to explain the fact.

14.] 'Viro Dardanio' may give, as Serv. thinks, the reason why Aeneas is represented as finding allies so soon, his hereditary connexion with Italy. The use of 'increbrescere' with 'nomen' is poetical.

15.] 'Struat' 2. 60., 4. 235 &c. "Fortuna sequatur" 4. 109 note.

16.] 'Pugnae' for "belli:" comp. 7. 611: so that the meaning is, what he hopes to get by the war. 'Ipsi' is generally, and perhaps rightly, taken of Diomede, the insinuation being that he is more likely to be threatened as an old enemy of Troy than Turnus or Latinus. But 'ipsi' may be Aeneas, as we should say "what he means by this he knows best," without meaning to imply that we were really ignorant. Comp. 5. 788, "Caussas tanti sciat illa furoris."

17.] 'Regi—regi' seems meant to be in keeping with the formal tone of the communication to Diomede, which altogether is more in the style of prose than of verse. There seems to be the same formality in 9. 369, "Turno regi responsa ferebant," 11. 294, "Et responsa simul quae sint, rex optume, regis Audisti." Comp. Soph. O. R. 284 ἄνακτ' ἄνακτι ταὔθ' ὁρῶντ' ἐπίσταμαι Μάλιστα Φοίβῳ Τειρεσίαν.

18—35.] 'Meantime Aeneas, distracted with care, lies down to sleep, when the god of the Tiber appears to him.'

18.] 'Talia per Latium,' a brief expression suited to the later epic narrative, like "Vix ea" 12. 154, "Hoc tantum Ascanius" 9. 636. So Pope has "thus they" &c. Hom. is more explicit, generally expressing himself in full, and occupying a whole line. Serv. says admiringly "'Gerebantur' subaudis: et est formosa ellipsis." Peerlkamp removes the stop, so as to connect 'talia' with 'quae cuncta,' which is less likely. 'Laomedontius,' 7. 105.

19.] "Magno fluctuat aestu" 4. 532. Cerda comp. Lucr. 6. 34, "Volvere curarum tristis in pectore fluctus," Catull. 62 (64). 62, "Prospicit et magnis curarum fluctuat undis," perhaps in imitation of Lucretius: see Munro (3rd edition) on Lucr. 3. 57. Serv. remarks that the metaphor anticipates the following simile.

20, 21 are repeated from 4. 285, 286; where see note. Here there seems to be no variety of reading, except that two inferior MSS. and the Schol. on Hor. 2 Od. 16. 11 have "celerem nunc huc."

22.] This simile is taken from Apoll. R. 3. 756 foll. In the original, the water is fresh poured (τὸ δὴ νέον ἠὲ λέβητι Ἠέ του ἐν γαυλῷ κέχυται), which accounts for its motion. Virg. had also probably in his mind Lucr. 4. 209 foll. It must be owned that the comparison is more pleasing when applied, as it is by Apollonius, to the fluttering heart of Medea, than to the fluctuating mind of Aeneas. 'Aquae' with 'lumen,' like "splendor aquai" Lucr. l. c. 'Labris,' 12. 417, G. 2. 6. The abl. here seems to be local.

23.] 'Sole repercussum' is another instance of Virg.'s recondite use of words. The natural phrase would have been "sole repercusso." Perhaps the notion of reciprocal action between the sun and the water may help to justify the variation, the conception apparently being that the light glances from the water to the sun and is sent back. In the rest of the verse he changes the notion, making the light sent back not by the moon but by

Omnia pervolitat late loca, iamque sub auras
Erigitur summique ferit laquearia tecti. 25
Nox erat, et terras animalia fessa per omnis
Alituum pecudumque genus sopor altus habebat:
Cum pater in ripa gelidique sub aetheris axe
Aeneas, tristi turbatus pectora bello,
Procubuit seramque dedit per membra quietem. 30
Huic deus ipse loci fluvio Tiberinus amoeno
Populeas inter senior se attollere frondes
Visus; eum tenuis glauco velabat amictu
Carbasus, et crinis umbrosa tegebat arundo;
Tum sic adfari et curas his demere dictis: 35
O sate gente deum, Troianam ex hostibus urbem
Qui revehis nobis aeternaque Pergama servas,
Exspectate solo Laurenti arvisque Latinis,

the reflection of the moon. Heyne attempts to harmonize the image by taking 'imagine lunae' of the moon herself that causes the reflection: but Virg. evidently cared as little for consistency of thought as for scientific truth. Mr. Long understands 'sole repercussum' reflected by the image of the sun in the water. 'Radiantis' from Lucr. l. c. "sidera respondent in aqua radiantia mundi."

24, 25 correspond in the comparison to 20, 21. 'Pervolitat' is perhaps suggested by "pervolgat" Lucr. l. c. 'Sub auras erigitur,' 3. 422: comp. ib. 574., 9. 240. There is of course no real inconsistency between 'sub auras' and 'laquearia tecti.'

26.] Comp. 3. 147., 9. 224, 5. The decription in 4. 522 foll. is much more detailed.

27.] 'Alituum genus' occurs repeatedly in Lucr., 5. 801, 1039, 1078., 6. 1216.

28.] "Nudoque sub aetheris axe" 2. 512.

29.] 'Pectore' is the first reading of Med.

30.] 'Dedit,' suffered it to spread, a sort of combination of such expressions as "somnus dizitur per membra," "dare se somno," and "membris dat cura quietem" (4. 5).

31.] 'Deus loci' like "Genium loci" 5. 95. "Fluvio Tiberinus amoeno" 7. 30 note. Forb. rightly understands 'ipse' as giving dignity, as against Wagn., who explains it "ut erat glauco velatus amictu."

32.] The god rises from among his own poplars. For the trees see on 7. 29. 'Senior:' the male water-gods are generally represented as old: comp. 5. 823.

33.] The robe of the river-god represents his waters: comp. v. 712 below. River-gods are represented in works of art with a similar covering. For 'eum' Rom. and Verona fragm. have 'cum.'

34.] 'Carbasus' was properly a very fine kind of linen invented at Tarraco in Spain, according to Pliny 19. 1. A crown of reeds formed part of the conventional representation of a water-god. See on 10. 206, and Vell. Paterc. 2. 83, quoted on 3. 432.

35.] Repeated from 2. 775., 3. 153. Nothing is said here of its having ever been omitted in any MS. The infinitives may be historical, or may depend on 'visus,' 'eum—arundo' being parenthetical.

36—65.] 'The river-god assures him that he has found a home, promises him the appearance of a white sow by way of confirmation, advises him to apply at once for help to a neighbouring colony from Arcadia under Evander, and enjoins him to propitiate Juno.'

36.] "Sate sanguine divom" 6. 125. 'Gente deum' is not as in 10. 228., 11. 305, a race sprung from the gods, but a race consisting of gods. 'Troianam urbem:' comp. 1. 68, "Ilium in Italiam portans" and see on 2. 703., 3. 86. 'Revehis,' because Dardanus had come from Italy: comp. 7. 240 &c.

37.] 'Aeterna' with 'servas.'

38.] For 'solo' Med. originally had 'lo,' which a later hand has altered into 'loco.' "Solo Laurente" 12. 547.

Hic tibi certa domus, certi, ne absiste, Penates;
Neu belli terrere minis; tumor omnis et irae 40
Concessere deum.
Iamque tibi, ne vana putes haec fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fetus enixa, iacebit,
Alba, solo recubans, albi circum ubera nati: 45
[Hic locus urbis erit, requies ea certa laborum]
Ex quo ter denis urbem redeuntibus annis

39.] 'Absiste' may either be rendered depart, or desist (from your enterprise). For the parenthetical clause comp. "ne finge" 4. 338. "Certos Penatis" G. 4. 155.

40.] 'Tumor' here absolutely for the commoner phrase "tumor animi:" see Forc. "Tumida ex ira tum corda residunt" 6. 407.

41.] Some copyists, misunderstanding 'concessere,' filled up the line with "profugis nova moenia Teucris," which is found in Canon. and some other MSS., and mentioned with disapprobation by Serv. 'Concessere' have given way, doubtless to milder feelings. Comp. Soph. Ant. 718, ἀλλ' εἶκε θυμοῦ καὶ μετάστασιν δίδου.

42.] 'Iamque' may either indicate a transition (see Wagn. Q. V. 24. 9) or may have its ordinary sense of "just now" or "already," implying that what is prophesied will take place immediately. The incompleteness of v. 41 makes the precise sense here uncertain. The omen here promised by the Tiber as a confirmation of the vision had been promised already by Helenus 3. 388 foll., though with a different object: see on v. 46. Here the white sow is Alba; the thirty young ones are the thirty years that were to elapse between the building of Lavinium and Alba (v. 47); an explanation of the legend as old as Varro, R. R. 2. 4, L. L. 5. § 144. For the various forms of the legend see Lewis vol. 1. pp. 334, 354, 5. The symbolizing of the thirty years by the thirty pigs is like the symbolizing of the nine years of unsuccessful siege by the sparrow and her eight young ones in Il. 2. 326 foll. For 'ne' Rom. has 'nec.' The lines 43—45 are repeated from 3. 390—392, where see notes.

46.] This line is repeated from 3. 393 with only the substitution of 'hic' for 'is.' It is wanting in Med. and Pal., and in Gud. originally, and is omitted by Ribbeck, but it is apparently found in the rest of his cursives, as well as in Rom. Internal evidence seems in favour of omitting it, as being really embarrassing to the context, not, as Heyne and Wagn. think, indispensable to it. It is one thing to interpret the omen as showing the place where Lavinium is to be built, another to explain the white sow of Alba, the thirty pigs of the thirty years. Helenus confines himself to the first: the Tiber, according to the common text, passes from one to the other so as rather to confuse the two. It seems better to suppose that he simply speaks from the latter point of view, 'ex quo' being explained as 'ex quo prodigio' with Ribbeck. This is confirmed by Serv., who interprets "ex qua ratiocinatione," and makes no remark on the line before us. We may note that Aeneas takes no notice of the place on waking, either in his address to the river or when he sees the sow. The line then should at least be bracketed, if not struck from the text. It is a further objection to the genuineness of this line that 'hic' must be taken with great latitude, Lavinium being twelve Roman miles from the Tiber: and this, which would be nothing where the country was the thing indicated, as in the prophecy of Helenus, seems harsh when Aeneas has found the country, and the thing to be indicated is the particular site of his town. Nor is it likely perhaps that Virg. should have inserted the line so soon after v. 39, to which it bears some resemblance. Heyne suggests that the passage may have run 'Concessere deum. Nunc qua ratione quod instat' &c., all between being an interpolation, which is very unlikely, since in vv. 81 foll. there is no reference to Helenus or the occurrence of the omen, and it would hardly occur without introduction or explanation.

47.] The prophecy of the thirty years had already occurred, though without a symbol, 1. 269, where however a period of

Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc qua ratione, quod instat,
Expedias victor, paucis, adverte, docebo. 50
Arcades his oris, genus a Pallante profectum,
Qui regem Euandrum comites, qui signa secuti,
Delegere locum et posuere in montibus urbem
Pallantis proavi de nomine Pallanteum.
Hi bellum adsidue ducunt cum gente Latina; 55
Hos castris adhibe socios, et foedera iunge.
Ipse ego te ripis et recto flumine ducam,

three years is interposed before the foundation of Lavinium. 'Redeuntibus annis' is from Lucr. 1. 311, "multis solis redeuntibus annis," and both perhaps from the Homeric περιπλομένων ἐνιαυτῶν (Od. 1. 16). In Lucr. the present participle is used strictly, the action going on during the whole time designated: in Hom. the action happens at some one point in the time, which is also the case in such expressions as "volventibus annis" 1. 234, "lustris labentibus" ib. 283: in the present passage the action does not take place till the completion of the time, so that the present part. is used improperly.

48.] 'Clari' seems rightly taken by Heyne to refer to 'Alba' by a play upon the word. The town was really named from the white rocks on which it stood. Ruhkopf compares the epithet of Camirus, ἀργινόεις, Il. 2. 656. So "claram Rhodon" Hor. 1 Od. 7. 1 is explained 'sunny.' 'Cognominis' descriptive gen.

49.] "Non iniussa cano" E. 6. 9, where 'non' goes with 'cano,' while 'haud' as usual qualifies not the verb but the adj. 'Nunc—docebo' repeated from 4. 115, 6, with the change of "confieri possit" into 'expedias victor.'

50.] 'Expedias' disentangle, 2. 633. Med. a m. s., Pal. corrected, and Gud. originally have 'expediam,' from a confusion of thought blending with a recollection of 11. 315., 6. 759.

51.] For the fable of Evander see Lewis vol. 1. pp. 283 foll. Pallas, according to one story, was the son of Lycaon, grandfather of Evander, and the heroic founder of Pallantium. 'Profectus' of origin is found in prose, "Zenoque et ii qui ab eo essent profecti" Cic. De Div. 1. 3. Some difficulty has been felt about the construction, Heyne supposing an anacoluthon and supplying "habitant" after 'oris,' while others have thought 'ducunt' v. 55 the principal verb: but Wagn. is clearly right in understanding 'secuti' as "secuti sunt."

52.] 'Regem—signa secuti,' they followed him as their king and general.

53.] 'His oris' goes with 'delegere locum,' not with 'posuere in montibus urbem,' the latter being appended, as Wagn. aptly remarks, to supply the place of 'urbi,' which we should have expected in the former clause. The plural 'montibus' may refer to the cluster of hills of which the Palatine was one.

54.] 'Proavi' used vaguely, unless we suppose the Arcadians to be designated as children of Evander. "De nomine" 1. 367 &c.

55.] The Arcadians as Greeks would naturally be hostile to Aeneas, but a common enmity makes them friends. 'Ducunt' i.q. "gerunt," with a further notion of length. 'Ducere bellum' is not uncommon in Caesar for protracting a war: see Freund. This long war between the Latins and the Arcadians seems quite inconsistent with the long peace spoken of 7. 46, unless we suppose 'Latina' to be used loosely for the Rutulians: comp. v. 146, and see on 7. 423.

56.] Pal., Gud. and others have 'foedere,' also mentioned as a variant by Serv.; but 'foedera' is more harmonious, and is supported by 4. 112., 7. 546, v. 641 below, 12. 822, better parallels than v. 169, 10. 105., 11. 356, which might be adduced on the other side. The change was probably made by some one who wished to bring the two clauses under a similar regimen. "Hunc cape consiliis socium et coniunge volentem" 5. 712.

57.] 'Ripis et recto flumine' seems to be i.q. "recto alveo," straight along my channel, as "recto litore," straight along the shore 6. 900, quoted by Wagn. The promise is fulfilled vv. 86 foll.

Adversum remis superes subvectus ut amnem.
Surge age, nate dea, primisque cadentibus astris
Iunoni fer rite preces, iramque minasque 60
Supplicibus supera votis. Mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas et pinguia culta secantem,
Caeruleus Thybris, caelo gratissimus amnis.
Hic mihi magna domus, celsis caput urbibus, exit. 65

58.] 'Superes' is sufficiently explained by 'adversum:' the metaphor however seems to be from going up hill ("superate iugum" 6. 676). So in 1. 214, "fontem superare Timavi" may mean that Antenor sailed up the stream. In v. 95 the notion is rather that of rounding a projection, as in the passage from Lucilius quoted on 1. 243, from which Virg. may have taken 'remis superes' here. 'Subvehi' is a regular word for sailing or rowing against the stream. "Philippum lembis biremibus CXX flumine adverso subvectum" Livy 24. 40: comp. Caes. B. G. 1. 16.

59.] 'Primis cadentibus astris' at break of dawn. "Cadentia sidera" 2. 9.

60.] "Iunoni cane vota libens, dominamque potentem Supplicibus supera donis" 3. 438. 'Fer preces' like "ferre sacra, dona" &c. Canon. has 'dominamque potentem' here, and many MSS. (none of Ribbeck's) 'donis' in the next line.

61.] It is not clear whether 'victor' is used in reference to 'supera,' or whether it is to be taken in its ordinary sense, the Tiber bidding Aeneas wait till he is a conqueror before paying dues to himself, and thus prophesying him victory.

62.] Wagn. and Forb. contend that the construction is not 'ego sum Thybris,' which they think would be weak, but 'ego sum,' 'it is I that speak,' the rest being added in apposition. But it is difficult to see where the weakness would be shown, and the ordinary interpretation seems the natural way in which a stranger would announce himself, though in 10. 230 a comma is rightly placed after "nos sumus," the meaning being 'It is we, your old friends.' 'Pleno flumine' is of course an honourable attribute of a river, like "pinguia culta secantem," with which last comp. the description of Eridanus G. 4. 372, and that of Tiber himself A. 2. 781.

63.] 'Stringentem,' a sort of intermediate word between "lambentem" and "radentem." Forb. comp. Lucr. 5. 256, "ripas radentia flumina."

64.] 'Caeruleus' is the common epithet of sea and river gods, G. 4. 388. So "glauco amictu" v. 33. The actual colour of the Tiber is "flavus," 7. 81 &c.

65.] This line has not yet been satisfactorily explained. The common interpretation understands 'magna domus' of Rome, the head over lofty cities, taking 'exit' to be a prophetic present. Gossrau, whom Wagn. now follows, supposes the meaning to be 'Here, at the mouth of the river, is my home: my source emerges among lofty cities,' dividing the verse into two clauses. Both views are given by Serv., though not very explicitly. Each appears to be liable to strong objections: on the one hand there is nothing to suggest a future reference in 'exit;' on the other the structure of the verse is in favour of taking 'caput' in apposition with 'domus,' and 'caput exit urbibus' would not be natural in the sense supposed. Perhaps we may combine the two views, taking 'magna domus' with Wagn. and others of the Tiber's palace under the water (comp. G. 4. 363 &c. of the home of Cyrene in the bed of the Peneus), which is said to rise or emerge by a blending of the two notions of a house rising into the air and a river rising from the ground, and is spoken of as destined to be the head of lofty cities, the allusion being to Rome. It seems probable from G. 4. l. c. that the palace of the river-nymphs is supposed to extend to a considerable length under the stream, and so Tiber here may speak of his home as extending to the place where Rome was afterwards built. A place called "Tiberina atria," of which Virg. may perhaps be thinking here, is mentioned by Ov. Fasti 4. 330. With 'caput urbibus' comp. "caput populis" 10. 203, "caput amnibus" Lucr. 5. 270. The ambiguity is increased by our ignorance of the exact spot where Aeneas is supposed to see the Tiber, and by the fact that 'exit' and 'caput' are used in more senses than one in connexion with rivers, denoting both the source and the mouth: see on G. 4. 319.

Dixit, deinde lacu Fluvius se condidit alto,
Ima petens; nox Aenean somnusque reliquit.
Surgit, et, aetherii spectans orientia Solis
Lumina, rite cavis undam de flumine palmis
Sustinet, ac talis effundit ad aethera voces: 70
Nymphae, Laurentes Nymphae, genus amnibus unde est,
Tuque, o Thybri tuo genitor cum flumine sancto,
Accipite Aenean, et tandem arcete periclis.
Quo te cumque lacus, miserantem incommoda nostra,
Fonte tenet, quocumque solo pulcherrimus exis, 75
Semper honore meo, semper celebrabere donis,
Corniger Hesperidum Fluvius regnator aquarum.

66—80.] 'Aeneas, awaking, prays to the Tiber, promising to worship him constantly in the event of success. He then prepares for his voyage.'

66.] 'Lacu alto,' the deep of the river where he dwelt. We should naturally take it of the source (comp. v. 74 and see on G. 4. 364): but this cannot be intended here, being obviously inconsistent with the topography and with Aeneas' words in vv. 74, 5, which show that he does not know where the Tiber rises.

67.] 'Ima petens:' comp. G. 4. 321, "quae gurgitis huius Ima tenes." With 'nox—reliquit' comp. ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν Il. 2. 71, τὴν δ' ὕπνος ἅμα κλαγγῇ μεθέηκεν Apoll. R. 3. 632. The meaning doubtless is that the dream, the night, and Aeneas' sleep, all came to an end together. Rom. and some others have 'relinquit.'

68.] "Aetherius sol" is common in Lucr., 3. 1044., 5. 215 &c. "Lumina solis" Lucr. 1. 5.

70.] 'Sustinet' Med., Rom., Pal., Gud. originally. 'Sustulit,' the old reading, retained by Heyne, is found in Gud. corrected and two other of Ribbeck's cursives. Heyne explains 'sustulit' took it up to wash his hands before the prayer. 'Sustinet' Wagn. thinks must be interpreted with reference to some custom, not mentioned elsewhere, of holding some water from the river in the hands when praying to a river-god. 'Undam de flumine' he takes like "homo de plebe," but this seems unnecessary: 'sustinet' includes "haurit" or "tollit."

71.] There is some doubt about the pointing, as in G. 4. 321 "Mater, Cyrene mater:" but in each case the rhythm seems in favour of making the pause after the first foot. 'Nymphae, genus amnibus unde est' is i. q. "Nymphae fontium." "Genus unde" 1. 6., 5. 123.

72.] 'Genitor' i. q. "pater" as an epithet of reverence. Macrob. Sat. 6. 1, says the line is from Ennius (A. 1. fr. 37) "Teque pater Tiberine tuo cum flumine sancto." See on G. 2. 147, and Munro on Lucr. 1. 413., 4. 394. Aeneas' prayer strongly resembles that of Cocles to the Tiber, Livy 2. 10, "Tiberine pater, te sancte precor haec arma et hunc militem propitio flumine accipias." Serv. quotes a form of prayer, "Adesto, Tiberine, cum tuis undis."

73.] We may have either "arcere periculum ab aliquo," "arcere periculum alicui," or "arcere aliquem periculo." The last construction is found in Cic. (see Forc.) and in Hor. 1 Ep. 8. 10. A similar construction of "prohibere" also occurs Hor. 1 Od. 27. 4, 1 Ep. 1. 31.

74.] 'Lacus' is illustrated by Pliny Ep. 9. 8 (on the source of the Clitumnus): "Eluctatusque (fons) facit gurgitem, qui lato gremio patescit purus et vitreus." Serv. says "*Lacus* est quoddam latentis adhuc aquae receptaculum, et dictus lacus quasi lacuna: ex qua erumpens aqua facit *fontem:* qui cum fluere coeperit *alveum* facit." 'Miserantem incommoda nostra' gives the reason for Aeneas' prayer, serving also to remind the god of his promise: 'pulcherrimus' expresses Aeneas' gratitude.

75.] Rom. and fragm. Vat. have 'tenent:' but, as Wagn. says, 'lacus' in the plural does not accord with 'fonte.' "Flumine pulchro" of the Tiber 7. 430.

76.] 'Honore,' i. q. "sacrificiis:" comp. 1. 632 &c. Some MSS. have 'venerabere,' which, as Wagn. remarks, cannot be defended from 3. 460, as deponent verbs are not equally elastic with their participles. 'Venero' seems not to be used later than Plautus.

77.] For 'corniger' see on G. 4. 371:

Adsis o tantum et propius tua numina firmes.
Sic memorat, geminasque legit de classe biremis,
Remigioque aptat; socios simul instruit armis. 80
Ecce autem subitum atque oculis mirabile monstrum
Candida per silvam cum fetu concolor albo
Procubuit viridique in litore conspicitur sus:
Quam pius Aeneas tibi enim, tibi, maxuma Iuno,
Mactat, sacra ferens, et cum grege sistit ad aram. 85
Thybris ea fluvium, quam longa est, nocte tumentem

for 'Hesperidum regnator aquarum' comp. G. 1. 482, "Fluviorum rex Eridanus." The Eridanus deserves the epithet more for its physical, the Tiber for its historical greatness. Here again Virg. seems to have followed Ennius (A. 1. fr. 48), "Postquam consistit fluvius qui est omnibu' princeps," quoted by Fronto Epist. de Orat. p. 129 Niebuhr in connexion with a saying of M. Aurelius, "Tiber amnis et dominus et fluentium circa regnator undarum." Germ. comp. Dionys. Perieg. 351, Θύμβρις ἐϋρρείτης ποταμῶν βασιλεύτατος ἄλλων. 'Fluvius' may be nom. for voc.; but it is at least as probable that the line is to be taken closely with 'celebrabere,' the Tiber being celebrated *as* the king of rivers.

78.] 'Propius,' i. q. "praesentius," as in 1. 526: 'adsis' contains the same idea of the interposition or manifestation of the god by physical presence. Comp. 10. 254. 'Numina,' revelation: comp. 4. 123. The confirmation is given just below vv. 81 foll. The parallel use of "numen" and 'omen' has been mentioned on 7. 119. "Omina firma" occurs 2. 691, and Sil. 4. 127 comp. by Cerda has "Adsis o firmesque tuae, pater, alitis omen," doubtless imitating the present line. Meller ap. Cerdam conj. 'omina' here. In another view we may comp. "Di numine firment" 12. 188. 'Tandem' for 'tantum' was read before Heins., and is found in some inferior MSS.

79.] See on 1. 182. 'Geminas' merely means two, as we should say a couple, as in 3. 305., 7. 450.

80.] See on 3. 471.

81—101.] 'The white sow is seen and at once offered to Juno. They sail through the night on calm waters, and by midday reach Evander's city.'

81.] Substantially repeated from 2. 680. The wonder would be felt rather by the Trojans than by Aeneas, who had learnt to expect it. It matters little how we point after 'monstrum,' which may either be independent or in apposition to 'sus.'

82, 83.] The words are equivalent to "candida sus in litore procumbens per silvam conspicitur." 'Concolor' is superfluous, but serves to impress the notion of the prodigy. 'Procubuit' perf. expressing present effect. Serv. comments on the termination of v. 83, "Horatius: *et amica luto sus* (1 Ep. 2. 26). Sciendum tamen hoc esse vitiosum, monosyllabo finiri versum, nisi forte ipso monosyllabo minora explicentur animalia. Ut (Hor. A. P. 139) *Parturient montes, nascetur ridiculus mus*. Gratiosiores enim versus isti sunt secundum Lucilium." Comp. the passage from Quintilian quoted on G. 1. 181.

84.] 'Enim' here merely gives emphasis to 'tibi,' σοὶ δή. This appears to have been its original force: comp. the passages of Plautus quoted by Freund, and Livy 22. 25, "Cum laeta civitate dictator unus nihil nec famae nec litteris crederet, tum M. Metilius tribunus plebis *id enim ferendum esse* negat" (where Madvig, however, reads *enimvero*), a passage which may suggest that here as there we have a sort of quotation of the words actually spoken. So in G. 2. 509 it appears to strengthen "geminatus," though its force there is by no means so clear. Wagn. quotes an obvious imitation from Sil. 13, 136, "Mactat, diva, tibi, tibi enim haec gratissima sacra."

85.] 'Mactat, sacra ferens' is equivalent to "sacrificat." "Mactat et sistit ad aram" is an obvious inversion; but the important words in the last clause are 'cum grege.' 'Sistit ad aram' is the correlative of "stabit ad aram" G. 2. 395 note.

86.] 'Ea nocte, quam longa est, leniit' obviously differs from any mere case of an historic present, and even from cases where an historic present and a perfect are joined by a conjunction as in 7. 169

Leniit, et tacita refluens ita substitit unda,
Mitis ut in morem stagni placidaeque paludis
Sterneret aequor aquis, remo ut luctamen abesset.
Ergo iter inceptum celerant rumore secundo. 90
Labitur uncta vadis abies; mirantur et undae,
Miratur nemus insuetum fulgentia longe
Scuta virum fluvio pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur 95

&c. It is probably to be regarded simply as an irregularity, 'quam longa est' being written as if the historic present "lenit" was to follow, for which 'leniit' is substituted. "Hiemem quam longa" 4. 193. Virg. seems to imply that the day was spent in preparation and the voyage begun towards night.

87.] 'Refluens' is to be taken in its proper sense with Serv., not with Forb. in that of "residens," or with Thiel in that of "fluens." It is not meant that the stream actually flows back to its source, which would be inconsistent with 'substitit,' but that its onward motion was checked so as to make it all but stationary, which would suggest the notion of flowing back.

88.] 'Placidae paludis' is a mere repetition of 'mitis stagni:' and 'placidae' and 'mitis' are a part of the same metaphor with 'leniit.'

89.] "Sternitur aequor aquis" 5. 821 note. The second 'ut' is not co-ordinate with the first, but dependent on it. 'Luctamen,' struggle, though in connexion with 'abesset' it acquires the notion of cause of struggle or impediment. "In lento luctantur marmore tonsae" 7. 28.

90.] 'Rumore secundo' is rightly taken by Cerda to mean the cheering of the crews. Comp. 10. 266, "fugiuntque (grues) notos clamore secundo," 5. 338, "plausuque volat fremituque secundo," and a fragment from an old tragedy (inc. inc. fr. 46 Ribbeck), "Solvere imperat secundo rumore adversaque avi." "Secundo rumore," "adverso rumore" are phrases used to signify general approbation and the contrary. See the commentators on Hor. 1 Ep. 10. 9. Heyne, fancying with Donatus that 'rumor' meant the noise of the waters, connected 'rumore secundo' with what follows. An absurd reading 'Rumone' (the old name of the Tiber) is mentioned by Serv. with approbation, and has found its way into some MSS. and even into Med. a m. p.: but even if Virg. were likely to have introduced the name, 'secundo' would contradict v. 58. Rom. and others, including quotations in Non. and Macrob., have 'peragunt' for 'celerant,' from 6. 384, and Pierius' Medicean has 'celebrant:' see on 4. 641., 5. 609. Canon. gives 'celebrant clamore.'

91.] From Enn. A. 14. fr. 2: "Labitur uncta carina, volat super impetus undas:" Macrob. Sat. 6. 1.

92.] The repetition of 'mirantur' serves instead of a repetition of 'et:' see on E. 4. 6. 'Nemus insuetum' like "ignaros montis" E. 6. 40.

93.] The shields appear to have been hung along the after part of the galley: comp. 1. 183, "celsis in puppibus arma Caici." For 'pictas carinas' see on 5. 663. Heyne put a comma after 'virum;' but the harsh collocation of 'que' with the second word in the clause is unknown to Virg.

94.] 'Remigio noctemque diemque fatigant,' give neither day nor night any respite: in prose, spend day and night in incessant rowing. Prop. 5. 11. 81, "Sat tibi sint noctes quas de me, Paulle, fatiges." Heyne comp. also 10. 807, "diem exercere." "Conplexi inter se noctemque diemque morantur" 5. 766.

95.] 'Superant:' see on v. 58. 'Variis teguntur arboribus,' pass under the shade of various trees. Wagn. finds the clause otiose: but we may well fancy the attention of the Trojans attracted by the variety of the trees. In the next clause pictorial effect pleads strongly for Serv.'s interpretation, referring the words to sailing through the reflection of the trees on the water, though the thought *may* be too modern for Virg. Even if we take the clause as a mere repetition of the preceding, we may still suppose that Virg. intended us to think of the reflection, by the juxtaposition of the words 'viridis'

Arboribus, viridisque secant placido aequore silvas.
Sol medium caeli conscenderat igneus orbem,
Cum muros arcemque procul ac rara domorum
Tecta vident; quae nunc Romana potentia caelo
Aequavit; tum res inopes Euandrus habebat. 100
Ocius advertunt proras, urbique propinquant.
Forte die sollemnem illo rex Arcas honorem
Amphitryoniadae magno divisque ferebat
Ante urbem in luco. Pallas huic filius una,
Una omnes iuvenum primi pauperque senatus 105
Tura dabant, tepidusque cruor fumabat ad aras.
Ut celsas videre rates, atque inter opacum

and 'placido.' The whole passage is eminently characteristic of Virg., both in its graceful feeling and in its abstinent brevity. He is paying a tribute, we may remember, to the beauty of the river of Rome.

97.] Ἦμος δ' ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκει Il. 8. 68 &c. "Medium sol igneus orbem Hauserat" G. 4. 426 note. With this and the next line comp. generally 3. 521 foll.

98.] The visit to Evander is well contrived to bring Aeneas to the site of Rome. "Raris habitata mapalia tectis" G. 3. 340. 'Domorum tecta,' 12. 132. The passage is imitated by Ov. F. 5. 93, "Hic, ubi nunc Roma est, orbis caput, arbor et herbae Et paucae pecudes et casa rara fuit."

100.] 'Tum,' which serves as a conjunction, couples clauses not strictly parallel. See on G. 2. 208. 'Res inopes' following 'quae' may also remind us of "has ... stridentia limina" 7. 611. foll. With 'res inopes' contrast "maxuma rerum Roma" 7. 602, if the gen. there is partitive. 'Euandrus' is the form given in all Ribbeck's MSS. 'Euander,' the form before Heins., is supported by no good MS. here or elsewhere, except in 10. 515.

101.] 'Advertunt proras' 7. 35.

102—125.] 'They find Evander sacrificing to Hercules. Pallas, his son, comes to meet them, and, being informed of their errand, bids them welcome.'

102.] 'Honorem ferebat' i. q. "sacra ferebat:" comp. vv. 61. 76 &c. 'Sollemnem honorem:' comp. 2. 202. The circumstances are evidently borrowed from Od. 3. 4 foll., where Telemachus landing at Pylos finds Nestor with his son Peisistratus and his people sacrificing to Poseidon on the shore. Peisistratus rises first to greet the strangers, as Pallas flies to meet them here. It is worth while comparing the Homeric detail, groups of nine sacrificing nine bulls each, tasting the entrails, and burning the thighs, with Virg.'s more general language.

103.] The structure of the line is nearly the same as 3. 19, "Sacra Dionaeae matri divisque ferebam Auspicibus coeptorum operum," where see note. We may observe that the name 'Hercules' is unmanageable in a Latin hexameter except in the gen. and abl., and that Virg. in consequence has to resort to a variety of expedients for expressing it.

104.] "Ante urbem in luco" 3. 302. Cerda shows that it was customary in Greece to sacrifice to Hercules without the walls, comp. Dem. Fals. Leg. p. 368, where Aeschines is reproached for having induced the Athenians to break the rule by sacrificing within the walls when they had not war as an excuse, and Plutarch Quaest. Rom. 28, who inquires why youths wishing to swear by Hercules went into the open air. The remark, he tells us, was first made by Scaliger, Poet. 3. 26, referring to the present passage. 'Una' with dat. like "similis," "pariter."

105.] 'Senatus' (senes) opp. to 'iuvenum,' as Serv. remarks. 'Iuvenum primi,' 9. 785.

106.] Serv. says that 'tura dabant' is from a regular sacrificial phrase, "Da, quod debes, de manu dextra aris:" but the sacrificial use of "dare" hardly requires illustration. "Dabimusque divis Tura benignis" Hor. 4 Od. 2. 51. 'Tepidus cruor,' 6. 248.

107.] 'Videre' is construed in the first clause with acc., in the second with inf. In English we should vary the word;

Adlabi nemus, et tacitis incumbere remis,
Terrentur visu subito, cunctique relictis
Consurgunt mensis. Audax quos rumpere Pallas 110
Sacra vetat, raptoque volat telo obvius ipse,
Et procul e tumulo: Iuvenes, quae caussa subegit
Ignotas temptare vias? quo tenditis? inquit.
Qui genus? unde domo? pacemne huc fertis, an arma?
Tum pater Aeneas puppi sic fatur ab alta, 115
Paciferaeque manu ramum praetendit olivae:
Troiugenas ac tela vides inimica Latinis,

'when they espied the ships and saw them approach' &c. Not unlike is the coupling of a part. with an inf., as in 7. 421, 422. Some unseasonable lover of old Latin might suggest that 'celsas' has its participial force here, comparing κέλλω, "celer," "celox:" but the thought is of course only worth mentioning as a coincidence, and perhaps as a warning against similar speculations. To understand 'atque—et' as 'que—que' would be unlike Virg.

108.] 'Tacitos' is the reading of Rom., Med., Pal., and most of Ribbeck's MSS.; it is also found in Canon. Gud., and another of Ribbeck's cursives, both corrected, have 'tacitis,' and so Serv., whose comment is "'tacitis incumbere remis' pro ipsi taciti, i. e. sine celeusmate." The editors generally have supposed 'tacitos' to be an interpretation, and this on the whole seems most probable. If it were admitted, it would simplify the construction in v. 107, as 'adlabi' as well as 'incumbere' might be referred to the crews. But the complexity of the sentence, 'incumbere' being said of the ships when really it refers to the rowers, is itself Virgilian. Whichever reading we adopt, the silence seems to mean not what Serv. supposes, but the absence of an intimation from the Trojans who they were, which would itself alarm the Arcadians: probably too we are meant to think of the calm of the river. Strictly of course the oars cannot have been noiseless. "Incumbere remis" 5. 15.

110.] 'Mensis,' the sacrificial banquet. Comp. 7. 176. 'Audax' refers to his readiness to meet the possible danger. 'Rumpere sacra:' the interruption of a sacrifice or religious celebration was thought ill-omened by the Romans: comp. 3. 407. Serv. tells a story that the games of the Circus were once interrupted by an alarm that Hannibal was at the gates, and that on returning to the Circus the people found an old man who had been dancing without intermission, which gave occasion to a proverb, "Salva res est, saltat senex."

111.] 'Ipse' in person.

112.] He had apparently climbed a mound for the purpose of observation. 'Iuvenes' applies to all of a military age, all warriors. So the Anglo-Saxon *knight* and *child* and the German *held* mean a youth.

113.] 'Ignotas temptare vias' merely expresses that he perceives them to be strangers.

114.] τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἠδὲ τοκῆες; Od. 1. 170. 'Qui genus' is variously corrupted by the inferior MSS. into 'quod' or 'quid genus,' 'quo genere.' The construction is perhaps from the Greek, e. g. Od. 15. 267, ἐξ Ἰθάκης γένος εἰμί. Comp. 5. 285, "Cressa genus Pholoe." 'Unde domo' is a phrase, as in Hor. 1 Ep. 7. 52, "quaere et refer, unde domo, quis, Cuius fortunae." So Plaut. Cist. 4. 2. 6, "haec cistella numquam hinc a nobis domo est," comp. by Forb., from which we see that the abl. means 'in respect of domicile.' For 'domus' of place of extraction comp. 10. 141, "Maeonia generose domo," ib. 183, "Qui Caerete domo."

115.] 'Puppi ab alta,' 5. 12. Aeneas stands there, as Heyne remarks, because they had reached the land and as usual (6. 3) turned the prow to the sea, the stern to the land.

116.] 'Praetenditque' instead of "praetendens." 'Pacifer' is quoted from no author before Virg., but is frequently found in inscriptions as an epithet of the gods: see Freund. Here it reminds us of 'pacem fertis' v. 114. For the olive branch see on 7. 154.

117.] Comp. v. 55. 'Troiugenas' 3. 359. He reassures Pallas about the import of the weapons, as the Sibyl reassures Charon 6. 400.

Quos illi bello profugos egere superbo.
Euandrum petimus. Ferte haec, et dicite lectos
Dardaniae venisse duces, socia arma rogantis. 120
Obstipuit tanto perculsus nomine Pallas:
Egredere o quicumque es, ait, coramque parentem
Adloquere, ac nostris succede penatibus hospes.
Excepitque manu, dextramque amplexus inhaesit.
Progressi subeunt luco, fluviumque relinquunt. 125
  Tum regem Aeneas dictis adfatur amicis:
Optume Graiugenum, cui me Fortuna precari
Et vitta comptos voluit praetendere ramos,
Non equidem extimui, Danaum quod ductor et Arcas
Quodque a stirpe fores geminis coniunctus Atridis; 130

118.] 'Quos' refers of course to 'Troiugenas,' 'illi' to 'Latinis,' though Virg. has expressed himself rather ambiguously. Aeneas speaks as if the Latins had consummated their intention of expelling the Trojans. 'Superbus' and 'superbia' are used much in the sense of ὕβρις, for outrage and tyranny, as well as pride; e. g. Tarquinius Superbus for Tarquin the tyrant. So it is used of the tyranny of Mezentius v. 481, of that of Metabus 11. 539. The Latins had violated both the treaty and the rights of suppliants.

119.] 'Ferte,' i. q. "nuntiate." "Ascanio ferat haec" 1. 645.

120.] Some MSS. (including one of Ribbeck's cursives) have 'viros,' apparently because it was thought that 'lectos' was superfluous with 'duces:' but the chiefs had not all come. Possibly there may be a connexion in usage between "legere" and "legare," as between "dicere" and "dicare." Wagn. thinks that 'viros' may have arisen from 7. 168. With 'rogantis,' the pres. part., comp. 1. 519., 2. 114. "Socia arma" 11. 161.

121.] 'Nomine' sc. "Dardaniae." 'Perculsus' Rom., 'percussus' Med., Pal., Gud. See on 1. 513.

122.] 'Etgredere' or 'etgradere' is the reading of Pal. (originally), Med., and Rom., which seems to point to the form 'ecgredere,' restored by Ribbeck. With 'quicumque es' comp. the quasi-vocative "quaecumque" 1. 330. Pallas had not heard Aeneas' name, as Serv. and Donatus observe, though he had been informed of his nation. Some MSS. mentioned by Pierius have 'parente,' a natural error.

123.] "Tectis succedite nostris" 1. 627. For 'ac' the first reading of Med. has 'et.'

124.] 'Excepit' not of physically catching by the hand, but in its transferred sense of welcoming, like "gaza excipit" 5. 40 &c. It is a translation of χερσίν τ' ἠσπάζοντο Od. 3. 35. The reading before Heins. was 'accepit.' 'Inhaesit:' ἔν τ' ἄρα οἱ φῦ χειρί Il. 6. 406.

125.] For 'subeunt' with dat. see on 7. 161. 'Luco,' when the sacrifice was going on, v. 104.

126—151.] 'Aeneas explains to Evander that though they are Trojans and the Arcadians Greeks, both are sprung from a common stock and threatened by a common enemy, and asks for an alliance.'

126.] "Dictisque ita fatur amicis" 2. 147.

127.] 'Optume Graiugenum.' Serv. has a curious note: "Quantum ad Aenean pertinet, Graeci neque boni neque meliores sunt. Ergò 'optume Graiugenum' superlativus est pro positivo: nam *optumus malorum* non possumus dicere: superlativus enim suo tantum iungitur generi. Sic ergo dixit ut Homerus (Il. 11. 832) δικαιότατος κενταύρων pro δίκαιος." 'Precari' with dat., like "supplicare," in the sense of becoming a suppliant to a person. Elsewhere the dat. is used of the person for whom good or bad is imprecated.

128.] 'Comptos,' in the sense of "comatos," for "coronatos:" comp. 7. 751, "Fronde super galeam et felici comptus oliva," Culex 217, "Tisiphone serpentibus undique compta." For the thing see on 7. 154.

129.] 'Extimui' is constructed with 'quod—Atridis' as its object clause.

130.] 'A stirpe' Pal., Rom., Gud., 'ab stirpe' Med. It seems simply a question of external authority, so I have followed

Sed mea me virtus et sancta oracula divom,
Cognatique patres, tua terris didita fama,
Coniunxere tibi, et fatis egere volentem.
Dardanus, Iliacae primus pater urbis et auctor,
Electra, ut Graii perhibent, Atlantide cretus, 135
Advehitur Teucros; Electram maxumus Atlas
Edidit, aetherios humero qui sustinet orbis.
Vobis Mercurius pater est, quem candida Maia
Cyllenae gelido conceptum vertice fudit;
At Maiam, auditis si quicquam credimus, Atlas, 140
Idem Atlas generat, caeli qui sidera tollit.

Ribbeck in reading 'a.' 'Fores' seems to be used on the analogy of those cases where 'quod' with the subj. gives a reason which the speaker denies to be the true one (Madv. § 357 b), though what is denied here is not the reason but the fact which the reason might have justified. 'Geminis Atridis' 2. 500.

131.] This self-praise is quite consonant to the heroic age, Il. 4. 505, Od. 9. 19. Comp. also 1. 378, 9. 'Oracula,' given by the Tiber, and by the Sibyl 6. 96. 'Sed' is put as though "Atridis quidem coniunctus es" or something similar had preceded. Virg. was thinking of Lucr. 1. 140, "Sed tua me virtus tamen et sperata voluptas" &c.

132.] The asyndeton in 'tua terris didita fama' is rather harsh, so that we need not wonder that it should have been proposed to transpose the latter halves of this and the preceding line, "Sed mea me virtus, tua terris didita fama, Cognatique patres et sancta oracula divom," though the change could not be allowed in a text so well supported as Virg.'s. 'Didita' 7. 144.

133.] The Homeric ἑκὼν ἀέκοντί γε θυμῷ is compared by Heyne: but there is probably no such contrast between consent and reluctance here. 'Volentem' is the emphatic word, and the sense is, 'and I have willingly obeyed the call of fate.' The expression however is somewhat perplexed, inasmuch as 'sancta oracula divom' alone accords with 'fatis egere,' while the rest gives the reason of 'volentem.' 'Coniunxere' is doubtless used to suggest the notion of rival claims to those expressed by 'coniunctus' v. 130. The fates are here made the instruments, as in 7. 239 the agents, agreeably to Virg.'s habit of treating them sometimes as persons, sometimes as things.

134.] 'Pater urbis:' Gossrau comp. Cic. de Div. 1. 2, "huius urbis parens Romulus," Forb. Ov. M. 15. 862, "genitorque Quirine Urbis."

135.] "Ut perhibent" 4. 179. The appeal to Grecian legend comes in strangely, as Wagn. remarks. It may be meant as an *argumentum ad hominem* to Evander, but it looks rather as if Virg. were speaking in his own person.

136.] 'Advehitur Teucros,' like "urbem adferimur" 7. 217. The mention of Atlas after 'Atlantide' is accounted for by Aeneas' natural wish to be explicit on a point which is the turning-point of his genealogical statement: but we may still wonder why Virg. should not have chosen some other epithet in v. 135. "Maxumus Atlas" 1. 741.

137.] 'Aetherios orbis' of the heavenly bodies, like "astris aetheriis" 5. 514 &c.

138.] 'Candida,' fair, as in 5. 571 of Dido, not, as Serv. thinks, of Maia's brightness as a star.

139.] 'Conceptum fudit' seems i. q. "concepit et fudit," both conception and birth being supposed to have taken place on Mount Cyllene. It is not clear why Virg. has added 'gelido,' which to modern notions seems incongruous. 'Fudit' of production G. 1. 13. Whether it was commonly used of human births does not appear. In Cic. Pis. ad init., "Quae te beluam ex utero non hominem fudit," it has something of contempt, as is remarked by Serv., who thinks the word is chosen here to express easy parturition. Pal. originally had 'fundit,' which would agree with 'generat.'

140.] Rom. has 'cuiquam:' see on G. 4. 447. Pal. and the first reading of Gud. have 'creditis,' which may either be an accommodation to 'vobis,' or a mere error arising from 'auditis.'

141.] Of the two presents 'generat' is

Sic genus amborum scindit se sanguine ab uno.
His fretus non legatos neque prima per artem
Temptamenta tui pepigi; me, me ipse meumque
Obieci caput et supplex ad limina veni. 145
Gens eadem, quae te, crudeli Daunia bello
Insequitur; nos si pellant, nihil afore credunt
Quin omnem Hesperiam penitus sua sub iuga mittant,
Et mare, quod supra, teneant, quodque adluit infra.
Accipe daque fidem. Sunt nobis fortia bello 150
Pectora, sunt animi et rebus spectata iuventus.
Dixerat Aeneas. Ille os oculosque loquentis
Iamdudum et totum lustrabat lumine corpus.
Tum sic pauca refert: Ut te, fortissime Teucrum,

to be explained as a peculiar usage of words connected with birth (see on E. 8. 45), like the Greek τίκτει in such passages as Eur. Bacchae 2, 'tollit' as virtually i. q. "sublata gerit," which is nearly its force in 2. 635, "quem tollere in altos Optabam montis."

142.] The emphatic words are 'sanguine ab uno.' The two lines part, flowing from one fountain-head. 'Scindi' is used of rivers, Ov. M. 15. 739, "Scinditur in geminas partis circumfluus amnis."

143.] It is better to take 'legatos—temptamenta—pepigi' with Gossrau as a zeugma, than to adopt the harsh expedient of taking 'per' both with 'legatos' and 'artem.' "Foedus," "pacem pangere" is a common phrase; and so 'pangere' is applied to the approaches or overtures ('temptamenta') which were to lead to a treaty; so that 'pepigi' is not simply put for "feci," but implies more formality. "Per artem" adverbial G. 1. 122. With the general sense comp. Cic. Ph. 6. 1, "quantum senatus auctoritas vesterque consensus apud Antonium valiturus esset per legatos experiremur."

144.] 'Me ipse obieci,' i. q. "ego me ipsum obieci:" Cic. Ep. ad Fam. 4. 8, "Non ita abundo ingenio, ut te consoler, cum ipse me non possim," the regular Latin usage, as Hoffmann, referred to by Wagn., has explained. For this pleonasm "me meumque caput" comp. Soph. O. C. 750, ἀεί σε κηδεύουσα καὶ τὸ σὸν κάρα.

145.] Σφὰς γὰρ παρθέμενοι κεφαλὰς Od. 2. 237. "Caput obiectare periclis" 2. 751.

146.] This line is in favour of the supposition that in v. 55 'Latina' is used loosely for Rutulian. Probably we are meant throughout more or less to identify the two nations. 'Crudeli bello' 11. 535.

147.] 'Afore:' see on 7. 498. The MSS. here present great variety, 'afore' being found in no uncial but Pal., and there corrected into 'adfore,' while Med. has 'atfore' or 'adfore,' Rom. 'fore.' This may perhaps warn us against trusting even the best MSS. implicitly in matters of orthography. Serv. seems to have read 'obfore.' Like his opponents (vv. 13, 17), Aeneas seems to think it part of diplomatic policy to exaggerate facts and attribute motives.

148.] "Sub leges mitteret orbem" 4. 231.

149.] G. 2. 158.

150.] From Enn. A. 1. fr. 30, quoted by Macrob. Sat. 6. 1, "Accipe daque fidem, foedusque feri bene firmum." "Fortissima pectora" 2. 348, "fortissime bello" 10. 185, where as here 'bello' seems to be abl., in war.

151.] It is perhaps most in accordance with the usage of Virg. to take 'rebus' generally, i. q. "fortuna," so as to include all the experience which the Trojans had undergone, as a school of both active and passive virtue. Comp. 1. 178, "fessi rerum." But Serv. and the commentators generally may be right in supposing the antithesis to be between words and deeds. Forb. comp. Ov. M. 14. 385, "Laesaque quid faciat, quid amans, quid femina, disces Rebus, ait."

152—174.] 'Evander accepts the alliance joyfully, remembers an early friendship with Anchises, and bids Aeneas and the Trojans take part in the sacrifice.'

153.] 'Lustrabat lumine' 2. 754.

154.] The first 'ut' goes with 'libens,'

Accipio adgnoscoque libens! ut verba parentis 155
Et vocem Anchisae magni voltumque recordor!
Nam memini Hesionae visentem regna sororis
Laomedontiaden Priamum, Salamina petentem,
Protinus Arcadiae gelidos invisere finis.
Tum mihi prima genas vestibat flore iuventas; 160
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden; sed cunctis altior ibat
Anchises. Mihi mens iuvenali ardebat amore
Compellare virum, et dextrae coniungere dextram;
Accessi, et cupidus Phenei sub moenia duxi. 165
Ille mihi insignem pharetram Lyciasque sagittas
Discedens chlamydemque auro dedit intertexto,

the second with 'recordor.' With the latter comp. 2. 283.

155.] "Accipio adgnoscoque deos" 12. 260. Here 'adgnosco' seems best explained by what follows, though it might be taken in its transferred sense of saluting.

156.] Virg. perhaps had in his mind Od. 4. 140 foll., where Telemachus is recognized by his likeness to his father.

157.] Virg., as Heyne remarks, has imitated the reminiscences of the Homeric heroes, e. g. Il. 3. 205 foll., where Antenor recollects having entertained Menelaus and Ulysses. Dido's recollection 1. 619 foll. is of the same kind. Anchises was connected with Arcadia in legend, his tomb being shown at Mount Anchisia near Orchomenos, Pausanias 8. 12. Hesione was married to Telamon. 'Hesionae,' which is virtually the reading of Pal., Rom., and Med., was restored by Heins. for 'Hesiones.' 'Visentem' on his way to see. Forb. comp. Catull. 11. 9 foll., "Sive trans altas gradietur Alpes Caesaris visens monumenta magni."

159.] 'Protinus invisere,' came on to visit. 'Gelidos:' comp. v. 139.

160.] 'Vestibat' like "lenibant" 4. 528 &c. 'Iuventas' is restored by Ribbeck from Med., Pal., Rom., and Gud. for 'iuventa.' Virg. doubtless imitated Lucr. 5. 888, comp. by Cerda, "Tum demum puerili aevo florente iuventas Occipit et molli vestit lanugine malas," as well as Od. 11. 319, πρίν σφωϊν ὑπὸ κροτάφοισιν ἰούλους Ἀνθῆσαι, πυκάσαι τε γένυς εὐανθέϊ λάχνῃ, which Germ. quotes. Comp. also Lucr. 5. 678.

162.] Comp. Il. 3. 210 foll., where Menelaus is taller standing, Ulysses sitting.

163.] 'Iuvenali' was restored by Heins. for 'iuvenili,' the old reading, supported by Gud. corrected. Comp. 2. 518., 5. 475. 'Amore' as in 2. 10., 3. 298., 7. 57 &c., of eagerness, like ἔρως. It matters little whether we make the infinitives in the next line dependent on it or on 'ardebat.'

164.] "Compellare virum" 2. 280., 3. 299. "Dextrae iungere dextram" 1. 408.

165.] Οἳ Φένεόν τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον Il. 2. 605, of the Arcadian contingent. As usual, the spelling is greatly confused in the MSS., though, when we find Med. giving 'Phaenei,' we should remember that the short 'e' was written 'ae' as early as the first century A.D. See Mr. Munro "On a Metrical Latin Inscription," p. 26, in the Cambridge Philosophical Transactions vol. 10, Part 2. Serv. makes a difficulty about Pheneus, which he supposes to be put by poetical licence (!) for Pallanteum: but Virg. need not have meant to confine Evander's sovereignty to the latter city. Dionys. H. 1. 34 (cited by Gossrau) speaks of some of the natives of Pheneus as forming part of the colony left by Heracles on the Capitoline hill.

166.] According to the heroic custom of interchanging presents (τὰ ξένια) so common in Hom., Il. 6. 219 foll. &c. Both bow and quiver are of course intended to be Lycian. "Lyciam pharetram" 7. 816.

167.] It is difficult to decide between 'intertextam' Pal. (corrected), Med., and 'intertexto' Pal. (originally), Rom. Both are mentioned by Serv. Perhaps the latter is more likely to have been altered. For the thing comp. 3. 483.

Frenaque bina, meus quae nunc habet, aurea, Pallas.
Ergo et, quam petitis, iuncta est mihi foedere dextra,
Et, lux cum primum terris se crastina reddet, 170
Auxilio laetos dimittam, opibusque iuvabo.
Interea sacra haec, quando huc venistis amici,
Annua, quae differre nefas, celebrate faventes
Nobiscum, et iam nunc sociorum adsuescite mensis.
Haec ubi dicta, dapes iubet et sublata reponi 175
Pocula, gramineoque viros locat ipse sedili,
Praecipuumque toro et villosi pelle leonis
Accipit Aenean, solioque invitat acerno.
Tum lecti iuvenes certatim araeque sacerdos

168.] Gossrau states, but without citing his authority, that Anchises was honoured in Arcadia and elsewhere as the patron of horses. If this is so, Virg. may have alluded to it here, as perhaps in 3. 470, 537. The separation of 'aurea' from 'frena' can hardly be ascribed to any other cause than poetical variety and metrical convenience, though there may be some force in the epithet in its present position as showing the store which Pallas set by the gift. Gossrau is wrong in saying that 'frena bina aurea' would have been "non satis Latinum:" but it is true nevertheless that the Augustan poets seem generally to avoid connecting an epithet with a substantive that has any other adjunct. See on G. 2. 147.

169.] The 'dextra' is that of Evander, 'mihi' being dat. of agent with 'iuncta.' The perf. is used because Evander wishes to say that their request of alliance is already granted, not, as Serv. thinks, with reference to the formation of the friendship between Evander and Anchises. It is Evander's answer to the words "Accipe daque fidem." 'Foedere' modal, like "hospitio" 3. 83.

170.] 'Reddet se' = "redibit." Freund quotes Livy 23. 9, "se ipse convivio reddidit."

171.] Repeated from 1. 571, with the change of 'laetos' for 'tutos.' Some MSS., as might be expected, repeat 'tutos' also.

172.] τοῦ (Ποσειδάωνος) γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες Od. 3. 44. Evander says, as you have come here as friends, so far from disturbing our celebration, you can share it.

173.] 'Celebrate faventes:' comp. 1. 735, and see on 5. 71.

174.] 'Iam nunc,' at once, without more delay. "Votis iam nunc adsuesce vocari" G. 1. 42.

175—183.] 'They sit down and eat.'

175.] 'Reponi' does not refer to the "mensae secundae," but merely denotes a renewal of the banquet after an interruption. See on G. 3. 527.

176, 177.] Macrob. Sat. 3. 6 notes the propriety of the word 'sedili,' as in sacrificial feasts to Hercules the worshippers did not recline but sit, and cites Cornelius Balbus' Ἐξηγητικά Book 18, to show that a lectisternium was not allowed at the Ara Maxuma. This will agree with 'solio acerno' v. 178. 'Toro et villosi pelle leonis' will then probably be a hendiadys, 'torus' being used improperly for what is spread on the 'solium.' In 5. 388, Virg. speaks of "toro consederat," as if he did not distinguish the two postures. 'Toro accipit' like "solio accipit" 7. 210 note. 'Praecipuum,' as the most honoured guest. Cerda comp. Tac. H. 3. 38, "apud Caecinam Tuscum epulari multos, praecipuum honore Iunium Blaesum nuntiatur."

178.] 'Solio acerno' is prob. abl.; receives or entertains him with or on a seat of maple. Freund cites Cic. Verr. 2 Act. 4. 11, "Ecquis est qui senatorem tecto ac domo non invitet?" Plaut. Rud. 2. 3. 32, "Neptunus magnis poculis hac nocte eum invitavit," Sall. fr. Hist. Book 4 (quoted by Non. p. 321), "Cum se ibi cibo vinoque laeti invitarent." The original sense of the word seems to be to entertain, the transferred one to invite. "Pulchre *invitati* sumus *accepti*que benigne," Lucilius 30. 53 (Müller).

179.] Serv. notes the appropriateness of 'lecti,' as an attempt by Appius Claudius to employ slaves in the service of the Ara Maxuma was once terribly visited. See on vv. 269, 270.

Viscera tosta ferunt taurorum, onerantque canistris 180
Dona laboratae Cereris, Bacchumque ministrant.
Vescitur Aeneas simul et Troiana iuventus
Perpetui tergo bovis et lustralibus extis.
Postquam exempta fames et amor compressus edendi,
Rex Euandrus ait: Non haec sollemnia nobis, 185
Has ex more dapes, hanc tanti numinis aram
Vana superstitio veterumque ignara deorum
Inposuit: saevis, hospes Troiane, periclis
Servati facimus meritosque novamus honores.
Iam primum saxis suspensam hanc aspice rupem, 190

180.] 'Viscera:' see on 1. 211. For 'onerant canistris' comp. "cadis onerarat" 1. 195.

181.] 'Laboratae Cereris' seems to mean ground corn, though Tac. Germ. 45 has "frumenta laborare" in the sense of cultivating.

183.] 'Perpetui tergo bovis' is the Homeric νῶτα διηνεκῆ, Il. 7. 321, Od. 14. 437, where Ajax and Ulysses receive the whole chine as a portion of honour. Heyne. For 'perpetuus,' undivided and hence whole, comp. 7. 176. 'Lustralibus' can scarcely mean more than sacrificial, as there seems no notion of purification here. The idea is probably taken from the σπλάγχνα πάσαντο of the Homeric sacrifices; but there it appears to be a ceremony of itself, quite separate from the sacrificial banquet.

184—279.] 'Evander explains that the sacrifice commemorates their deliverance from the robber Cacus, the scourge of the neighbourhood, who, happening to extend his depredations to Hercules' oxen, was killed by him. They make libations to the hero accordingly.'

184.] 'Amor edendi' is ἔρον ἐδητύος in the Homeric αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο. Virg. may have meant to distinguish hunger from pleasure in eating, but a tautology is quite in his manner. He was thinking also of Lucr. 4. 869, "amorem obturet edendi," spoken of the effect of food in satisfying hunger. "Postquam exempta fames" 1. 216.

185.] Livy, 1. 7, says that this worship of Hercules at the Ara Maxuma was the only foreign worship adopted by Romulus; and this apology of Evander points to the same feeling, the jealous dislike of strange gods. Livy's apology is that Romulus felt a prophetic sympathy for deified virtue.

186.] 'Dapes,' the sacrificial feast, vv. 179 foll. 'Ex more' is, in effect, an adverb for an adjective. 'Tanti numinis,' attrib. gen., favoured with so great a presence, so holy: comp. 1. 447, "templum . . . donis opulentum et numine divae." Cerda rather plausibly, but unnecessarily, conj. "tanti nominis," i. e. "maxuma."

187.] 'Vana superstitio,' a vague empty feeling, which, having no root in old belief, catches blindly at new. Virg. is speaking not simply in the spirit of the old Roman belief, but in that of his own time, which repelled e. g. Oriental gods: comp. v. 698 below. 'Veterumve,' the reading before Heins., is found in one of Ribbeck's cursives. 'Ignara' probably i. q. "oblita," as we say to ignore.

188.] 'Inposuit' has the notion of an institution, and also of a burden. Evander says, it is a sense of deliverance from a tangible danger, not a mere imaginary feeling. We may almost fancy that Virg. is defending religion against Lucretius: at any rate we may comp. the latter's assertion of Epicurus' claims to deification at the beginning of Book 5, and in particular his depreciation of Hercules.

189.] 'Novamus' is referred by Heyne to the annual repetition. Wagn. rightly explains it of the character of the rite, as newly introduced; as 'meritos' and the context show. Comp. 4. 260, "Aenean fundantem arces ac tecta novantem." 'Facimus' has its sacrificial sense, as in E. 3. 77. It is perhaps better taken absolutely than constructed with 'honores.'

190.] 'Iam primum:' he begins his story by calling attention to the spot which attests it. 'Saxis suspensam rupem:' what is shown is the remains of a cavern, so that 'suspensam' must mean overhanging, 'saxis' being either a modal or material abl. See note on G. 4. 374,

Disiectae procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
Hic spelunca fuit, vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti 195
Caede tepebat humus, foribusque adfixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Volcanus erat pater: illius atros
Ore vomens ignis magna se mole ferebat.
Attulit et nobis aliquando optantibus aetas 200

"pendentia pumice tecta," and comp. 1. 166, "scopulis pendentibus antrum."

191, 192.] It may be doubted whether 'ut' here means 'where' or 'how.' There is no clear instance of the former in Virg. (see on 5. 329): the latter would more naturally take the subj., as 'aspice' here is more than a rhetorical pleonasm (see on E. 4. 52). If we choose the former, we may say that there is also a notion of the cave appearing just as Hercules left it, 'ut' as in v. 236 below. "Hic ubi disiectas moles avolsaque saxis Saxa vides" 2. 608. Rom. has 'deiectae.' 'Deserta:' the remains of the cave suggest the notion of a ruined house without inhabitants. 'Domus' for a cavern: comp. Hor. 1 Od. 7. 12, "domus Albuneae resonantis." 'Traxere ruinam' 2. 631.

193.] 'Submota' i. e. from the light or from sight. We might have expected 'semota,' but no MS. appears to give it, and the word is not found elsewhere in Virg.

194.] This story of Cacus and the origin of the Ara Maxuma is given substantially in the same form by Dionys. 1. 39, Livy 1. 7, Prop. 4. 9, Ov. F. 1. 543 foll., the last of whom has clearly copied Virg. There were two temples of Hercules at Rome, one of Hercules Victor or Triumphalis in the Forum Boarium, between the Circus Maxumus and the river, before which was the Ara Maxuma, and the other near the Porta Trigemina. See Dict. Biograph. Hercules, at the end. Dionys. (l. c.) mentions a temple of Jupiter Inventor near the Porta Trigemina, which he says was founded by Hercules. It is impossible not to see that the position of the Ara Maxuma in the Forum Boarium must have helped to suggest the story. The old pointing was after 'Caci:' Heyne, following the Delphin editor and others, placed it after 'tenebat,' connecting 'Caci facies,' like "Tyndaridis facies" 2. 601, though the periphrasis is there meant to indicate beauty, here the reverse. Pal., Rom., Gud., and the first reading of Med. have 'tegebat,' a reading of which it is difficult to see the propriety, though it may have been connected with the misunderstanding of the passage. 'Semihominis' i. q. "semiferi" v. 267. Lucr. 2. 702 has "semiferas hominum species," which Virg. may have thought of.

196.] For 'foribus superbis' Forb. quotes 2. 504, "Barbarico postes auro spoliisque superbi," and v. 721 below, "Dona recognoscit populorum aptatque superbis Postibus." 'Superbis' is thus an epithet both of the gate and of its owner: 'fixed by him in triumph to his gate.' Heyne takes 'superbis' as cruel. Comp. Manil. 4. 180, where the following lines afford a grotesque illustration of this whole passage, hunters who hang up skins and butchers who hang up meat being classed together as born under the sign of the Lion.

197.] Med. a m. p. (according to Heins., though not according to the edition of Foggini) has 'squallida,' which was also conjectured by Bentley on Lucan 2. 165. Wagn. contends that the orthography in itself is fatal to the reading, as Virg., according to Med. itself, always writes "squaleo," "squalor." We may connect 'ora tristi tabo' as in 3. 618, "domus sanie dapibusque cruentis," but 'pallida' apparently is meant to help the construction by its juxtaposition, though it has no real connexion with the ablatives.

198.] 'Atros' seems to combine the notions of mixed with smoke, and horrible, deadly. Comp. 10. 77, "face Troianos atra vim ferre Latinis," 4. 384, "sequar atris ignibus absens."

199.] Comp. 5. 372, 373 note, which will show that here 'illius' is emphatic: it was as Vulcan's son that he carried his giant bulk proudly. "Vasta se mole moventem" 3. 656.

200.] 'Et nobis:' we too have our

Auxilium adventumque dei. Nam maxumus ultor,
Tergemini nece Geryonae spoliisque superbus,
Alcides aderat, taurosque hac victor agebat
Ingentis, vallemque boves amnemque tenebant.
At furiis Caci mens effera, ne quid inausum 205
Aut intractatum scelerisve dolive fuisset,
Quattuor a stabulis praestanti corpore tauros
Avertit, totidem forma superante iuvencas.
Atque hos, ne qua forent pedibus vestigia rectis,
Cauda in speluncam tractos versisque viarum 210
Indiciis raptos saxo occultabat opaco.

story of divine deliverance to tell, as well as others. But possibly it may be, as he was aided by Vulcan, we were helped by Hercules. 'Optantibus,' praying for it: comp. 9. 6, "quod optanti divom promittere nemo Auderet, volvenda dies, en, attulit ultro." 'Aliquando' may either mean 'in our time,' like 'et nobis,' or it may have nearly the force of "tandem," as in Cic. ad Quint. 13. 43, "Sero, verum aliquando tamen." For this latter sense Mr. Long refers to Cic. De Sen. 26, Sall. C. 52.

201.] 'Attulit auxilium adventumque dei,' a Virgilian expression for "attulit auxilium dei adventu."

202.] 'Geryonae' was restored by Heins. for 'Geryonis,' which is found in inferior copies, such as MS. Ball., and is the second reading of Med. Rom. has 'Geryoni.' "Tripectora tergemini vis Geryonai" Lucr. 5. 28. See on 6. 287 above. Geryon has already been mentioned 6. 289., 7. 662.

204.] The Forum Boarium, in which the Ara Maxuma stood, is on the level ground close to the Tiber.

205.] Serv. and many MSS., including Gud. corrected and another of Ribbeck's cursives, have 'furis,' an epithet which, as Heyne says, would scarcely be epic. Rom., Med., and Pal. concur in 'furiis,' which means the madness that impels to crime, ἄτη: comp. 1. 41, "furias Aiacis Oilei." 'Mens' is a Homeric periphrasis, so that we need not wonder that Virg. should lose sight of it before the end of the sentence.

206.] Med. (second reading) with some other MSS. and the editions before Heins. have 'intemptatum.' Rom., Pal., and Med. (first reading) concur in 'intractatum.' It seems equally vain to attempt to decide between them on internal grounds and to distinguish either from 'inausum.' 'Fuisset' is to "fuerit" as "esset" is to "sit;" and as we might have "ne quid intractatum fuerit" for "ne quid intractatum sit," so we have 'ne quid intractatum fuisset' for "ne quid intractatum esset." 'Sceleris' relates to the robbery of the oxen, 'doli' to the mode of concealing them. The point of the sentence is that the madness of crime led him to complete his guilt by robbing Hercules.

207.] This and the next line are repeated more or less from G. 4. 550, 551. 'Stabulis' here and v. 213 (see note there) seems to be used, as Heyne remarks, in a wide sense, i. q. "pascuis," the cattle being supposed to pass the night where they were grazing. In Ov. l. c. this theft seems to have been committed in the night, as Hercules discovered it on waking.

208.] 'Avertit,' carries off, 10. 78: comp. 1. 528. So Catull. 62 (64). 5, "Auratam optantes Colchis avertere pellem." 'Superante:' this use of "superans" as i. q. "praestans" seems rare. The word is found in Lucr. 5. 394 as an adj. in a slightly different sense, "Cum semel interea fuerit superantior ignis."

209.] This device is taken from Hom. Hymn to Hermes, 75 foll., where Hermes steals the oxen of the Gods. 'Pedibus rectis' may be dat., as Serv. thinks, but it is perhaps better taken as abl., of circumstance or attribute, the feet being regarded as an attribute of the footsteps instead of vice versa. 'Rectis,' straight forward.

210.] 'Viarum indiciis' is a periphrasis for "vestigiis." Hom. l. c. has ἴχνι' ἀποστρέψας.

211.] Peerlkamp is probably right in separating 'raptos' from 'versis viarum indiciis,' so as to make 'raptos occultabat' i. q. "rapiebat et occultabat." Ribbeck adopts Wakef.'s plausible conj. 'raptor.' There is force in the imperf. 'occultabat,'

Quaerenti nulla ad speluncam signa ferebant.
Interea, cum iam stabulis saturata moveret
Amphitryoniades armenta abitumque pararet,
Discessu mugire boves, atque omne querelis 215
Inpleri nemus, et colles clamore relinqui.
Reddidit una boum vocem vastoque sub antro
Mugiit et Caci spem custodita fefellit.
Hic vero Alcidae furiis exarserat atro
Felle dolor; rapit arma manu nodisque gravatum 220
Robur, et aerii cursu petit ardua montis.
Tum primum nostri Cacum videre timentem
Turbatumque oculis; fugit ilicet ocior Euro

which fixes our attention on the act while going on, and so makes us enter into Cacus' feelings, thus pointing the irony.

212.] 'Quaerenti' (Med., Pal., Gud. originally) was restored by Heins. The old reading was "quaerentem." Rom., Gud. corrected, and two other of Ribbeck's cursives, have 'quaerentis' or 'quaerentes.' 'Ferebant' is used elliptically, as in 6. 295 &c., and 'quaerenti' is added as a sort of dat. eth. like "intranti," "descendenti." See Madv. § 241 obs. 6.

213.] The meaning apparently is that Hercules was shifting the quarters of his cattle and leaving that part of the country, as they had eaten down the pasturage, 'stabulis moveret' being constructed like "portis moveri" 7. 429. Virg. probably thought of "stabula movere," constructing the phrase on the analogy of "castra movere." This accords with the use of 'stabulis' v. 208. Otherwise it would be possible to make 'stabulis' dat., regarding 'moveret' as i. q. "admoveret," and supposing the sense to be that Cacus committed the theft during the day, and that Hercules discovered it as he was driving the cattle home to their stalls at night. Comp. E. 7. 44, and the description G. 3. 322 foll.

215.] 'Discessu' like "abscessu" 10. 445. 'Querelis' G. 1. 378 note. Virg. thought of Lucr. 2. 358 "conpletque querelis Frondiferum nemus," quoted by Germ. Here, as Serv. remarks, if there is any notion of complaint, it is for leaving their pasture, not for the loss of their mates.

216.] 'Relinqui' sc. "a bubus." 'Clamore' for "cum clamore" 1. 519, "templum clamore petebant" quoted by Serv. There would have been no difficulty if Virg. had written "inplere—relinquere:" but for the sake of variety he has chosen to throw the expression into the passive.

218.] Rom. reads 'mugit' and in v. 227 'emunit,' a fact which may tend to lessen its authority in such passages as 5. 274. See Excursus on G. 2. 81 (2nd edition). 'Spem custodita fefellit'="spem custodientis fefellit." Comp. 6. 538.

219.] Dorville wished to read 'exarsit et' for 'exarserat:' but the two ablatives are constructed in different ways, as in G. 3. 439 &c., though it is not easy to choose among possible constructions. Perhaps 'atro felle' is best taken as attributive, 'furiis' being causal or modal. Comp. Il. 1. 103, μένεος δὲ μέγα φρένες ἀμφιμέλαιναι Πίμπλαντ'. 'Exarserat' in past time answers to the instantaneous perf. in present: comp. 2. 257.

220.] 'Arma roburque' may be ἓν διὰ δυοῖν: Hercules however had a bow and arrows as well as a club. 'Nodis gravatum:' the knots are supposed to make the club heavy. Comp. 7. 507.

221.] 'Aetherii' was introduced by Burm. and retained by Heyne: but in the principal MSS. where it occurs (Med. a m. p., Gud., and another of Ribbeck's cursives) 'et' is omitted, which shows the origin of the corruption. Wagn. also observes that Olympus alone is called "aetherius," other mountains 'aerii.' Either epithet is an exaggeration as applied to the Aventine. 'Cursu petit' 2. 399 &c.

223.] 'Turbatus' is applied to different emotions, and here to fear. For its combination with 'oculis' comp. Eur. Iph. A. 1127, σύγχυσιν ἔχοντες καὶ ταραγμὸν ὀμμάτων, where grief seems to be meant, and for the eyes, as affected by fear, Soph. Aj. 139, μέγαν ὄκνον ἔχω καὶ πεφόβημαι Πτηνῆς ὡς ὄμμα πελείας, and perhaps

Speluncamque petit; pedibus timor addidit alas.
Ut sese inclusit, ruptisque inmane catenis 225
Deiecit saxum, ferro quod et arte paterna
Pendebat, fultosque emuniit obiice postis,
Ecce furens animis aderat Tirynthius, omnemque
Accessum lustrans huc ora ferebat et illuc,
Dentibus infrendens. Ter totum fervidus ira 230
Lustrat Aventini montem; ter saxea temptat
Limina nequiquam; ter fessus valle resedit.
Stabat acuta silex, praecisis undique saxis
Speluncae dorso insurgens, altissima visu,
Dirarum nidis domus opportuna volucrum. 235
Hanc, ut prona iugo laevum incumbebat ad amnem,
Dexter in adversum nitens concussit, et imis
Avolsam solvit radicibus; inde repente

Aesch. Pers. 168, ἀμφὶ δ' ὀφθαλμοῖς φόβος. It would be possible to construct 'oculis' with 'videre:' but the abl. would be weak. Serv. mentions another reading 'oculi,' which is found in a few inferior MSS. and adopted by Gossrau: but Evander does not elsewhere speak of himself as present at the scene. Gud. originally has 'oculos,' which is approved by Heins. and Heyne. "Ocior Euro," 12. 733, Hor. 2 Od. 16. 24.

224.] 'Pedibus—alas.' It does not appear what is the original source of this metaphor, which has since become so common. The image of wings in Greek is used rather to express raising from the ground than carrying along (comp. Il. 19. 386, of Achilles, where perhaps the two notions are combined); and so where ἀναπτερόω is said of fear (Eur. Supp. 89) it expresses fluttering, not speed.

226.] 'Ferro et arte paterna pendebat' according to Virg.'s manner for "ferro per artem paternam pendebat" or "suspensum erat," 'ferro' being explained by 'catenis' above.

227.] 'Postis' seems here used in its strict sense: the doorposts are pressed on by the portcullis of rock, which completely fills the doorway. For 'fultus' expressing mere pressure see on E. 6. 53.

228.] "Furens animi" 5. 202. 'Animis' however is not i. q. "animi," but means 'with wrath.' 'Tirynthius' of Hercules 7. 662.

229.] Comp. generally 5. 441, 442. 'Ora ferre' like "oculos ferre" v. 310 below, 2. 570.

230.] "Dentibus infrendens" 3. 664. Rom. has 'frendens,' an aberration which should be taken into account in estimating the probabilities of the reading in such passages as 4. 54. "Fervidus ira" 9. 736.

231.] 'Aventini mons' like "fons Timavi" 1. 244 &c. 'Saxea limina' is the 'saxum' mentioned v. 226.

232.] "Lassa resedit" 2. 739. The compound seems to express sitting down after doing anything, as here after exertion.

233.] 'Saxis,' the sides of the 'silex;' 'praecisis' abrupt, perpendicular, so that it formed a peak, rising out of the hill above the roof of the cavern.

234.] 'Dorso insurgens' like "insurgere campis" 9. 34. 'Altissima visu,' ὑψηλοτάτη ἰδεῖν.

235.] 'Dirarum volucrum' 3. 262. "Pecori opportuna" G. 4. 129. "Domos avium" G. 2. 209.

236.] The rock inclined to the river, which was on its left: Hercules pushed it from the other side ('dexter'), and made it fall into the river. 'Iugo' with 'prona.' 'Ut' like "ut forte," as it happened to incline.

237.] 'In adversum nitens' like "in medium niti" Lucr. 1. 1053. 'Adversum' might mean the side opposite to that which inclined towards the river, i. e. the right side; but it seems better to understand with reference to Hercules, who pushes full against it.

238.] 'Avolsam solvit' for "avellit et solvit," or "avellendo solvit," 'radicibus' going with both. 'Inde,' as Serv. says, may refer either to place or time: perhaps the latter is better.

Inpulit; inpulsu quo maxumus intonat aether,
Dissultant ripae refluitque exterritus amnis. 240
At specus et Caci detecta adparuit ingens
Regia, et umbrosae penitus patuere cavernae:
Non secus, ac si qua penitus vi terra dehiscens
Infernas reseret sedes et regna recludat
Pallida, dis invisa, superque inmane barathrum 245
Cernatur, trepidentque inmisso lumine Manes.
Ergo insperata deprensum luce repente
Inclusumque cavo saxo atque insueta rudentem
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat. 250
Ille autem, neque enim fuga iam super ulla pericli,
Faucibus ingentem fumum, mirabile dictu,
Evomit involvitque domum caligine caeca,
Prospectum eripiens oculis, glomeratque sub antro

239.] 'Intonat' Med., Pal., Gud., 'insonat' Rom. and three of Ribbeck's cursives. Comp. generally G. 1. 329, "quo maxuma motu Terra tremit."

240.] 'Dissultant ripae,' from the mass falling between them. 'Refluit:' as Serv. remarks, the terror of the river is said to have produced what was really inevitable from the fall of the rock.

241.] Comp. generally 2. 483 foll.

242.] 'Regia,' "quia ibi tyrannidem agitaret" Donatus. The repetition of 'penitus' in the next line has force, as Wagn. observes, as pointing the comparison of one wonder to another.

243.] 'Si qua' may be taken as "si quando," and referred to the class of usages noticed on 1. 181, E. 1. 54. But it may equally well express the mysterious nature of the agency. Comp. 2. 479 "qua vi maria alta tumescant."

244.] Imitated from Il. 20. 61 foll. (of the earthquake caused by Poseidon), Ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Ἀϊδωνεύς· Δείσας δ' ἐκ θρόνου ἆλτο, καὶ ἴαχε, μή οἱ ὕπερθεν Γαῖαν ἀναῤῥήξειε Ποσειδάων ἐνοσίχθων, Οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη Σμερδαλέ', εὐρώεντα, τά τε στυγέουσι θεοί περ.

245.] 'Pallida:' the epithet of the ghosts is transferred to their abode, probably with the notion of the absence of glowing, rosy light. 'Super' for "desuper."

246.] External authority is in favour of the omission of 'que,' Med., Pal., Gud. giving 'trepident.' Ribbeck adopts it: but Wagn. seems right in retaining 'que,' as the asyndeton does not suit a dependent sentence like this, though it is natural in an ordinary comparison expressed in the indicative. To make 'trepident' the apodosis is not to be thought of. 'Trepidentque' is supported by Rom., 'trepidantque,' the ind. being evidently a mere error, just as v. 24 Rom., Pal., Gud., and the second reading of Med. have 'reserat.'

247.] Ribbeck seems right in omitting 'in' before 'luce' with Pal. and the original readings of Med. and Gud. The meaning then will be that Cacus is surprised *by*, not *in* the light.

248.] 'Rudentem' properly used of the bellowing of an animal, here of "semihominis Caci" v. 194. 'Insueta' may mean that his roars were now for the first time those of terror (comp. v. 222): but it seems rather to mean strange sounds such as are not wont to come from one in human form, though they may have been his usual utterances. So ἀήθης is used of things unpleasant.

249.] 'Telis' may be used generally, or may refer to his arrows.

250.] For 'molaribus' comp. Il. 12. 161, κόρυθες βαλλόμεναι μυλάκεσσι. The word, which occurs again Ov. M. 3. 59, seems to be poetical, the prose expression being "molaris lapis." 'Molaribus instat' like "instant verbere" G. 3. 106.

251.] 'Super' 7. 559. Pal., Gud., and two other of Ribbeck's cursives have 'pericli est.'

254.] "Eripiunt subito nubes caelumque diemque Teucrorum ex oculis" 1. 88.

Fumiferam noctem commixtis igne tenebris. 255
Non tulit Alcides animis, seque ipse per ignem
Praecipiti iecit saltu, qua plurimus undam
Fumus agit nebulaque ingens specus aestuat atra.
Hic Cacum in tenebris incendia vana vomentem
Corripit in nodum conplexus, et angit inhaerens 260
Elisos oculos et siccum sanguine guttur.
Panditur extemplo foribus domus atra revolsis,
Abstractaeque boves abiurataeque rapinae
Caelo ostenduntur, pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo 265
Terribilis oculos, voltum villosaque saetis
Pectora semiferi atque exstinctos faucibus ignis.
Ex illo celebratus honos, laetique minores

255.] 'Nox' for darkness, G. 1. 328. The night is of course produced by the smoke, but it is said to produce it, as fresh smoke seemed to be constantly arising from the cloud.

256.] 'Non tulit' lost all patience; in which sense it is naturally followed by 'que:' comp. 9. 622. 'Animis,' in his wrath.

257.] 'Iecit' Rom., Med., "iniecit' Pal., Gud. The former, which Wagn. restores, seems better in combination with 'per ignem:' but 'iniecit' would mean "iniecit antro," and the substitution of the simple verb for the compound may have originally been accidental: see on v. 230 above. Elsewhere when 'iniicere' is used in Virg. it is followed by a dat. (9. 553) or 'in' with acc. (2. 408).

258.] 'Undam agit' like "spumas aget" G. 3. 203, and the phrase "agere animam." 'Aestuat' carries on the metaphor, referring not so much to the heat as to the torrents of smoke.

260.] 'In nodum conplexus,' twining his arms and legs round him. Ov. M. 9. 58 (of wrestlers) "vix solvi duros a corpore nexus." It was thus, as Heyne observes, that Hercules killed the Nemean lion and Antaeus. Prop. and Ov. make him use his club.

261.] 'Elidere' is the proper word for strangling: see Bentley on Hor. 3 Od. 27. 59; where however "laedere collum," not "elidere collum," which Bentley conjectures, is the proper reading; 'laedere' being used in its primary sense of crushing. 'His strangled eyes' of course means 'his eyes starting out of his head from strangulation.' 'Angere' in its strict sense G. 3. 497. As Serv. remarks, it is used less properly with 'oculos' than with 'guttur.' The notion of 'siccum sanguine guttur' seems to be that it was the stoppage of blood rather than breath which caused death. 'Siccae sanguine fauces,' in different sense, 9. 64. Sen. Ep. 59. 12 uses "siccum volnus" of a wound from which the blood cannot escape.

262.] For 'extemplo' Gud. has a variant 'interea:' for 'atra' Pal. gives 'alta.' Both come from the recollection of parallel passages, 10. 1 and G. 2. 461. Rom., and originally Pal. and one of Ribbeck's cursives, have 'exemplo.'

263.] 'Abiuratae' refers to a disclaimer of Cacus not mentioned, but easily understood, after Virg.'s manner: comp. 3. 238. This feature again is probably from the Hymn to Hermes, vv. 274 foll. "Abiurare pecuniam" occurs Plaut. Rud. prol. 14. Serv. fancied that 'abiuratae' could mean unlawfully taken, and Freund s. v. 'abiuro' strangely agrees with him.

265.] Heyne compares Il. 22. 370 foll. where the Greeks gaze on the body of Hector. "Expleri mentem nequit ardescitque tuendo" 1. 713.

267.] It would perhaps be unjust to an expression like 'extinctos faucibus ignes' to say that it was for "fauces extinctis ignibus" or "fauces ubi ignes extincti erant;" for Virg.'s words give the idea of the fires that had been there more vividly than the common expression.

268.] Comp. generally 5. 596 foll. As elsewhere in relating traditions (comp. v. 135 above), Virg. seems almost to confuse

Servavere diem, primusque Potitius auctor
Et domus Herculei custos Pinaria sacri. 270
Hanc aram luco statuit, quae Maxuma semper
Dicetur nobis, et erit quae maxuma semper.
Quare agite, o iuvenes, tantarum in munere laudum
Cingite fronde comas et pocula porgite dextris
Communemque vocate deum et date vina volentes. 275
Dixerat: Herculea bicolor cum populus umbra
Velavitque comas foliisque innexa pependit,

the person speaking with the poet. Evander here talks like a man of a generation subsequent to the event commemorated, though we know from v. 363 that Virg. agreed with those who make him a contemporary. 'Ex illo' "tempore:" comp. 2. 169. 'Laeti:' see on 7. 430.

269, 270.] See Livy 1. 7., 9. 29. The worship of Hercules at the Ara Maxuma was originally a family worship of the gentes Potitia and Pinaria. Livy says that on the first institution the Pinarii came too late; and that hence they never after tasted of the entrails; from which we may infer that the Potitii acted as priests and the Pinarii as attendants. Appius Claudius the Censor engaged the Potitii to teach the rites to state slaves, in order to make them public, and in consequence of this profanation, it was said, the Potitii, though there were twelve families of them, became utterly extinct within the year. Virg. is accurate then in making Potitius, the father of the Potitia gens, the author of the rite, and giving the gens Pinaria a subordinate place under the honourable but vague term 'custos sacri.' 'Primus' distinguishing an individual from others who have been mentioned generally 3. 58., 5. 746. 'Sacri,' the sacrifice or worship: comp. Livy 1. 7 "ibi tum primum bove eximia capta de grege sacrum Herculi adhibitis ad ministerium dapemque Potitiis ac Pinariis factum." It occurs nowhere else in Virg. in the sing.

271, 272.] Heyne thought these lines spurious: but they are natural enough in the mouth of Evander, and the repetition lends emphasis and solemnity. The subject of 'statuit' is doubtless Hercules, though Jahn supposes it to be Potitius and the 'domus Pinaria,' removing the period after 'sacri.' Comp. v. 546 note. Evander says, the altar shall always be Ara Maxuma, both in name and in reality. Comp. E. 1. 7 "Namque erit ille mihi semper deus."

273.] Comp. for 'munere' 6. 637 "perfecto munere divae," and for 'laudum' 9. 252 "Quae vobis, quae digna, viri, pro laudibus istis Praemia posse rear solvi?" 1. 461 "sunt hic etiam sua praemia laudi." 'In munere,' by way of acknowledgment or gift, as in 5. 537 (note).

274.] 'Cingite fronde comas:' comp. 5. 71., 7. 135 note. 'Porgite,' i. e. in making the libation, as Heyne explains it; not, as Serv. thinks, of handing the wine to each other. But the sacrificial and the convivial aspects of the celebration would hardly be discriminated by Virg. as we should discriminate them, and the language bears some resemblance to Lucr. 3. 912, "ubi discubuere tenentque Pocula saepe homines et inumbrant ora coronis." The abbreviated form 'porgite' is said by Serv. on 1. 26 to be from Ennius.

275.] 'Communem,' on account of their alliance. 'Date vina,' offer the wine: comp. 6. 883, "manibus date lilia plenis." 'Volentes' of alacrity in religious observance like "laeti" above v. 268, "libens" 3. 438 note.

276.] Comp. E. 7. 61, "Populus Alcidae gratissima;" G. 2. 66, "Herculeae arbos umbrosa coronae." Virg., for the sake of liveliness, has expressed himself as if the result in the case of the garland and the cup had been brought about without Evander's agency. 'Bicolor' referring to the leaves, white and dark green. Macrob. Sat. 3. 12 and Serv. refer to Varro's treatise "Rerum Humanarum" for the statement that the tree used for chaplets at the Ara Maxuma was the bay, on which they observe that Virg. speaks of what was done in Evander's time; a singular assumption of knowledge, as Gossrau remarks.

277.] 'Pependit:' the leaves seem to have hung down in a kind of festoon, as in the "vitta." 'Innexa' fastened to the

Et sacer inplevit dextram scyphus. Ocius omnes
In mensam laeti libant divosque precantur.
Devexo interea propior fit Vesper Olympo: 280
Iamque sacerdotes primusque Potitius ibant,
Pellibus in morem cincti, flammasque ferebant.
Instaurant epulas, et mensae grata secundae
Dona ferunt, cumulantque oneratis lancibus aras.
Tum Salii ad cantus incensa altaria circum 285
Populeis adsunt evincti tempora ramis,

hair, 'foliis' being abl. like "queis innexa" 5. 511.

278.] Macrob. Sat. 5. 21 says that the 'scyphus' was proper to the rites of Hercules. Serv. has a story of a wooden 'scyphus' of great size, brought to Italy by Hercules himself, and preserved in pitch, with which the praetor made a libation (at the Ara Maxuma?) once a year: and he thinks this accounts both for 'sacer' and 'inplevit.' Instances of allusion to the cup of Hercules are collected by Cerda; and it appears from Plutarch, Life of Alexander, 75, that σκύφος Ἡρακλέους ἐκπιεῖν was a phrase, probably for a huge draught. "Manum pinu inplet" 9. 72.

279.] 'In mensam libant' 1. 736. The table would not be taken for the altar, as they were seated at ordinary banqueting tables, v. 109. 'Laeti' v. 268.

280—305.] 'As evening approaches, the sacrifice and feast are renewed, ending with a hymn in celebration of the exploits and labours of Hercules.'

280.] 'Devexo Olympo' may either be explained of the revolution of the sky (comp. 2. 250., 11. 202), or of the downward slopes of heaven which the sun approaches at evening, there being a confusion between "Sol" and 'Vesper.' 'Devexus' is found as a synonyme of "declivis" Caes. B. G. 7. 88 &c., and a fragment of Cic. quoted by Macrob. Sat. 6. 4 has "Sol paulum devexus a meridie." The adjectival use of 'devexus' is at any rate more usual, and it is in favour of the latter interpretation.

282.] The passage is rendered obscure by our ignorance of the exact nature of the rites performed at the Ara Maxuma. The language seems to indicate that this is a torch-bearing procession, not simply that the priests applied the fire to the altars, which would hardly have been specified. Torch-light too agrees with the approach of evening. Rom. has 'flammam.'

283.] 'Mensae grata secundae Dona ferunt,' if said of later times, would mean 'they bring delicacies for the dessert' (comp. G. 2. 101): but, being said of heroic times, it can scarcely be taken as anything but another expression for 'instaurant epulas,' a renewal of the sacred banquet. For a similar uncertainty see on 7. 134. The Salii had a rich entertainment ("dapes Saliares" Hor. 1 Od. 37. 2 foll.) at the temple of Mars after the ceremony of the day. Heyne thinks this and the following line spurious, one good MS., the first Menagian, placing them after v. 286. But Wagn. rightly remarks that there is nothing unnatural in a second sacrificial meal. They were spending the whole day in sacrifice, and so took their evening meal at the altar as they had taken their mid-day meal.

284.] Comp. G. 2. 194, "Lancibus et pandis fumantia reddimus exta." 'Dona ferunt' seems to oscillate between the original meaning of offering in sacrifice and the transferred one of serving up dainties.

285.] Macrob. Sat. 3. 12 inquires why the Salii, priests of Mars, are introduced in connexion with Hercules: a question which he answers by saying that the two gods were identified by the pontiffs and by Varro in his Satura Menippea entitled ἄλλος οὗτος Ἡρακλῆς, appealing also to a treatise "de sacris Saliaribus Tiburtium" by Octavius Hersennius, and to a work on the meaning of the word "festra" by Antonius Gnipho, a learned man whose lectures Cicero used to attend. 'Tum,' as Wagn. remarks, indicates a new point in a description: see G. 2. 296. 'Ad cantus' with 'adsunt:' we may comp. however "servi ad remum," "homines ad lecticam," &c.

286.] "Evincti tempora taenis," 5. 267, which is actually found here in one MS.,

Hic iuvenum chorus, ille senum; qui carmine laudes
Herculeas et facta ferunt: ut prima novercae
Monstra manu geminosque premens eliserit anguis;
Ut bello egregias idem disiecerit urbes, 290
Troiamque Oechaliamque; ut duros mille labores
Rege sub Eurystheo, fatis Iunonis iniquae,
Pertulerit. Tu nubigenas, invicte, bimembris,
Hylaeumque Pholumque, manu, tu Cresia mactas
Prodigia et vastum Nemea sub rupe leonem. 295

and as a variant in Gud. Rom. and others have 'etvincti,' i. e. as Ribbeck says, 'ecvincti.'

287.] We do not learn elsewhere that there were two choruses of Salii, one of old men, the other of young; though there was the elder College of Mars, and the younger College of Quirinus (see Dict. A. Salii): possibly Virg. may, for a poetical purpose, have turned elder and younger in one sense into old and young in the other. There were Carmina Saliaria remaining, but unintelligible, in the time of Horace: see 2 Ep. 1. 86, and the commentators there. Virg.'s hymn is clearly an improved copy of the hymn to Apollo in Apoll. R. 2. 704. He perhaps thought also of the singing of the Paean in Il. 1.472 foll. The contents of the hymn are the common Greek fables about Hercules; and therefore it seems rash to suppose, as some do, that they are taken from an old poem in Saturnian verse. For 'laudes' see on v. 273, though here it may have its ordinary sense.

288.] Heins. read 'ferant,' which is the second reading of Med. Wagn. remarks that the purpose is already expressed in 'ad cantus.' 'Prima' is in sense adverbial. 'Novercae' with 'monstra,' the snakes having been sent by Juno.

289.] 'Eliserit' v. 261 above. 'Monstra geminosque anguis' ἓν διὰ δυοῖν.

290.] Some MSS. (including one of Ribbeck's cursives) have 'deiecerit;' but 'disiecerit' signifies laid in ruins: comp. v. 355 below, Hor. 2 Od. 19. 15. 'Bello' prob. with 'disiecerit,' showing that another class of his exploits is spoken of, those in war; but there would be force in taking it with 'egregias,' and we have already had the combination 1. 444.

291.] Perhaps the celebration of Hercules' victory over Troy is a little inopportune: but we may suppose that due honour was paid to the strength of the city. For 'ut' Rom. and others have 'et.'

292.] See on 1. 668. 'Fatis' prob. means decree or will; but it may refer to the fatal power which Juno had over Hercules, to make him toil at the bidding of Eurystheus, 'fata Iunonis' being the claim or advantage which fate gave to Juno: comp. 7. 293, "fatis contraria nostris Fata Phrygum." Perhaps both meanings are included. "Fata Iovis" and "fata deum" seem hardly parallel, expressing as they do not the privilege of any one god, but destiny as wielded by the gods in concert, or by Jupiter as their sovereign. Cerda comp. Hor. 2 Ep. 1. 11, of Hercules, "Notaque fatali portenta labore subegit."

293.] This admired turn from the third person to the second is borrowed, though with improvement, from Apoll. R. l. c. It is imitated by Milton, P. L. 4. 724. 'Nubigenas' 7. 674. Macrob. Sat. 6. 5 says that the poet Cornificius first coined the word 'bimembris.'

294.] The destruction of Hylaeus and Pholus at the battle of the Lapithae and the Centaurs has been alluded to G. 2. 456, 457. Other stories make Pholus killed by Theseus. 'Cresia prodigia' (i. q. "Cresia monstra") the wild bull that devastated Crete. In making Hercules kill the bull ('mactas') Virg. departs from the common fable, which was that he brought it alive to Eurystheus. The present 'mactas' may be explained by saying that Hercules' actions are supposed to be ever continuing, as they are being ever made the subjects of song. So probably Persius 4. 2, "sorbitio tollit quem dira cicutae," kills in the Phaedo.

295.] 'Nemea,' from Νέμεος, is the reading of Rom., Pal. (corrected), and Gud. 'Nemeae,' the reading before Heyne, is the original reading of Pal., and apparently acknowledged by Serv. 'Nemaea,' the reading of Med., may point either way. 'Sub rupe' i. q. "in antro."

Te Stygii tremuere lacus, te ianitor Orci
Ossa super recubans antro semiesa cruento;
Nec te ullae facies, non terruit ipse Typhoeus,
Arduus arma tenens; non te rationis egentem
Lernaeus turba capitum circumstetit anguis. 300
Salve, vera Iovis proles, decus addite divis,
Et nos et tua dexter adi pede sacra secundo.
Talia carminibus celebrant; super omnia Caci
Speluncam adiiciunt, spirantemque ignibus ipsum.
Consonat omne nemus strepitu, collesque resultant. 305
Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus aevo,

296.] "Te liquidi flevere lacus" 7.760. 'Ianitor Orci' 6. 400.

297.] For Wagn.'s orthography 'semiessa' see on 3. 244. "Adverso recubans inmanis in antro" 6. 418, also of Cerberus. It does not appear on what flesh or bones Cerberus could have preyed, unless it were of men who attempted to penetrate the lower world: but the picture is natural enough. Serv. derives Cerberus from κρεοβόρος.

298.] The 'facies' are taken to be those which Hercules saw in Tartarus, including Typhoeus. But Typhoeus thrust down to Tartarus or buried under Aetna can hardly be called 'arduus arma tenens.' There must be an allusion to some conflict between Hercules and Typhoeus not elsewhere mentioned, or a different view of the state of Typhoeus in Tartarus. Possibly Virg. means to represent Hercules as having taken part in the combat of the gods and the giants: comp. Eur. H.F. 178, τοῖσι γῆς βλαστήμασι Γίγασι πλευροῖς πτήν' ἐναρμόσας βέλη Τὸν καλλίνικον μετὰ Θεῶν ἐκώμασε. (See Preller, Griechische Mythologie 1, p. 58 foll.) He may have thought of Horace's hymn to Bacchus, 2 Od. 19, where Bacchus' influence over Cerberus is mentioned just after his prowess against the giants: comp. the word "disiectae" quoted on v. 290. Serv. accepts the reference to the combat with the giants, but, being perplexed by the anachronism, interprets 'terruit' as i. q. "terreret" or "terruisset." 'Arduus' is adverbial as in 5. 478., 10. 196: and Wagn. rightly removes the comma after it.

299.] Thou wast not panic-stricken when the Hydra surrounded thee with its crowd of heads. 'Rationis egentem:' comp. note on 5. 363. The words are from Lucr. 4. 502.

301.] 'Vera Iovis proles:' see on 6. 322, and comp. 4. 12, 13. 'Decus addite divis' like "canibus date praeda" 9. 485. One MS. has "deus addite." Cerda comp. Hor. 2 Od. 19. 13, "beatae coniugis additum Stellis honorem," perhaps a further evidence that Virg. had that ode in his mind.

302.] "Phrygibusque adsis pede, diva, secundo" 10. 255. Comp. Hor. 3 Od. 18. 3, "lenis incedas;" Aesch. Ag. 511, ἦσθ' ἀνάρσιος (Herm.'s conj. for ἦλθες).

303.] 'Talia' may refer to 'facta:' but 'carminibus celebrant' virtually = 'canunt,' or we may distinguish the celebration by hymns from the rest of the ceremony, to which 'celebrare' would be equally applied. 'Super omnia,' to crown all. Comp. ἐπιμέλπειν of a concluding song Aesch. Theb. 869.

304.] 'Spirantem ignibus' a variety for "spirantem ignis." 'Ipsum' distinguished from his cave, as in 1. 40 &c.

305.] 'Collesque resultant' 5. 150.

306—336.] 'Evander takes Aeneas to the city, and explains the vicissitudes through which the country has passed.'

306.] 'Res divina' or 'res divinae' is a common prose expression. 'Se referunt' 2. 757.

307.] 'Obsitus aevo;' covered with the signs of old age, wrinkles &c. Comp. Ter. Eun. 2. 2. 5, "Video sentum, squalidum, aegrum, pannis annisque obsitum." Plaut. Menaechmi 5. 2. 4 has "consitus sum senectute." One is half tempted to suspect that the similarity of form between these words and the noun "situs" (comp. with this passage 7. 440 "victa situ verique effeta senectus," and with Ter. l. c., 6. 462, "loca senta situ") may have influenced their usage, bringing about a similarity of sense for which there was no etymological warrant.

Et comitem Aenean iuxta natumque tenebat
Ingrediens, varioque viam sermone levabat.
Miratur facilisque oculos fert omnia circum 310
Aeneas, capiturque locis, et singula laetus
Exquiritque auditque virum monumenta priorum.
Tum rex Euandrus Romanae conditor arcis:
Haec nemora indigenae Fauni Nymphaeque tenebant,
Gensque virum truncis et duro robore nata, 315
Quis neque mos neque cultus erat, nec iungere tauros,
Aut conponere opes norant, aut parcere parto,
Sed rami atque asper victu venatus alebat.
Primus ab aetherio venit Saturnus Olympo,

308.] 'Tenebat' expresses the care of the old man, and also his slow motion, retarding his companions.

309.] 'Ingrediens' 6. 157 note.

310.] 'Facilis,' though agreeing with 'oculos,' qualifies the action of the verb. Aeneas readily turns to each object mentioned. Manilius 1. 645 has borrowed the phrase, "Circumfer facilis oculos." Serv. quotes instances from Plautus and a work by Maecenas, the Symposium, where it is used of the effect of intoxication on the eyes. 'Oculos fert omnia circum:' comp. 2. 570.

311.] "Nec bene promeritis capitur" Lucr. 2. 651. So "captus" is used frequently in Virg.

312.] 'Monumenta,' traditions: comp. 3. 102, "veterum volvens monumenta virorum."

313.] 'Romanae conditor arcis,' of Pallanteum on the Palatine, where Romulus built his city and Augustus had a palace. Gossrau. Comp. G. 1. 499, "Romana Palatia;" Hor. Carm. Saec. 65, "Si Palatinas videt aequus arces." Pal., Gud. (originally), and another of Ribbeck's cursives have 'Evander.'

314.] 'Indigenae' opposed to 'Saturnus' &c. v. 319. So Ennius attributes the Saturnian verse to the Fauns as the impersonations of rustic barbarism, "Versibus quos olim Fauni vatesque canebant" (A. 7. fr. 1), which may have been in Virg.'s mind. In 7. 48 Faunus is the grandson of Saturn. For other writers who have spoken of the Aborigines see Lewis 1 pp. 279 foll. Virg. recollected Lucr. 4. 580, "Haec loca capripedes satyros Nymphasque tenere Finitimi fingunt et Faunos esse loquuntur."

315.] The conception of men as originally born from stocks or stones is as old as Od. 19. 163, where Penelope playfully says to Ulysses, οὐ γὰρ ἀπὸ δρυός ἐσσι παλαιφάτου, οὐδ' ἀπὸ πέτρης. So, according to one interpretation, Hesiod, Works 145, speaking of the brazen age, ἐκ μελιᾶν δεινόν τε καὶ ὄβριμον. So the legend of Deucalion G. 1. 63, "Deucalion vacuum lapides iactavit in orbem Unde homines nati durum genus." See Preller, G. M. 1, p. 63. Serv. rationalizes it into the sudden appearance of men from hollow trees or caves where they had taken up their abode. The view of primitive society which follows agrees generally with the well-known descriptions of Aesch. Prom. 447 foll., Lucr. 5. 925 foll., and with the notions formed by such writers as Sallust and Tacitus: comp. Lewis l. c. The idea of a golden age, which Virg. attempts to incorporate with it, is really antagonistic to it.

316.] 'Mos,' rule of life: comp. Lucr. 5. 958, "neque ullis Moribus inter se scibant nec legibus uti," and see on G. 4. 5. "Cultus" is coupled with "humanitas" by Caes. B. G. 1. 1: expressing, as Mr. Long remarks, the external signs of civilization, dress, house, food, &c. 'Nec iungere tauros' is again from Lucr. 5. 933, "Nec robustus erat curvi moderator aratri Quisquam, nec scibat ferro molirier arva."

317.] Gossrau comp. Hor. 1 Ep. 1. 12, "Condo et conpono quae mox depromere possim." 'Parcere parto,' to practise economy. Med. has 'rapto,' though 'parto' seems to have been the original reading, and is restored by marks of transposition. "Parto fruuntur" G. 1. 300.

318.] 'Asper victu venatus,' the huntsman's hard and scanty fare: 'asper victu' being opp. to "facilis victu," 1. 445. 'Rami:' comp. G. 2. 500.

319.] Virg. after the Roman fashion identifies the Italian Saturnus with the

Arma Iovis fugiens et regnis exsul ademptis. 320
Is genus indocile ac dispersum montibus altis
Conposuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea, quae perhibent, illo sub rege fuere
Saecula: sic placida populos in pace regebat; 325
Deterior donec paulatim ac decolor aetas
Et belli rabies et amor successit habendi.
Tum manus Ausonia et gentes venere Sicanae,
Saepius et nomen posuit Saturnia tellus;
Tum reges asperque inmani corpore Thybris, 330

Greek Kronos, who was dethroned and expelled from heaven by Zeus, and has given the fable a more Latin character, as well as gratified his own love of antiquarian etymology, by deriving 'Latium' from "lateo," the hiding-place of Saturn. Serv. says Varro gave the same etymology, though for a different reason, "quod latet Italia inter iuga Alpium et Appennini." 'Primus' may be taken in its obvious sense, 'primus venit' being i. q. "primus advena fuit" opp. to "indigenae:" or it may virtually = "tandem," as in E. 1. 44 &c. 'Aetherio Olympo' 6. 579.

320.] Cerda comp. the account given by Lact. Div. Inst. 1. 14 from Ennius' Euhemerus, "qui (Saturnus) cum iactatus esset per omnis terras persequentibus armatis, quos ad eum comprehendendum vel necandum Iuppiter miserat, vix in Italia locum in quo lateret invenit." There is perhaps a touch of Euhemerism in Virg.'s account, as is natural where a mixture of mythology and history is attempted.

322.] The meaning of 'conposuit' probably embraces both 'indocile' and 'dispersum:' 'he united them and reduced them to order,' 'made them a nation:' comp. 11. 599, "conpositi numero in turmas," G. 3. 192, "conpositis gradibus," G. 4. 417, "conpositis crinibus." The structure of the line may remind us of 1. 62, "Inposuit regemque dedit" (observe "montis altos" immediately preceding).

323.] 'Maluit,' "quam Saturniam," says Forb. after Serv.: but the presumption that he would have called it Saturnia can hardly be supplied. 'Maluit' is probably i. q. "potissimum voluit," chose.

324.] 'Aurea quae perhibent' was restored by Heins., in place of "aureaque ut perhibent," which is found in one of Ribbeck's cursives, and from a correction in another. 'Fuere' Med., Rom., 'fuerunt' Pal., Gud. There seems no choice between them, though Wagn. decides for 'fuere.' 'Perhibeo' is here construed like "voco." Virg. has taken from the Five Ages of Hesiod (Works 90 foll.) just the idea of a golden age and of one of a baser metal, and blended this succession of ages with the succession of races in primitive Italy. Comp. 6. 792 foll., G. 2. 538.

325.] 'Sic' i. q. "adeo." "Non latuit scintilla ingeni quae iam tum elucebat in puero: sic erat in omni vel officio vel sermone sollers" Cic. Rep. 2. 21, cited by Freund. "Longa placidos in pace regebat" 7. 46.

326.] 'Color' is used of the brightness of metal Hor. 2 Od. 2. 1: so here 'decolor' will mean having lost its brightness, said of brass or iron as compared with gold.

327.] 'Belli rabies' like "insania belli" 7. 461 note. "Edendi rabies" 9. 63. "Amor habendi" G. 4. 177.

328.] For the various accounts of the succession of these nations see Lewis l. c. Virg. identifies the Sicani with the Siculi: others made the Sicani a Hiberian tribe who took refuge in Sicily, where they were living at the time of the immigration of the Siculi from Italy. Rom. has 'Ausoniae,' which was the reading before Heins.

329.] 'Nomen posuit,' laid down its name, on receiving a new one. Elsewhere 'nomen ponere' is used of the giver of a name 7. 63. Virg. has told us 1. 530 foll. of three other names, Hesperia, Oenotria, and Italia, the first however being a Greek appellation. 'Saturnia tellus' need not imply that the land was ever called after Saturn, but merely that it was his land. He seems to be speaking of Italy generally, not merely of Latium.

330.] 'Tum' denotes a point in enumeration (v. 285 &c.), not necessarily a different point in time from v. 328. 'Reges asperque Thybris' like "sacerdotes pri-

A quo post Itali fluvium cognomine Thybrim
Diximus; amisit verum vetus Albula nomen.
Me pulsum patria pelagique extrema sequentem
Fortuna omnipotens et ineluctabile fatum
His posuere locis, matrisque egere tremenda 335
Carmentis Nymphae monita et deus auctor Apollo.
Vix ea dicta: dehinc progressus monstrat et aram
Et Carmentalem Romani nomine portam

musque Potitius" above v. 281. "Asper inmani corpore" Lucr. 5. 33, of the serpent in the garden of the Hesperides. Serv. collects different notices of this Thybris, the one most germane to Virg.'s description representing him as a robber-chief, and connecting his name with ὕβρις, a word, as others have remarked, associated with violent floods by Aesch. Prom. 717, Hdt. 1. 189. Livy 1. 3 makes Tiberinus a king of Alba.

331.] 'A quo cognomine' may = "a cuius cognomine:" comp. 2. 171 &c.: or 'cognomine' may be adj., as in 6. 383. A third way would be to separate 'quo' from 'cognomine,' taking the latter with 'diximus,' by way of surname, as in 12. 845 &c. Evander, as Serv. remarks, identifies himself with the Italians, mentioning the name incidentally, a proof of the vagueness of Virg.'s historical notices. The general story seems to have been that Thybris or Tiberinus was drowned in the Albula: the version however which made him a robber-chief speaks of him simply as having lived on its banks.

333.] The cause of Evander's exile was variously given, some ascribing it to parricide or matricide: Lewis, p. 284. Virg. perhaps means to negative these stories, as Ovid does: see the next note. 'Pelagi extrema sequentem,' as Heyne remarks, is said in the character of an ancient Greek speaking of the unknown west. Donatus made 'pelagi' locative, taking 'extrema sequentem' of encountering dangers, not unlike "ferro extrema secutam" 6. 457. 'Sequi' is similarly used 10. 193., 12. 893, seeking a distant though unmoving object being regarded as tantamount to pursuing a flying one. Comp. 4. 361 note.

334.] Serv. notes that Fortune and Fate are not philosophically consistent. The inconsistency is kept up by the epithets, though they are apparently similar, 'omnipotens' referring Evander's landing to the all disposing power of chance, 'ineluctabile' to the destiny of his birth, which he could not escape. "Ineluctabile tempus" 2. 324, "inexorabile fatum" G. 2. 491. Ov. F. 1. 481 seems to refer to this passage when he makes Evander's mother say "Sic erat in fatis: nec te tua culpa fugavit, Sed deus," though he is speaking of the cause of Evander's leaving home, not of the cause of his reaching Italy. But Virg. may include both: see the next line.

335.] 'Egere' probably refers to the entire voyage, 'drove me to leave my home and settle here.' Comp. "acti fatis" 1. 33. The 'tremenda monita' of Carmentis are like the "iussa ingentia" of Apollo 7. 241, which is generally parallel. Rom. has 'tremendae.'

336.] For Carmentis or Carmenta, and for the other accounts of Evander's parentage, see Lewis l. c. 'Auctor Apollo' 12. 405, in a different sense: with 'auctor' here comp. "fatis auctoribus" 10. 67.

337—368.] 'Evander shows Aeneas the various places which afterwards became famous as parts of Rome, the Carmental gate, the Asylum, the Capitol, and the Forum. He welcomes him to his homely palace, and puts him to rest for the night.'

337.] 'Vix ea dicta' "sunt." 'Dehinc' dissyll., G. 3. 167. The altar of Carmentis was shown in the time of Dionys. Hal. (1. 32) close to the Carmental gate. Med. (originally) and Rom. have 'arma.'

338.] Wagn. restored 'Romani' from Med., Pal., Gud. &c. Rom. and two of Ribbeck's cursives have 'Romano,' the old reading, which may have arisen, as Wagn. thinks, from the two first letters of 'nomine.' The old editions used to point after 'portam,' constructing 'quam memorant' with 'honorem.' With the present pointing either 'Romani' or 'Romano' gives good sense. If the latter seems the more poetical, we may urge that the name was not strictly Roman, the very object of the context being to show that it came from Carmentis. The Carmental

Quam memorant, Nymphae priscum Carmentis honorem,
Vatis fatidicae, cecinit quae prima futuros 340
Aeneadas magnos et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer Asylum
Rettulit et gelida monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycaei.
Nec non et sacri monstrat nemus Argileti, 345

gate was otherwise called the "porta scelerata," being that through which the Fabii passed.

339.] In a Greek author 'honorem' would be interpreted as cogn. acc. after 'memorant:' in Latin it is simpler to take it in apposition to 'portam:' see however on G. 3. 41. In either case it is the poetical equivalent of the prosaic expression "in honorem."

340.] 'Prima' is explained by Serv. with reference to the later prophecy of the Sibyl. Comp. Livy 1. 7 (of Carmenta) "quam fatiloquam ante Sibyllae in Italiam adventum miratae eae gentes fuerant." It is a strange instance of Virg.'s habit of introducing things incidentally, if indeed we are not rather to call it a proof that he had not thoroughly digested the materials of his story, as we should have expected that more stress would be laid on a prediction like this. 'Futuros' not to be taken with 'magnos' and 'nobile.' The two things which Carmentis predicted as in the future were the mighty family of Aeneas and the glorious Pallanteum.

341.] 'Aeneadae' includes the Romans, Lucr. 1. 1; indeed they must have been the chief burden of the prophecy, as the connexion of Troy with Pallanteum really began with the foundation of Rome. 'Nobile Pallanteum' probably refers not only to the glories of the place under Evander and his successors, but to those of the Palatine in more historical times. Rom. has 'nomine,' and 'nobine' is the reading of Pal. and (originally) Gud.

342.] 'Quem Asylum rettulit' has not been satisfactorily explained. The general sense is doubtless that given by Donatus, "qui postea a Romulo Asyli nomen accepit," but it does not appear how this is to be got out of the words. Serv. thinks the reference is to the Athenian Asylum, apparently taking 'rettulit' to mean produced by imitation. Heyne and Wagn. explain it "appellavit." Gossrau interprets it "restituit," comp. 5. 598. The choice seems to lie between the two last views, or some modification of them. No authority is quoted for "referre" in the sense of "appellare:" but we may perhaps comp. "renuntiare aliquem consulem." If we take Gossrau's view, we may suppose the meaning to be not so much revived it as an asylum as changed it into an asylum, comparing the use of "reddere." This is perhaps supported by Florus 1. 1, "Erat in proxumo lucus: hunc asylum facit." For the site of the asylum comp. Livy 1. 8, "locum, qui nunc saeptus descendentibus inter duos lucos est, asylum aperit," and see Lewis, p. 419, and the authors there referred to.

343.] The Lupercal was a cavern in the Palatine, connected by some of the ancients with the wolf that suckled Romulus and Remus, by others, as by Virg. here, with Evander and the Arcadian worship of Pan. See Lewis, pp. 238, 384. For the Lupercalia see Dict. A. s. v. 'Sub rupe:' comp. v. 295 above, E. 10. 14, 15, the latter of which describes an Arcadian mountain scene.

344.] 'Called after the Parrhasian (Arcadian) custom the place of Lycaean Pan,' i. e. dedicated to Pan, the god of Arcadia, and called by his Lycaean name, 'Lupercal' being supposed to be connected with "lupus" as 'Lycaeus' with λύκος. 'Panos' is the possessive gen., and 'dictus' seems to include the two notions of naming and dedicating, for which see on 6. 138. Schrader conj. 'monte,' which is actually found in two inferior MSS., and supported by Ov. F. 2. 421, "Quid vetat Arcadio dictos de monte Lupercos? Faunus in Arcadia templa Lycaeus habet." 'Panos,' the Greek gen., seems to be found in all the MSS. 'Parrhasius' is applied to Evander 11. 31, the name of the town Parrhasia being put for the whole of Arcadia.

345.] The precise site of Argiletum is disputed. Cic. Att. 12. 32 mentions it as a place where he owned some shops, and there are similar allusions to it in Mart. 1. 3. 1 &c. The name as usual was accounted for by various contradictory legends, some

Testaturque locum, et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem et Capitolia ducit,
Aurea nunc, olim silvestribus horrida dumis.
Iam tum religio pavidos terrebat agrestis
Dira loci; iam tum silvam saxumque tremebant. 350
Hoc nemus, hunc, inquit, frondoso vertice collem,
Quis deus incertum est, habitat deus; Arcades ipsum
Credunt se vidisse Iovem, cum saepe nigrantem
Aegida concuteret dextra, nimbosque cieret.
Haec duo praeterea disiectis oppida muris, 355
Reliquias veterumque vides monumenta virorum.
Hanc Ianus pater, hanc Saturnus condidit arcem;

making Argus the son of a haruspex, killed by his father for disclosing the meaning of the human head found at the Capitol, others talking of a Roman Argillus, who was put to death in the time of the first or second Punic war, while another etymology derived the word from "argilla." Even those who made Argus the guest of Evander represented his death differently, though they agreed in the fact that he was killed for conspiring against his host. See Serv., and comp. Varro L. L. 5. § 157.

346.] 'Testaturque locum' calls the spot to witness what happened there, perhaps including, as Serv. thinks, a protestation of his own innocence as a host. Elsewhere the spot where a thing happened is said 'testari' what happened there, as in Prop. 4. 7. 21, "Sunt Agamemnonias testantia litora curas." But it may mean, as Mr. Long suggests, bears witness to the spot. 'Docet' explains, 6. 891.

347.] 'Tarpeius mons' was the old name of the Capitoline mount, Varro L. L. 5. § 41. 'Sedem' apparently refers to the temple of Jupiter, not as belonging to Evander's time, but as built afterwards.

348.] 'Aurea:' Pliny 33. 3 says even the bronze tiles of the Capitol were gilded at the restoration of the edifice by Catulus.

349.] "Religio fani," "sacrarii," "signi" are found in Cic.: see Freund.

350.] Rom. has 'silvas.' Med. first reading has 'tenebant,' Gud. originally 'tremebat.'

351.] Gud. has a variant 'hoc . . . saxum.'

353.] 'Cum saepe' 1. 148, note. 'Nigrantem' from its connexion with the storm, ἐρεμνὴν αἰγίδα Il. 4. 167.

354.] Zeus is represented as shaking his aegis, Il. 4. 167., 17. 593. In the latter passage the effect is that Ida is covered with clouds, and thunder and lightning follow. Thus αἰγίς elsewhere is simply a name for the whirlwind. Comp. 2. 616 note. In Hom. it seems to be a goatskin used as a shield belt, and sometimes the shield itself (Dict. A. s. v.): Virg. apparently follows later writers in regarding it as a breastplate: comp. v. 437. Heyne, supposing it to be a shield, was puzzled to understand how it could be held in the right hand, and so punctuated before 'dextra' (which is also the pointing of Serv.), thus introducing a collocation of 'que' unknown to Virg. except under peculiar circumstances. Wagn. justly observes that whether shield or not, it is clearly not used for purposes of defence, so that there can be no reason why it should not be held in the right hand. 'Nimbos cieret' is from the Homeric νεφεληγερέτα.

355.] The account given by Macrob. Sat. 1. 7 is that Janus was established as king of Italy in a city called Janiculum, when Saturn came to the country, after which they reigned jointly, Saturn building a town which was called Saturnia. Varro L. L. 5. § 42 speaks of Saturnia and its supposed remains, Ovid F. 1. 241 foll. of Janiculum. "Disiectas moles" 2. 608.

356.] "Veterum monumenta virorum" 3. 102. Here 'veterum virorum' goes with 'reliquias' as well as with 'monumenta.' Serv. rather gratuitously remarks on 'virorum' "hoc sermone ostendit etiam Saturnum virum fuisse."

357.] Janus has already been associated with Saturn 7. 180. 'Pater,' the Latin title of a God (see on G. 2. 4), is constantly connected with Janus, Hor. 2 S. 6. 20, 1 Ep. 16. 59. 'Arcem' Pal., Med. (first reading), 'urbem' Rom., Med. (second reading). The words are constantly confounded, and

Ianiculum huic, illi fuerat Saturnia nomen.
Talibus inter se dictis ad tecta subibant
Pauperis Euandri, passimque armenta videbant 360
Romanoque foro et lautis mugire Carinis.
Ut ventum ad sedes: Haec, inquit, limina victor
Alcides subiit, haec illum regia cepit.
Aude, hospes, contemnere opes, et te quoque dignum
Finge deo, rebusque veni non asper egenis. 365
Dixit, et angusti subter fastigia tecti
Ingentem Aenean duxit, stratisque locavit
Effultum foliis et pelle Libystidis ursae.
Nox ruit, et fuscis tellurem amplectitur alis.

the former is more appropriate to a mountain settlement.

358.] 'Huic,' 'illi' are rather carelessly introduced after 'hanc, hanc.' Forb. rightly remarks that 'huic' is applied to Janiculum as being in thought nearer the speaker and consequently first named in the preceding verse. See Madv. § 485 a. 'Fuerat' again comes in somewhat loosely after 'condidit,' referring to the same time. See Madv. § 338. obs. 6.

359.] 'Dictis' may be a participle, but on a comparison of 7. 249, 284, it is perhaps better to take it as a substantive, the abl. being one of circumstance. Serv. mentions the doubt. 'Ad tecta subibant' approached the house; without 'ad' it would have been entered: comp. vv. 362, 3. And so Donatus.

360.] 'Passim' dispersedly. "Laeta boum passim campis armenta videmus" 3. 220. 'Mugire videbant:' see on 4. 490.

361.] For the site of the 'Carinae,' which is more or less disputed, see Dict. G. vol. 2, pp. 822, 823. Pompey had a house there, which afterwards became M. Antony's. Rom. has 'Cavernis.' For 'lautis' Med. has 'latis.' Dryden renders the line 'Once oxen lowed where now the lawyers bawl.'

362.] For 'victor' one of Ribbeck's cursives reads 'nobis,' with 'victor' as a variant.

363.] Peerlkamp may be right in his interpretation of 'subiit' stooped to enter, comparing Ov. M. 5. 282 "subiere minores Saepe casas superi" (add Id. F. 4. 516., 5. 505); see however Id. M. 1. 121. The lengthening of the last syllable is sufficiently accounted for by the caesura, especially before the aspirate, without supposing with Lachm. (see Excursus on G. 2. 81, second edition) that it is really long in Virg. Rom. and Med. (first reading) have 'subit.' 'Cepit' need merely be i. q. "accepit:" but there is force in Serv.'s remark "mire dictum ut alibi, (9. 644) 'nec te Troia capit.'"

364.] 'Aude' of making a moral effort, like "sapere aude" Hor. 1 Ep. 2. 40. So Aesch. Prom. 999, τόλμησόν ποτε Πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν.

365.] 'Finge' like 'aude' seems to express effort: comp. 6. 80, G. 2. 407. "Nec, si miserum Fortuna Sinonem Finxit, vanum etiam mendacemque inproba finget" 2. 80. 'Rebus egenis' seems to be constructed with both 'asper' and 'veni.' 'Rebus egenis' 6. 81., 10. 367. "Rebus in dubiis, egenis," Pl. Capt. 2. 3. 46. Dryden says of this and the foregoing line (Dedication to Aeneid) "For my part, I am lost in the admiration of it: I contemn the world when I think of it, and myself when I translate it."

366.] 'Fastigia tecti,' the sloping roof: see on 2. 302.

367.] "Ingentem Aenean" 6. 413, where there is a similar contrast.

368.] Schrader ingeniously conj. 'spoliis,' which is the reading of one MS., the third Gothan. Forb. remarks that the couch was of leaves, with a bearskin over it. "Pelle Libystidis ursae" 5. 37 note. Virg. seems to have imitated Od. 14. 48 foll., as Heyne remarks.

369—406.] 'That night Venus entreats Vulcan to make a suit of armour for Aeneas, reminding him that she had asked no favour while the Trojan war lasted. He chides her for her hesitation, and readily consents.'

369.] "Nox ruit" 6. 539. The conception of night as winged is found Eur. Or. 177, Aristoph. Birds 695. We have already had a hint of this image 2. 360., 6. 866.

At Venus haud animo nequiquam exterrita mater 370
Laurentumque minis et duro mota tumultu
Volcanum adloquitur, thalamoque haec coniugis aureo
Incipit, et dictis divinum adspirat amorem:
Dum bello Argolici vastabant Pergama reges
Debita casurasque inimicis ignibus arces, 375
Non ullum auxilium miseris, non arma rogavi
Artis opisque tuae; nec te, carissime coniunx,
Incassumve tuos volui exercere labores,
Quamvis et Priami deberem plurima natis,
Et durum Aeneae flevissem saepe laborem. 380
Nunc Iovis inperiis Rutulorum constitit oris:
Ergo eadem supplex venio, et sanctum mihi numen

370.] 'Haud nequiquam exterrita,' with no empty fear. Comp. Aesch. Ag. 1316, οὔτοι δυσοίζω, θάμνον ὡς ὄρνις, φόβῳ Ἄλλως, G. 4. 353, "O gemitu non frustra exterrita tanto." There is force in the position of 'mater.'

371.] Schrader conj. 'diro,' which Heyne prefers; but 'durus' is an ordinary epithet of war, as in 10. 146, and it may be meant here to point a contrast with Venus' nature; comp. 7. 806. 'Tumultu' above v. 4.

372.] The meaning apparently is that they have retired for the night to their golden chamber, like the Homeric Gods, Il. 1. 606 foll. 'Haec incipit' 11. 705.

373.] Imitated from Lucr. 1. 38 foll., which Cerda comp. "Hunc tu, diva, tuo recubantem corpore sancto Circumfusa super suavis ex ore loquelas Funde, petens placidam Romanis, incluta, pacem." 'Dictis' dat.; Venus breathes on her words the spirit of love. The request of Venus is modelled on that of Thetis to Hephaestus, Il. 18. 369 foll., her blandishments on those practised by Here on Zeus Il. 14. 159 foll.

374.] 'Vastabant' is used vaguely in reference to the whole course of the siege. "Reges Pelasgi" 1. 624.

375.] 'Debita' is explained by 'vastabant' or 'bello,' due to destruction. Wagn. comp. 9. 107 "tempora Parcae Debita complerant," i. e. "conpleri debita," G. 1. 223, "Debita quam sulcis committas semina," i. e. "committi debita" or "debita sulcis." The word, like 'casuras,' gives the reason why she had not made the request: and so "incassum," v. 378. 'Ignibus' with 'casuras,' not, as has been thought, with 'vastabant.'

376.] 'Miseris,' the Trojans, implied in 'Pergama' and 'arces.' Serv. remarks "Atqui honestum est miseris subvenire; sed hoc dicit, Cur te fatigarem pro hominibus fati necessitate perituris?" We may say that 'miseris' shows the strong inducement Venus had to make a request which she nevertheless forbore. The sense of 'arma' seems to be fixed by v. 383; but the connexion of the word in this sense with the genitive 'artis opisque tuae' is rather harsh, so that otherwise we might have preferred to take it generally, the weapons (resources) of thy art and power.

377.] 'Exercere' of setting a person to work 1. 431. 'Te tuosve labores' pleonastically like "me meumque caput," v. 144.

378.] Med. originally had 'incassumque.'

379.] 'Priami natis' is understood by Serv. as referring specially to Paris: but Virg. may merely have thought of the Homeric Πριάμοιο παῖδες. Donatus oddly supposes Creusa to be meant.

380.] The Codex Minoraugiensis has 'dolorem,' which is plausible: but Virg. occasionally repeats words at short intervals elsewhere, and we must recollect that the Aeneid is an unfinished poem.

381.] Cod. Min. and some others have 'inperio,' which was apparently read by Serv. "Inperio Iovis huc venio" 5. 726. "Consistere terra" 6. 807.

382.] 'Eadem' merely = nevertheless, admitting her change of conduct. See Madv. § 488, who quotes from Cic. Off. (not Legg.) 1. 24, "Inventi multi sunt qui vitam pro patria profundere parati essent, iidem gloriae iacturam ne minimam quidem facere vellent." "Supplex venio" 11. 365. 'Sanctum mihi numen' has caused some difficulty, Schrader conjecturing "sanctum tibi nomen" in apposition with 'genetrix,' while Ribbeck reads "sanctum mihi no-

Arma rogo, genetrix nato. Te filia Nerei,
Te potuit lacrimis Tithonia flectere coniunx.
Aspice, qui coeant populi, quae moenia clausis 385
Ferrum acuant portis in me exscidiumque meorum.
Dixerat, et niveis hinc atque hinc diva lacertis
Cunctantem amplexu molli fovet. Ille repente
Accepit solitam flammam, notusque medullas
Intravit calor et labefacta per ossa cucurrit, 390
Non secus atque olim tonitru cum rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit laeta dolis et formae conscia coniunx.

men" from Gud., and perhaps originally Pal., throwing the words into a parenthesis. But there is some force in the omission of 'tuum,' which seems to denote a reverential distance, 'a deity I have ever revered.' Virg. was doubtless thinking of Hephaestus' language, Il. 18. 394, ἦ ῥά νύ μοι δεινή τε καὶ αἰδοίη θεὸς ἔνδον. For 'numen rogo' comp. "supplex tua numina posco" 1. 666.

383.] Virg.'s art has hardly succeeded in concealing the indelicacy of Venus' asking a favour for the offspring of her adultery. Probably he thought of the language of Zeus to Here, Il. 14. 315 foll. Thetis weeps in addressing Hephaestus, Il. 18. 428.

384.] 'Tithonia coniunx' like "Aeneia nutrix" 7. 1. The request of Eos for arms for her son Memnon doubtless formed part of the Aethiopis. The arms of Memnon have been glanced at 1. 489, 751.

385.] 'Clausis portis,' a sign of war, as Serv. remarks on 2. 27, quoting this passage. 'Moenia ferrum acuant' like "urbes tela novant" 7. 629, comp. by Serv.

386.] 'In me' is the germ of the exaggeration which appears fully developed in 10. 29.

388.] 'Cunctantem:' he was not persuaded at first, though afterwards he speaks as if he had had no hesitation. 'Lacertis' is instrumental, 'amplexu' perhaps modal: or we may say that 'amplexu molli fovet' has the force of "molliter amplectitur." The expression is like "linguis micat ore trisulcis" G. 3. 439 (note).—Comp. generally the passage from Lucr. quoted on v. 373.

390.] Rom. and others have 'calefacta.' 'Labefactus' is a Lucretian word, = "solutus:" comp. the whole passage Lucr. 3. 592—602. Under other circumstances Virg. might have thought it an unduly strong expression: here it reminds us of the natural hardness of the bones. We have had it in a similar but slightly more metaphorical sense 4. 395.

391.] The passion thrills through his being with the speed of lightning. Med. has 'haud secus.' 'Olim cum' i. q. "si quando:" see on G. 2. 403. 'Rupta' seems to include the two notions of bursting forth, as in 7. 569, and being rent or produced by the act of rending, which agrees with the conception of 'rima.' 'Tonitru' prob. instrum., the thunder being regarded as the cause of the explosion: but it may be modal like "vento" G. 1. 431. 'Corusco' with 'lumine.'

392.] Virg. conceives of the lightning as a sudden rent made across the dark atmosphere of cloud. Comp. 1. 123, "rimis fatiscunt" of rents in the sides of vessels. The Lucretian account of the origin of lightning (6. 96 foll.) constantly reiterates the notion of the bursting of the clouds (see vv. 138, 203, 283, &c.), and Virg. varies it by supposing the lightning to be not the thing that issues through the rent but the rent itself. Perhaps Virg. was thinking specially of Lucr. 6. 282 foll. "maturum tum quasi fulmen Perscindit subito nubem, ferturque coruscis Omnia luminibus lustrans loca percitus ardor."

393.] The object of 'sensit' is to be supplied from 'dolis' and 'formae:' she perceived the success of her blandishments and the effect of her beauty. Thus it is not strictly parallel to 2. 377, though it has something in common with it. Virg. was thinking of δολοφρονέουσα Il. 14. 300, 329, as Cerda remarks. There is also some resemblance to 4. 128, "dolis risit Cytherea repertis," comp. by Heyne, though there the stratagem is not her own, but Juno's, which she has detected.

Tum pater aeterno fatur devinctus amore:
Quid caussas petis ex alto? fiducia cessit 395
Quo tibi, diva, mei? Similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset;
Nec Pater omnipotens Troiam nec fata vetabant
Stare decemque alios Priamum superesse per annos.
Et nunc, si bellare paras atque haec tibi mens est, 400
Quidquid in arte mea possum promittere curae,
Quod fieri ferro liquidove potest electro,
Quantum ignes animaeque valent, absiste precando

394.] 'Devictus,' the reading before Heins., is the original reading of Gud., and the corrected one of Pal., and is supported by Lucr. 1. 34, which Virg. evidently had in his mind, "aeterno devictus volnere amoris," 'devinctus' there having no higher authority than a quotation in the Schol. on Statius: see Lachm. in loco. But Virg. may well have wished to change the metaphor for variety's sake, just as he has substituted 'amore' for "volnere amoris." 'Aeterno' shows that Vulcan is overcome by a power as mighty as himself.

395.] 'Ex alto petere' is a phrase for going far back. Comp. Attius Arm. Iud. fr. 14, "Cur vetera tam ex alto appetissis discidia, Agamemno?" So G. 4. 285, "Altius omnem Expediam prima repetens ab origine famam." 'Fiducia cessit Quo tibi:' comp. 2. 595, "quonam nostri tibi cura recessit?" G. 4. 324, "quo tibi nostri Pulsus amor?" and with the sentiment generally 5. 800. 'Fiducia mei' like "generis fiducia" 1. 132.

396.] 'Similis si cura fuisset,' had you felt the same anxiety, meaning, had you made the same request.

397.] Heins. objected to the repetition of 'fuisset,' wishing either to read 'subisset' in the previous line, as in 9. 757, or to expunge the present line altogether: Jahn however thinks with justice that the repetition gives symmetry and point to the sentence. It may be said in fact to bring out the notion of the correspondence of the will of fate with that of Venus, which Vulcan wishes to express. So far as any definite theological meaning is to be attached to this and the two following lines, it seems to be that the fate of Troy might have been delayed, had Venus wished it, though not averted, a view agreeing with the language of Virg. elsewhere, 1. 299., 7. 313 foll., 10. 624 foll. 'Teucros' seems to be put for Aeneas alone, by a rhetorical exaggeration. Pal. originally had 'Teucros nobis.'

398.] Jupiter is made co-ordinate with fate, if not the disposer of it, as in 10. 632. Serv. says that, according to the Etruscan books, the postponement of imminent evils is to be sought from Jupiter in the first instance, from the fates in the second. He adds from the same or a similar source, that destiny was supposed to be capable of being delayed for ten years, a strange notion, but one which may have formed part of Virg.'s multifarious knowledge. 'Vetabant' is apparently used in its proper sense: 'the fates did not forbid, if you had only known it.' Not unlike is Hor. 1 Od. 27.19, "Quanta laborabas Charybdi," 'you were struggling all this while.'

399.] With 'decem alios' we may perhaps comp. 5. 378, "Quaeritur huic alius," and the phrases τοιοῦτος ἄλλος, τοιοῦτος ἕτερος, "alius" being nearly i. q. "alter."

400.] He adopts Venus' identification of herself with Aeneas. 'Mens,' intention, as in 10. 182., 12. 554.

401.] 'In arte mea' seems to mean 'within the range of my art.'

402.] 'Quod' relative clause after v. 401. For 'potest' some MSS. (including two of Ribbeck's) and early editions give 'potestur,' an archaic form introduced in ignorance of the quantity of 'electro.' Comp. 9. 9. 'Electro' G. 3. 522. Here it is the metal, compounded of gold and silver.

403.] 'Animae,' the air blowing the bellows, v. 449. The Homeric Hephaestus has no assistants but his φῦσαι, which seem to act of themselves when he sets them to work, Il. 18. 468 foll. Instead of regularly completing the sentence, Virg. has introduced a clause of equivalent meaning, 'absiste' &c. "Absiste moveri" 6. 399.

Viribus indubitare tuis. Ea verba locutus
Optatos dedit amplexus, placidumque petivit 405
Coniugis infusus gremio per membra soporem.
Inde ubi prima quies medio iam noctis abactae
Curriculo expulerat somnum, cum femina primum,
Cui tolerare colo vitam tenuique Minerva
Inpositum, cinerem et sopitos suscitat ignis, 410
Noctem addens operi, famulasque ad lumina longo
Exercet penso, castum ut servare cubile
Coniugis et possit parvos educere natos,
Haud secus Ignipotens nec tempore segnior illo

404.] 'Indubitare,' as Serv. remarks, appears to occur in no earlier writer. Stat. Silv. 3. 5. 110 has "ingratus qui plura adnecto tuisque Moribus indubito," doubtless imitating Virg. The construction, which seems peculiar, not to say irregular, may perhaps be compared with "fatis incerta feror" 4. 110. "Dubitare in aliqua re" seems a possible construction, though no instances of it are quoted.

405.] 'Dedit amplexus' 1. 687. 'Petivit per membra soporem' like "dedit per membra quietem" v. 30 above.

406.] 'Infusum,' an old reading mentioned by Serv., is found in Pal. (originally) and in Rom. apparently from a correction.

407—453.] 'Vulcan wakes early and goes to the workshop in his island, where he finds the Cyclops making thunderbolts, and bids them prepare a suit of armour for Aeneas. They begin immediately.'

407.] "Inde ubi prima fides" 3. 69. Rest is said to drive out sleep, the meaning being that the first sleep has come to an end, and the sleeper wakes, indisposed to sleep again. As in 2. 268, there is a mixture of 'prima quies,' first sleep, and "ubi primum." 'Medio curriculo' is a temporal or local abl., in the middle of the course. 'Abactae' nearly i. q. "abeuntis," with a further notion of being driven in a car, like "Nox horis acta" 3. 512.

408.] Virg. seems to have taken hints for this simile from three other comparisons, one in Hom., Il. 12. 433 foll., the other two in Apoll. R., 3. 291 foll., 4. 1062 foll., though the point of the comparison here is different from that of any of its predecessors.

409.] "Colo calathisve Minervae" 7. 805. 'Tolerare vitam,' as we talk of sustaining or supporting life, like "perfacile angustis tolerarit finibus aevum" Lucr. 2. 1171. So Plaut. Trin. 2. 2. 57, "tolerare eius egestatem volo." The construction with the abl., which again corresponds to our idiom, is found in Caesar, Pliny, &c. 'Minerva,' the goddess of spinning for the act of spinning, like Ceres, Bacchus, &c. Ov. M. 4. 33 has "intempestiva turbantes festa Minerva," probably in imitation of Virg. On 'tenui' Serv. says "non filo tenui, id est, subtili artificio, sed parvo pretio lanificii, id est, tenuiter et exiliter victum praebente." Perhaps the first interpretation may deserve reconsideration.

410.] 'Inpositum' was strangely misunderstood in Serv.'s time, some taking it with 'cinerem' and supplying "placet" to 'tolerare,' others connecting 'tenuique Minerva inpositum' in apparent defiance of 'que.' 'Cinerem et sopitos suscitat ignis' 5. 743.

411.] 'Noctem addens operi' is something like "partem solido demere de die" Hor. 1 Od. 1. 20, but bolder. 'Ad lumina:' by the fire or torchlight, like "ad luminis ignis" G. 1. 291, though it might conceivably be 'till daylight,' which is one of the interpretations there also. Comp. generally the description of a virtuous woman Prov. 31. 15, "She riseth while it is yet night."

412.] Med. has 'exercens.' "Nocturna carpentes pensa puellae" G. 1. 390. 'Castum servare cubile,' "ne cogatur propter paupertatem pudorem deserere" Serv. Comp. the words of the epitaph "domi mansit, lanam fecit."

413.] 'Educere' i. q. "educare:" see on 6. 765. The sense is from Il. 12. 435, ἵνα παισὶν ἀεικέα μισθὸν ἄρηται.

414.] Virg., as Wagn. remarks, originally intended simply to indicate the time of

Mollibus e stratis opera ad fabrilia surgit. 415
Insula Sicanium iuxta latus Aeoliamque
Erigitur Liparen, fumantibus ardua saxis,
Quam subter specus et Cyclopum exesa caminis
Antra Aetnaea tonant, validique incudibus ictus
Auditi referunt gemitum, striduntque cavernis 420
Stricturae Chalybum, et fornacibus ignis anhelat,

Vulcan's rising, but, having dwelt on the circumstances of the housewife's rising to work, he ends by a comparison. 'Ignipotens' v. 423, &c. It may be questioned whether 'tempore illo' means 'at that time,' 'segnior' referring to the comparison with the woman, or 'than that time,' something like πλείω τοῦ ξυνεύδοντος χρόνου Aesch. Ag. 894, for πλείω ἢ κατὰ τὸν ξυνεύδοντα χρόνον. We might have expected 'illa,' in which case 'tempore segnior' would have been taken 'more sluggish in respect of time' (comp. 7. 383, G. 2. 275); but there seems to be no variation in the MSS.

415.] The island intended by Virg. was called Hiera, one of the Aeolian isles between Lipara and Sicily (Dict. G. "Aeoliae Insulae"). 'Sicanium latus' for "Sicaniae latus," like "Hesperium Siculo latus abscidit" 3. 418.

417.] 'Erigitur' i. q. "se tollit," "surgit." Rom. has 'Lipare,' which Markland wished to read, as other authors make Lipara Vulcan's island. "Ardua saxis" 3. 271.

418.] 'Exesus' is found elsewhere of a cavern, in the sense of hollowed out (comp. G. 4. 419 "specus exesi latere in montis," where perhaps the reference is to the effect of the sea): here the notion is that the fire, "ignis edax," has caused the cavity. "Cyclopum caminis" 6. 630.

419.] Virg. supposes a submarine connexion between Sicily and Hiera. Forb. condemns this interpretation, without saying why, and prefers to take 'Aetnaea' "qualia sunt Aetnae." The difficulty was recognized by Serv., one of whose views is that the noise in Hiera is so great as to be echoed by Aetna.

420.] 'Gemitum' of the sound of blows, as in Ov. M. 12. 487, comp. by Forb., "Plaga facit gemitus ceu corpore marmoris icti." Med., Pal., and Gud. have 'gemitus,' which apparently arose from the first letter in the next word, 'gemitum' having been written, as frequently in abbreviations, without the final letter. Serv. however seems to have read the plural. 'Strident' ('trident') is the first reading of Med. For 'strido' comp. 4. 689.

421.] 'Strictura' is a word used not unfrequently in connexion with metallurgy: but the ancients themselves seem not to have been agreed about its meaning. Serv. explains it here as "terra ferri in massam coacta," which apparently means the metal in the ore. In his note on 10. 174, he refers to Varro as saying of Ilva "nasci quidem illic ferrum, sed in stricturam non posse cogi nisi transvectum in Populoniam," where the sense would seem to be just the contrary, the metal as separated from the ore; but the reading of the words appears to be in some doubt. This latter sense of 'strictura' would agree with Persius 2. 66, "stringere venas Ferventis massae crudo de pulvere iussit," where see Jahn. Non. twice defines the word (pp. 21, 523, 524) as meaning the sparks which are struck out from iron when beaten on the anvil, "quod aut stricte emittantur, id est, celeriter, aut quod oculos sui fulgore perstringant:" it may be questioned, however, whether he does not extract this interpretation from an instance he quotes from Lucil. Sat. 3 (v. 29 Müller), "crebrae ut scintillae in stricturis, quod genus olim Ferventi ferro," where either of the other meanings would be equally applicable. The word occurs also in Pliny 34. 14; but the text seems to be too uncertain to build anything upon. If a decision must be made, the probability would seem to be in favour of Serv.'s second interpretation. The Chalybes are the traditional workers in iron, so the metal is called 'stricturae Chalybum,' as mines are called "Chalybum metalla" 10. 174. So Aesch. Theb. 728, Χάλυβος Σκυθῶν ἄποικος is a personification of iron. 'Ignis anhelat:' the fire is conceived of as the breath that comes panting out from the furnace. 'Anhelo' is generally used of the person panting: but it is applied to the breath by Auct. ad Herenn. 4. 33, "Anhelans ex imis pulmonibus prae cura spiritus ducebatur."

Volcani domus, et Volcania nomine tellus.
Hoc tunc Ignipotens caelo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque Steropesque et nudus membra Pyracmon. 425
His informatum manibus iam parte polita
Fulmen erat, toto Genitor quae plurima caelo
Deiicit in terras, pars inperfecta manebat.
Tris imbris torti radios, tris nubis aquosae
Addiderant, rutili tris ignis et alitis Austri. 430
Fulgores nunc terrificos sonitumque metumque
Miscebant operi flammisque sequacibus iras.

422.] 'Domus' and 'tellus' are in apposition with 'insula' v. 416; they might however be taken in a sort of general apposition to the whole sentence preceding, like "Nympharum domus" 1. 168. 'Volcania:' the Romans called Hiera "Volcani Insula," and its modern name is Vulcano.

423.] Pal. and Gud. originally have 'huc;' but 'hoc' is attested by Serv. The use of 'hoc' for 'huc' is archaic, and its not being found elsewhere in Virg. is perhaps, as Gossrau thinks, an argument against it here. It is found however in Plaut. Amph. 1. 1. 11, and other places: see Hand Turs. vol. 3. 95 foll.

425.] Brontes (βροντή) and Steropes (στεροπή) are mentioned Hesiod Theog. 140, where the third is called Arges. Pyracmon (πῦρ, ἄκμων) seems not to appear elsewhere. Serv. explains his name "qui nunquam a calenti incude discedit." There is of course no intention of representing him as distinguished from the rest by being naked, but the epithet suits his name. The Chalybes are represented as naked G. 1. 58.

426.] 'Informo' nearly i. q. "inchoo," with which it is coupled Cic. de Or. 2. 9: comp. v. 447. The meaning seems to be to sketch a thing, or, as we say, put into shape. Here it seems best to refer it to the thunderbolt altogether, not to the part of it which was finished, separating it from 'erat,' which is constructed with 'parte polita,' and making 'his manibus' = "horum manibus," like "hic nuntius" 4. 237, &c. 'Shaped by their hands, the lightning was already polished in part, while part remained unfinished.' Serv. makes 'manibus' = "in manibus." 'Parte polita' = "parte politum." The polish of course is meant to represent the brightness of the bolt.

427.] 'Quae plurima,' one of the many which. Heyne comp. Od. 5. 422, κῆτος . . οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη. 'Toto caelo' carries out the notion of 'plurima.'

429.] This and the preceding lines are imitated from Apoll. R. 1. 731 foll. Ζηνὶ κεραυνὸν ἄνακτι πονευμένοι, ὃς τόσον ἤδη Παμφαίνων ἐτέτυκτο, μιῆς δ' ἔτι δεύετο μοῦνον Ἀκτῖνος. 'Imbris torti' is rightly explained by Serv. of hail, "constricti et coacti in grandinem:" otherwise it would be difficult to distinguish it from 'nubis aquosae.' The parallel which Wagn. quotes from 9. 671 foll. scarcely proves it, as though hail is mentioned there, "torquet aquosam hiemem" seems merely to refer to the descent of the rain. Virg. apparently means to represent the thunderbolt as made out of the component parts of the storm. The thunderbolt in the representations of Zeus appears as a sort of bundle of darts.

430.] 'Rutili tris ignis et (tris) alitis Austri' is apparently intended, as there is no reason why fire and wind should be blended into one triad. Serv. has a long note full of various fancies, as if the four triads represented the four seasons, showing that lightning falls in all alike, or were characteristic of four divinities, &c. Pal. corrected has traces of an ungrammatical reading, 'halitus Austri,' which Gud. gives with 'alitis' as a variant. "Auster fulmine pollens" Lucr. 5. 745.

431.] Light and sound, and the terror they inspire, and the wrath that inspires them, are treated, not very scientifically, as if they were separate ingredients in the composition of the bolt, thrown in after the various rays or shafts have been combined. 'Horrificos' Rom., which Heins. adopted, apparently mistaking the extent of the external evidence for it.

432.] 'Flammis' might be dat. like 'operi,' but it seems best to take it, with Serv. and the commentators, as attributive abl. with 'iras.' There is something awkward in mix-

Parte alia Marti currumque rotasque volucris
Instabant, quibus ille viros, quibus excitat urbes;
Aegidaque horriferam, turbatae Palladis arma, 435
Certatim squamis serpentum auroque polibant,
Connexosque anguis ipsamque in pectore divae
Gorgona, desecto vertentem lumina collo.
Tollite cuncta, inquit, coeptosque auferte labores,
Aetnaei Cyclopes, et huc advertite mentem: 440
Arma acri facienda viro. Nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistra.
Praecipitate moras. Nec plura effatus; at illi
Ocius incubuere omnes pariterque laborem
Sortiti. Fluit aes rivis aurique metallum, 445

ing real and metaphorical fire: but Virg. perhaps means to identify the anger of Jupiter with the physical element. 'Sequax' is a natural epithet of ordinary flame: but it may apply as naturally to the penetrating character of lightning.

434.] 'Currum instabant:' "nova locutio" Serv. It is found in Novius, Mil. Pom. fr. 2, "instat mercaturam: spero, rem faciet; frugi est homo." "Instare viam," which occurs in Plautus, is scarcely parallel. For the chariot of Mars comp. 12. 331 foll. He is supposed to drive it through a battle-field or a city, inspiriting or terrifying those who see or hear him.

435.] For the aegis see on v. 358. The mention of scales here seems to point to a breastplate, and so "in pectore." 'Horrifer' is an odd compound, occurring in Pacuv. Chryses fr. 4, Att. Philoct. fr. 20, and three times in Lucr. 'Horrificam' is a variant in Gud., found in a few other MSS. The word seems intended to express δεινήν, ἣν πέρι μὲν πάντῃ φόβος ἐστεφάνωται, Il. 5. 739. 'Turbatae' here seems to mean wrathful, the general notion being that of agitation, of which the particular kind is indicated by the context: comp. 4. 353. 'Arma' of a single piece of armour 3. 288.

436.] 'Squamis serpentum auroque' ἓν διὰ δυοῖν, the serpent's scales not being real but represented in gold. "Duplici squama lorica fidelis et auro" 9. 707. It is difficult to say whether these scales are the same as those of the serpents mentioned in the next line, or not. Lersch § 30 refers to Müller and Oesterlei's Monumenta Artis Antiquae 2. 2. Tab. 19. The ablatives are instrumental or modal, Virg. saying that they polished the aegis with scales, because the scales when made bright would add to the brightness of the whole.

437.] 'Connexos anguis' clustering together round the head of Medusa. 'In pectore' agrees with the description of other authors, such as Paus. 1. 24, (describing the Parthenon) καί οἱ (Pallas) κατὰ τὸ στέρνον ἡ κεφαλὴ Μεδούσης, Ov. M. 4. 803, "Pectore in adverso quos fecit sustinet anguis," Prop. 2. 2. 9, "Pallas . . Gorgonis anguiferae pectus operta comis."

438.] She is made to roll her eyes, though her head is severed. Wagn. comp. the animated figures made by Hephaestus Il. 18. 417 foll. Serv. gives a choice of two other explanations, turning the eyes of the beholders to stone, or turning their eyes from herself in horror. 'Desecto collo,' the neck having been severed, where we should say the head. So Hom. uses δειροτομεῖν. Rom. has 'deiecto.'

440.] 'Aetnaei' v. 419. 'Advertite mentem' 5. 304.

441.] "Arma citi properate viro" 12. 425. 'Usus' occasion; see on G. 2. 23.

442.] 'Arte magistra' 12. 427, the art which you have learnt and which guides your actions. Sil. 3. 387 has "iussis parere magistris."

443.] "Praecipitate moras" 12. 699. The notion seems to be that of driving rapidly before one. Burm. restored 'et illi,' the first reading of Pal.; but Wagn. recalled 'at.'

444.] Wagn. Q. V. 34. 2 seems right in connecting 'pariterque laborem sortiti' with 'omnes,' so that both qualify 'incubuere,' instead of making 'sortiti' a finite verb. 'Pariter,' on equal principles, so that each should have his fair share.

445.] For 'sortitio' in labour comp. 3.

Volnificusque chalybs vasta fornace liquescit.
Ingentem clipeum informant, unum omnia contra
Tela Latinorum, septenosque orbibus orbis
Inpediunt. Alii ventosis follibus auras
Accipiunt redduntque; alii stridentia tinguunt 450
Aera lacu. Gemit inpositis incudibus antrum.
Illi inter sese multa vi bracchia tollunt
In numerum, versantque tenaci forcipe massam.
Haec pater Aeoliis properat dum Lemnius oris,
Euandrum ex humili tecto lux suscitat alma 455
Et matutini volucrum sub culmine cantus.

510, 634. The meaning seems to be that some throw the metals in the fire and attend to their melting, others frame the shield, others blow the bellows, &c. In Hom. Hephaestus does all, with the help of his implements. 'Fluit' &c. χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε Καὶ χρυσὸν τιμῆντα καὶ ἄργυρον Il. 18. 474. 'Fluit rivis' 5. 200. "Aeris metalla" G. 2. 165.

446.] 'Volnificus' is a sort of proleptic epithet, expressing the purpose for which the steel is melted. "Vastis Aetnae fornacibus" Lucr. 6. 681.

447.] 'Informant:' see on v. 426. 'Unum omnia contra tela:' comp. "pro omnibus unum" 3. 435.

448.] 'Orbibus orbis inpediunt' 5. 584, in a different sense: see on 10. 396. The sense of 'orbis' here seems to be fixed by 12. 925, as referring not to the circles on the superficies of the shield, but to the layers or folds of metal overlying each other. So Serv. appears to have understood it, "veluti septem scuta facta in unitatem connectunt," though Donatus speaks of fourteen (!) circles. We do not elsewhere hear of the shield as seven-fold, but Turnus' shield is so called 12. 925. The shield of Ajax had seven bull-hide folds, the brass on the outside forming an eighth, Il. 7. 245. 'Inpediunt' then will refer to placing one on the other, so that their circumferences are connected and as it were entangled. Lersch § 31 makes 'orbes' the circles on the shield, distributing the pictures into seven parts.

449.] 'Alii:' this passage, to the end of the paragraph, has already occurred, with the exception of two or three words, G. 4. 171 foll., where see notes. 'Ventosis:' "taurinis" G. 4. l. c.

451.] 'Antrum:' "Aetna" G. 4. l. c. 'Inpositis' may perhaps be meant to tell us indirectly, after Virg.'s manner, that some put down the anvil, that being one of the works performed by Hephaestus, αὐτὰρ ἔπειτα Θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα Il. 18. 475.

452.] 'Illi' may indicate a further division of labour, as Hephaestus l. c. takes up the hammer and the tongs immediately after placing the anvil. Virg. however has chosen here to express principally the contrast between the groaning of the smithy on the one hand and the labours of the workers on the other.

453.] 'Massam:' "ferrum" G. 4. l. c.: comp. ib. 170. Rom. has 'forfice.'

454—468.] 'Evander rises at daybreak, and goes to find Aeneas.'

454.] 'Aeoliis oris:' see on v. 416. Lemnos is the place on which the Homeric Hephaestus fell from heaven, Il. 1. 593, and to which he constantly resorted, Od. 8. 283. 'Properat' active G. 1. 260.

455.] Wakef. conj. 'lecto—alba,' and in v. 456 'matutinos.' 'Ex humili tecto suscitat' seems to combine the two notions of rousing from his bed and prompting him to leave the house and go about his business. 'Lux alma' 3. 311, an epithet more in the taste of antiquity than 'alba,' which would simply express the physical cause of Evander's waking, while 'alma' suggests the thought of the effect of morning on all creation.

456.] Heyne inclines to understand 'matutini volucrum cantus' not of 'the swallow twittering from the straw-built shed' but of 'the cock's shrill clarion,' denying that small birds waken sleepers: but Wagn. answers him both from the experience of country people and from the Pseudo-Anacreon 12. Serv. had already given the choice between swallows and cocks. Cerda comp. Soph. El. 17, ὡς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας Ἑῷα κινεῖ

Consurgit senior, tunicaque inducitur artus,
Et Tyrrhena pedum circumdat vincula plantis;
Tum lateri atque humeris Tegeaeum subligat ensem,
Demissa ab laeva pantherae terga retorquens. 460
Nec non et gemini custodes limine ab alto
Praecedunt gressumque canes comitantur herilem.
Hospitis Aeneae sedem et secreta petebat,
Sermonum memor et promissi muneris, heros.
Nec minus Aeneas se matutinus agebat. 465

φθέγματ' ὀρνίθων σαφῆ, which is slightly in favour of Wakef.'s conj.: but the reading in the text is more natural as making Evander the principal figure. The object of the lines is to show the rustic simplicity of Evander's life: he wakes as a shepherd might wake.

457.] This passage is modelled on several in Hom., e. g. Il. 2. 42 foll., 10. 21 foll., Od. 2. 1 foll. 'Tunica inducitur artus,' a variety for "tunicam inducit artubus."

458.] The Tyrrhenian sandals are mentioned by Hesychius and by Pollux 7. 22 (both quoted by Cerda), the latter of whom speaks of them as wooden soles of four fingers' breadth with gilded latchets, and says Phidias represented Athene as shod with them. Serv. identifies them with the senatorial shoe. Virg. probably thought rather of simplicity and antiquity than of splendour in choosing the epithet. 'Vincula' of sandals 4. 518. It matters little whether we take 'pedum' with 'vincula' or with 'plantis.' The use of 'planta,' the sole, agrees with the Homeric ὑπὸ ποσσὶν ἐδήσατο πέδιλα.

459.] The Homeric heroes are said to throw their swords round their shoulders, which means that the sword-belt passed over the right shoulder, while the sword itself hung beside the left hip (Dict. A. Balteus). This explains the combination 'lateri atque humeris' here. Evander as an Arcadian has naturally a sword of Tegea: but the commentators have not collected any other passages speaking of Arcadian swords.

460.] The panther's hide is flung round the left shoulder. 'Retorquens' refers to the action of flinging and wearing it flung, like "torquens" 7. 666. 'Tergum' of a hide 1. 368, &c. Paris wears a leopard's skin, παρδαλέη, Il. 3. 17. Lersch § 79 thinks from the position of the hide that it is worn as a toga; but the words seem hardly express enough to support the supposition, and it might be identified with the 'laena' (χλαῖνα) or the 'chlamys' Pal. and Gud. have 'panthera:' but there is no example of such an adjective.

461.] So Telemachus is accompanied by dogs Od. 2. 11. 'Limine ab alto' does not strictly harmonize with "humili tecto" above v. 455: but the door might be called high in itself, not as compared with other doors, so that there is no need of Markland's conj. 'arto.' 'Custodes' separated from 'canes' like "Delius" from "Apollo" 3. 162. 'Custodes' however may be meant to go closely with 'praecedunt,' like "comes" with "admonuit" in the similar line 6. 538 note.

462.] 'Praecedunt' was restored by Brunck and Heyne for 'procedunt,' which is the first reading of Pal. Heins. thought 'praecedunt' inconsistent with 'comitantur,' but we may reconcile them by supposing either that the dogs sometimes walk before their master, sometimes by his side, or that 'comitantur' is used vaguely of going along with a person. 'Gressum herilem' i. q. "gressum heri," like "mensae herili" 7. 490.

463.] 'Secreta,' the retirement, 6. 10, G. 4. 403. He was anxious for a private conference, as the context shows.

464.] 'Sermonum,' of what he had said to Aeneas v. 170, so that it forms a sort of hendiadys with 'promissi muneris.' The position of 'heros' is significant, like that of "mater" v. 370. 'Mindful, hero that he was, of discourse held and bounty promised.'

465.] 'Se matutinus agebat' like "infert se saeptus nebula" 1. 439, &c. Rom. and Gud. have 'sese,' which is also found from a correction in Med. and Pal., apparently a proof that the knowledge of quantity had died out when those copies were written or corrected. 'Se agebat' was moving, 6. 337., 9. 696. So we talk of being astir. With 'matutinus' Cerda comp. ὑπηοῖοι θωρηχθέντες Il. 8. 530, and other Homeric adjectives of time applied to persons, e. g. χθιζός, ἑσπέριος.

Filius huic Pallas, illi comes ibat Achates.
Congressi iungunt dextras, mediisque residunt
Aedibus, et licito tandem sermone fruuntur.
Rex prior haec:
Maxume Teucrorum ductor, quo sospite numquam 470
Res equidem Troiae victas aut regna fatebor,
Nobis ad belli auxilium pro nomine tanto
Exiguae vires: hinc Tusco claudimur amni,
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentis populos opulentaque regnis 475
Iungere castra paro, quam fors inopina salutem

466.] 'Hic' and 'illi' reversed, probably because though Aeneas happens to have been last mentioned, Evander has been the prominent subject of the paragraph. See on v. 358.

467.] 'Congressi' of friendly meeting: comp. the subst. "congressus" 5. 733. 'Iungunt dextras' 3. 83. 'Mediis aedibus' 2. 512, referring here as there to the "atrium" or "cavaedium."

468.] 'Licito' seems rightly referred by Wagn. (following an alternative of Serv.) to the securing of privacy, which is also indicated by 'tandem.' Comp. the imitation in Stat. Theb. 2. 148 foll., quoted by Cerda:

"Postquam mediis in sedibus aulae
Congressi, inque vicem dextras iunxere locumque
Quo serere arcanas aptum atque evolvere curas
Insidunt."

469—509.] 'Evander tells Aeneas that though he has but few soldiers of his own, he can offer him the alliance of the Etruscans, who are eager to be led against Turnus, on account of the shelter given by him to their expelled tyrant Mezentius, but have been ordered by the Gods to put themselves under a foreign general. He adds that he will send with Aeneas his son Pallas, and a small troop of his own.'

470.] 'Quo sospite' like "te sospite" Hor. 1 Od. 28. 27, comp. by Forb.

471.] Serv. says "Satis mature 'equidem' dixit, i. e. ego quidem Troiam te vivo victam non arbitror, quantum est in opinione mea."

472.] 'Pro nomine tanto' is variously explained, "pro tui nominis gloria," Serv., followed by Wagn.; "pro socii nomine, ad quem tu supplex venias," Gossrau; "pro fama quae te ad nos adduxit," Heyne, followed by Forb. The last seems the most natural. The Arcadians had the name of a great nation, but were only a small band of settlers, and had difficulty in defending their own homes. Forb. comp. Aeneas' compliment to Evander's fame v. 132 above, "tua terris didita fama." 'Pro nomine' like "pro tempore" E. 7. 35. 'Belli' may be either an objective gen. or one of quality, i. q. "bellicum auxilium."

473.] 'Vires ad auxilium exiguae' like "serae ad fortia vires" v. 509. 'Tusco amni' the Tiber. 'Claudimur:' comp. 10. 377, "claudit nos obiice pontus."

474.] Heyne prefers "circumtonat," the second reading of Med., which would be needlessly strong in a comparatively simple passage. For 'armis' Rom. has 'arans:' 'Arcens' and 'Arruns' are also found: both however are names of personages connected with Troy, not with the Rutulians, so that probably there is nothing in the variations but a transcriber's error. In the original reading of Pal. the last two letters and a half seem to be obliterated.

475.] "'Ingentis populos' non sine caussa dixit: nam Tuscia duodecim Lucumones habuit, i. e. reges, quibus unus praeerat" Serv. This may explain 'opulentaque regnis,' though there may be also a reference, natural in the mouth of a Roman poet, to the capacity of the Etruscans for forming a great empire, as is remarked on the parallel passage "gravidam inperiis belloque frementem Italiam" 4. 229. The kings of the Italian nations have been dwelt on already, 7. 37, 42, 642, as the chief elements of the greatness of the struggle. 'Regnis' seems to mean 'in respect of kingdoms,' like "donis opulentum" 1. 447.

476.] 'Paro' I propose: comp. 9. 248 "non tamen omnino Teucros delere para-

Ostentat. Fatis huc te poscentibus adfers.
Haud procul hinc saxo incolitur fundata vetusto
Urbis Agyllinae sedes, ubi Lydia quondam
Gens, bello praeclara, iugis insedit Etruscis. 480
Hanc multos florentem annos rex deinde superbo
Inperio et saevis tenuit Mezentius armis.
Quid memorem infandas caedes, quid facta tyranni
Effera? di capiti ipsius generique reservent!
Mortua quin etiam iungebat corpora vivis, 485
Conponens manibusque manus atque oribus ora,
Tormenti genus, et sanie taboque fluentis
Conplexu in misero longa sic morte necabat.
At fessi tandem cives infanda furentem
Armati circumsistunt ipsumque domumque, 490
Obtruncant socios, ignem ad fastigia iactant.
Ille inter caedem Rutulorum elapsus in agros
Confugere, et Turni defendier hospitis armis.

tis." 'Quam salutem' like "quae munera" 4. 262. With 'fors salutem ostentat' comp. generally 2. 387.

477.] 'Fatis poscentibus' 7. 272, &c. Serv. mentions a variant 'adfert,' and some copies have 'adfer.'

478.] 'Incolitur' like "colitur" 3. 73 note. 'Saxo fundata vetusto' a poetical circumlocution for 'vetusta:' comp. 3. 83 note.

479.] For Agylla or Caere see 7. 652. 'Urbis Agyllinae sedes' like "sede Lavini" 1. 270. For the supposed Lydian origin of the Etruscans see Dict. G. "Etruria."

480.] 'Iugis insedit Etruscis:' Caere, like many other Italian towns (G. 2. 156), is built on a height. "Bello praeclara" 12. 347.

481.] 'Deinde' refers to 'florentem,' as if it had been "postquam floruerat." 'Superbo' v. 118 note.

482.] 'Tenuit armis' 9. 168.

484.] For similar imprecations comp. 2. 190., 6. 529. For 'capiti' Taubm. comp. the Aristophanic ἐς κεφαλὴν σοι.

485.] This trait seems to have been borrowed by Virg. from the historical barbarities of the Etruscan pirates, mentioned in a fragment (83 ed. Nobbe) of Cicero's Hortensius, preserved by Augustin Contra Pelagian. 4. 15: "qui quondam cum in praedonum Etruscorum manus incidissent, crudelitate excogitata necabantur: quorum corpora viva cum mortuis, adversa adversis adcommodata, quam aptissime (artissime?) colligabantur."

486.] 'Conponens' used as in Lucil. 8. fr. 5, "Tum latu' conponit lateri et cum pectore pectus." 'Que' followed by 'atque' G. 1. 182.

487.] 'Tormenti genus' is an acc. in apposition to the sentence, what would be explained in Greek as a cogn. acc., like "triste ministerium" 6. 223. Here it has the force of an exclamation, as if it had been "quale genus tormenti!" 'Sanie taboque fluentis' refers to the decomposition, which would seem to extend from the dead to the living. It is natural to suppose that the dead had died by violence: but 'sanie' is applied to the decomposition arising from the bite of a serpent, Lucan 9. 768, 781.

488.] 'Sic' as in 1. 225., 7. 668, collecting, as Forb. remarks, the sense of the antecedent clause.

489.] 'Infanda furentem' like "vana tumentem" 11. 854, "acerba fremens" 12. 398. Comp. "furere furorem" 12. 680.

491.] They burn his palace. "Flammas ad culmina iactant" 2. 478.

492.] 'Caedem' Rom., Med. first reading, 'caedes' Pal., Med. second reading. Gud. unites the two. Wagn. seems right in recalling the former, as being i. q. "inter caedendum."

493.] 'Defendier' like "accingier" 4. 493, "dominarier" 7. 70.

Ergo omnis furiis surrexit Etruria iustis;
Regem ad supplicium praesenti Marte reposcunt. 495
His ego te, Aenea, ductorem millibus addam.
Toto namque fremunt condensae litore puppes,
Signaque ferre iubent; retinet longaevus haruspex
Fata canens: O Maeoniae delecta iuventus,
Flos veterum virtusque virum, quos iustus in hostem 500
Fert dolor et merita accendit Mezentius ira,
Nulli fas Italo tantam subiungere gentem:
Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita divom.
Ipse oratores ad me regnique coronam 505
Cum sceptro misit mandatque insignia Tarchon,

494.] 'Furiis' modal. 'Iustis' like "iustus dolor" v. 500.

495.] 'Ad supplicium reposcunt' like "ad poenam vocabit" 6. 821. "Poenas reposcere ab aliquo" is found Catull. 48 (50). 20. See on 2. 139. Serv. seems right in explaining 'praesenti Marte' "sine aliqua dilatione:" comp. "praesens poena" Cic. De Div. 2. 59, Juv. 1. 142. Otherwise we might make it local: they demand back Mezentius by leading an army to Turnus' gates. It is not clear whether 'reposcunt' is a historic present, or represents the existing attitude of the Etruscans.

497.] Comp. generally 4. 416 foll. The feelings of those on board the ships are transferred to the ships themselves. 'Condensae' 2. 517 note.

498.] "Signa ferre" 7. 628 note. The reference here as there is to an engagement by land, so that the eagerness of the nation is expressed by saying that the ships cry out for a land engagement, the meaning being that the army is eager to get to shore.

499.] "Fata canens" 10. 417. 'Maeonia' seems to stand for Etruria Ov. M. 3. 581, and so it may be here, though it is equally natural to explain it of the old country of the Etruscans, "gens Lydia." 'Delecta iuventus' 4. 130., 9. 226. Here it seems to refer to the whole army, spoken of as the prime of the nation. Comp. "delectus" of a levy.

500.] "'Flos veterum' Ennianum" Serv. referring, as Ribbeck thinks, to A. 9. fr. 6, "Flos delibatus populi suadaeque medulla." 'Veterum virum' is explained by Heyne "populi qui antiquam originem habet," perhaps rightly, though 'veteres viri' elsewhere (e. g. v. 356 above) refers to an earlier generation. Perhaps we may say that Virg. conceived of the youth of Etruria as of buds springing from an old stock: or 'veterum' may be said in the spirit of the poet, not in that of the soothsayer: comp. 3. 704 &c. 'Virtus' would hardly have been used without 'flos:' comp. however 5. 754, "Exigui numero, sed bello vivida virtus." We might distinguish 'hostem' from 'Mezentius,' taking it of Turnus and the Rutulians: but it seems hardly worth while.

501.] 'Dolor' of indignation v. 220.

502.] The prohibition is thrown into the form of a compliment to the nation. 'Subiungere' is a metaphor from yoking animals, as Emm. remarks: comp. E. 5. 29.

503.] 'Externos duces' may be called an oracular plural, like "externi generi" 7. 98. 'Optate,' choose, not wish or wait for. Serv. gives both explanations, though there seems some corruption or confusion in his text.

504.] The army was drawn up ready for action, though it did not venture to march. 'Hoc campo,' as if it were in sight, being really at no great distance. Comp. vv. 603 foll. With 'monitis exterrita divom' comp. 4. 353, "Admonet in somnis et turbida terret imago."

505.] 'Oratores' 7. 153 note. 'Regni' seems to be a possessive genitive.

506.] "Mandare honores" "magistratum" are found in Cic. and Caes.: see Freund. Serv. says that the Etruscan kings had not really crowns, meaning apparently crowns of gold: so that, as Gossrau remarks, we may suppose the word to be used loosely for the tiara, fillet, or other royal ornament of the head. Dionys. Hal. 3. 61 mentions a golden crown, an ivory throne,

Succedam castris, Tyrrhenaque regna capessam.
Sed mihi tarda gelu saeclisque effeta senectus
Invidet inperium seraeque ad fortia vires.
Natum exhortarer, ni mixtus matre Sabella 510
Hinc partem patriae traheret. Tu, cuius et annis
Et generi fata indulgent, quem numina poscunt,
Ingredere, o Teucrum atque Italum fortissime ductor.
Hunc tibi praeterea, spes et solatia nostri,
Pallanta adiungam; sub te tolerare magistro 515
Militiam et grave Martis opus, tua cernere facta
Adsuescat, primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo, totidemque suo tibi nomine Pallas.

a sceptre surmounted by an eagle, together with the "tunica palmata" and "toga picta," as the ensigns of Roman royalty; and Virg. may well have thought of this rather than of the strict propriety of Etruscan costume. Comp. generally 11. 334. Heyne read 'Tarcho:' but the final 'n' is found in all Ribbeck's MSS.

507.] 'Succedam—capessam' an oratio obliqua, expressing the words of the charge. Comp. 1. 645., 2. 652., 4. 288 foll. "Succedat pugnae" 11. 826.

508.] 'Tarda gelu' refers to the sluggish flow of an old man's blood. "Gelidus tardante senecta Sanguis hebet" 5. 395. 'Saeculum' is the period of human life, which some extended to a hundred, others cut down to thirty years (Dict. A. s. v.), so that when an old man is said to have seen more 'saecula' than one we must either understand the expression hyperbolically or interpret 'saeculum' in its narrower sense. Comp. the three generations of the Homeric Nestor and the trouble they have given to those who make history out of poetry: also Lucr. 1. 202, "Multaque vivendo vitalia vincere saecla." The structure of the line recalls 7. 440.

509.] With the feeling contained in 'invidet' comp. 5. 415 "aemula necdum Temporibus geminis canebat sparsa senectus." 'Ad fortia' may go either with 'serae' or 'vires' (comp. v. 473 above): perhaps we may say it belongs to both. Forb. comp. Sil. 3. 255, "Consilio viridis sed belli serus Ilertes."

510.] Wagn. has restored 'gnatum' from Rom., though Med., Pal., and Gud. have 'natum.' See on 6. 867. The subject-matter of the encouragement is of course to be gathered from the context, especially v. 507. 'Mixtus matre Sabella:' see on 6. 762, and comp. for the construction 7. 661.

511.] Pallas' native land was partly Arcadian, partly Sabine. 'Hinc,' from Italy.

512.] 'Fatum indulget,' the reading before Heins., is found in Rom. and originally in Gud.; it seems also to have been originally intended by Pal., which has 'fatum indulges' altered into 'fata indulgent.' 'Indulgent' is contrasted with 'invidet.'

513.] 'Ingredere' enter on thy destiny, as in G. 1. 42. Evander salutes him by his new title.

514.] "'Spes' quia multa sibi de eius virtute promittebat pater, 'solatium' quia amissa coniuge unici filii utebatur solatio" Serv. The plural was doubtless adopted for metrical reasons, but it has a force of its own.

515.] Germ. comp. Apoll. R. 2. 802 foll., where Lycus offers his son Dascylus to accompany Jason. 'Tolerare,' &c.: comp. generally Hor. 3 Od. 2. 1 foll. Enn. A. 10 fr. 4 has "bellum tolerare potentes."

516.] Virg. may have thought of μέγα ἔργον Ἄρηος Il. 11. 734, though there a single action is spoken of, here a prolonged employment.

517.] 'Miretur' nearly = "imitetur," as Serv. remarks, comp. Lucan 9. 805, "Magnanimo iuveni miratorique Catonis."

518.] "Lecti iuvenes, Argivae robora pubis" Catull. 62 (64). 4.

519.] 'Nomine' Med., and so Serv., 'munere' Rom., Pal., Gud. Ribbeck adopts the latter, which Heins. had preferred, remarking that Evander had not said that he gave the cavalry to Aeneas but to Pallas. But the inconsistency is natural and Virgilian enough: Evander

Vix ea fatus erat: defixique ora tenebant 520
Aeneas Anchisiades et fidus Achates;
Multaque dura suo tristi cum corde putabant,
Ni signum caelo Cytherea dedisset aperto.
Namque inproviso vibratus ab aethere fulgor
Cum sonitu venit, et ruere omnia visa repente, 525
Tyrrhenusque tubae mugire per aethera clangor.
Suspiciunt; iterum atque iterum fragor increpat ingens.

had really given the cavalry to Aeneas, though, with a father's tenderness, he chose to speak of them as a gift to his son, whom he now allows to make a similar present in his own name. Ribbeck also reads 'sibi,' which is found in Pal. from a correction, and was the original reading of Gud. The peculiarity of the construction (with which comp. "suo sibi hunc gladio iugulo" Ter. Adelph. 5. 8. 35 and other instances in Freund) may seem in its favour: but it is more probable that it arises from a transcriber's confusion, just as Med. originally had 'tuo sibi nomine.'

520—540.] 'A sound and flash as of armour are heard and seen. Aeneas recognizes the sign as coming from Venus, and is lifted up by the prospect of the war.'

520.] Forb., improving upon Wagn., seems to have set this passage in its true light. 'Vix ea fatus erat,' as he remarks, naturally introduces some unforeseen event (comp. 1. 586., 2. 692., 3. 90), so that its real reference here must be to the portent mentioned v. 523: Virg. however probably thought that the effect of the interposition would be greater if it came when Aeneas was despondent, and so throws in the intervening lines, which leads him to change the construction. 'Ora tenebant' 2. 1 note.

522.] They were brooding sorrowfully over the perilous future, and would have gone on brooding, had not Venus sent a sign. Wagn. comp. 6. 358 "iam tuta tenebam, Ni gens crudelis . . . invasisset." The imperfect indicative followed by *nisi* is a favourite construction with Tacitus. "Suo tristi cum corde volutat" 6. 185. Comp. also Enn. A. inc. fr. 24, "Haud temere est quod tu tristi cum corde gubernas." With 'putabant' comp. "multa putans" 6. 332. Serv. has an odd piece of lexicographical explanation: "Unde et arbores putari dicuntur, quia diu deliberatur quid eis adimi debeat, quid relinqui."

523.] 'Caelo' from heaven. 'Aperto' 1. 155. It was thunder in a cloudless sky that constituted the sign. It is scarcely necessary to refer to Hor. 1 Od. 34. 5 foll. Cerda strangely explains 'aperto' "rupto et hiante tonitribus, fulguribus, fragore," referring to the language in the O. T. about shutting and opening the heaven. Mr. Gladstone (Studies, vol. 3. p. 523) comments severely on this creation of a "Cytherea tonans:" but it is merely an application of the belief that gods had besides their own special functions a general divine power. Not to mention the thunder wielded by Pallas 1. 42, which seems to have been a special privilege, we may compare the instances in Hom. where they borrow things from each other, Aphrodite borrowing the car of Ares, Here the cestus of Aphrodite. Besides, we are not told here that Venus sent the thunder independently of Jupiter, so that we may easily suppose him to have launched it at her request. Here too the thunder and lightning only come in as the physical manifestation of the clashing and the glitter of the divine armour carried through the sky. It may be observed that Venus plays the part of a sender of storms in the second book of Valerius Flaccus.

524.] 'Inproviso' adverb, not connected with 'aethere.' 'Fulgor' of the flash of lightning Lucr. 6. 170 &c. "Vibrataque fulmina iactat" Ov. M. 2. 308.

525.] "Cum sonitu trahit" 2. 466. "Tremere omnia visa repente" 3. 90. 'Ruere' expresses the effect of the crash, 'fragor:' everything shook as if on the point of falling. "Ruit arduus aether" G. 1. 324 is not the same thing, as the reference there is to a downfall of rain. Lucr. 4. 403 has "non supra sese ruere omnia tecta minari."

526.] "Cum tuba depresso graviter sub murmure mugit" Lucr. 4. 543. The invention of the trumpet was ascribed to the Tyrrhenians (Soph. Aj. 17 &c.); but the epithet here has special force, as it is a Tyrrhene alliance that has been proposed to Aeneas. "Clangor tubarum" 2. 313. 'Tyrrhenus tubae clangor' like "Nemeaeus hiatus leonis" Lucr. 5. 24 &c.

527.] The thunder is repeated thrice, as

Arma inter nubem caeli in regione serena
Per sudum rutilare vident et pulsa tonare.
Obstipuere animis alii; sed Troius heros 530
Adgnovit sonitum et divae promissa parentis.
Tum memorat: Ne vero, hospes, ne quaere profecto,
Quem casum portenta ferant: ego poscor Olympo.
Hoc signum cecinit missuram diva creatrix,
Si bellum ingrueret, Volcaniaque arma per auras 535

Gossrau remarks, comp. 7. 141. 'Intonat,' the reading before Heins., is found in Serv., but in none of Ribbeck's MSS. In 12. 332 the MSS. are more divided. Gud. has a variant 'sonus' for 'fragor.' 'Increpare' occurs Cic. de Or. 2. 5 apparently of the hurtling of the discus, and Enn. Thy. fr. 2 has "sed sonitus auris meas pedum pulsu increpat."

528.] 'Inter nubem' may seem inconsistent with 'regione serena' and 'per sudum:' but the cloud is evidently not meant to be a rain or thunder cloud (see however on v. 608) and probably only serves to form a sort of medium through which the armour appears, like the mist in which the Homeric gods carry heroes away. Comp. 7. 142, and note there. Virg. was probably thinking of Lucr. 6. 99 "Nec fit enim sonitus caeli de parte serena Verum ubicumque magis denso sunt agmine nubes," where the usual phaenomena of thunder are described. Ribbeck omits 'in' from Med. a m. p. and a quotation in Nonius 31. 15: but this hardly seems authority enough.

529.] 'Sudum' subst.: see Freund. In G. 4. 77 it is an adjective. 'Vident' of hearing v. 360. Pal. and Rom. have 'sonare.' For the sound of arms in the air as a portent comp. G. 1. 474, where it is one of the phaenomena at the time of Caesar's death.

530.] 'Obstipuere animis:' see on 2. 120. 'Alii' has nearly the force of "ceteri," as in 5. 834.

531.] 'Adgnovit sonitum et divae promissa parentis,' recognized in the sound the fulfilled promise. Comp. Aesch. Ag. 123 ἐδάη λαγοδαίτας Πομπούς τ' ἀρχάς, Soph. O. T. 1054 νοεῖς ἐκεῖνον ὅντιν' ἀρτίως Μολεῖν ἐφιέμεσθα τόν θ' οὗτος λέγει;

532.] 'Memorat:' see on 2. 650. 'Ne vero' 11. 278, μὴ δῆτα. The earnestness seems partly to arise from Aeneas' elevation of mind, partly intended to allay Evander's fears. 'Profecto' is virtually i. q. 'vero.'

533.] 'Ferant' seems to combine the notions of announcing and actually bringing. 'Ego' emphatic. Serv. speaks of two punctuations, after 'poscor' and after 'Olympo.' The former has been revived by Peerlkamp, Ladewig, and Haupt: but the rhythm is strongly against it. Aeneas might well say that he was called by Olympus, after the sign of the divine will just given. Comp. "sonitus Olympi" 6. 586. There is a general resemblance between Aeneas' position here with regard to Evander and Oedipus' relation to Theseus when the thunder comes announcing his end. Perhaps we may comp. with this passage Soph. O. C. 1654, where Theseus is described by the messenger after the death of Oedipus as γῆν τε προσκυνοῦνθ' ἅμα Καὶ τὸν θεῶν Ὄλυμπον ἐν ταὐτῷ λόγῳ.

534.] Germ. comp. Soph. O. C. 94 σημεῖα δ' ἥξειν τῶνδέ μοι παρηγγύα Ἢ σεισμὸν ἢ βροντήν τιν' ἢ Διὸς σέλας. This is another instance of Virg.'s fondness for incidental narrative. Hom. makes Thetis promise to Achilles, who is altogether without arms, that she will procure armour from Hephaestus. Venus' good intentions towards Aeneas are more gratuitous, and therefore we only hear of the promise indirectly. "Diva creatrix" 6. 367. For the omission of "se" with 'missuram' see Madv. § 401. 'Canere' of prophetic utterance 7. 79 &c.

535.] It is difficult to understand from this cursory notice what were the exact terms of Venus' promise. We do not know the time when the promise was given, and this ignorance must affect our understanding of the condition 'si bellum ingrueret.' If we suppose Venus' promise to have been made shortly before Aeneas started for Pallanteum, then 'si bellum ingrueret' will be the thing about which Venus was to give a sign, the sound and flash of armour answering the double purpose of indicating that the armour itself was being brought and that war was at hand, for which last object see G. 1. 474, referred to on v. 529. But it seems more natural to believe that the promise was made while war was still a mere contin-

Laturam auxilio.
Heu quantae miseris caedes Laurentibus instant!
Quas poenas mihi, Turne, dabis! quam multa sub undas
Scuta virum galeasque et fortia corpora volves,
Thybri pater! Poscant acies, et foedera rumpant! 540
Haec ubi dicta dedit, solio se tollit ab alto;
Et primum Herculeis sopitas ignibus aras
Excitat, hesternumque Larem parvosque Penatis
Laetus adit; mactat lectas de more bidentis

gency, and that Venus undertook in the event of trouble arising in Italy to bring armour from Vulcan, and to make it heard and seen as she brought it. This will account better for Aeneas' exaltation, as his previous depression would then be owing to his seeing a doubtful war before him, without having received the promised sign of divine aid. Gossrau thinks the hemistich shows that Virg. could not work out the passage as he wished, and adds "quod si talibus in locis quasi de opere absoluto iudicas, poetae facis iniuriam." 'Volcania arma' 12. 739.

537.] Comp. generally Latinus' forebodings 7. 595 foll., and the prophecy of Nereus Hor. 1 Od. 15. 4, which Virg. may have had in his mind.

538.] For the latter half of this line and for the next comp. 1. 100 note. Here Rom. and one of Ribbeck's cursives have 'unda,' and one inferior copy 'undis.' With the general anticipation comp. 6. 87. Heyne remarks that there is no battle at the Tiber like that at the Scamander: Virg. however has chosen to repeat the image 12. 35.

540.] "Quasi, cant nunc et flagitent bellum," Serv. The picture is that which we have had 7. 572 foll.

541—553.] 'After sacrificing to Hercules, Aeneas sends part of his crew home with news, and prepares to go himself with others on horseback to the Etruscan camp.'

541.] 'Solio ab alto' 11. 301. The epithet here seems used a little loosely, as in v. 461.

542.] For an act of worship immediately following on the receipt of a supernatural communication comp. 3. 176., 5. 743., 7. 135 foll. We do not hear of any sacrifice having been offered privately to Hercules the night before by Aeneas or Evander, after the concluding celebration at the Ara Maxuma (v. 306); but such sacrifices were doubtless common, if indeed the mere kindling of the hearth in the "atrium" would not be a religious act (comp. 1. 704), so that there would be no need to mention it. Hercules would naturally be one of Evander's household gods, as they seem to have varied in the case of different persons, 5. 63. This is one of Heyne's explanations, and it seems sufficiently natural, being confirmed moreover by the parallel 5. 743. The alternatives he offers are to suppose that sacred fire had been taken from the Ara Maxuma the evening before by Evander and placed on his domestic altar, so that 'Herculeis ignibus' would = "ignibus ex Herculis ara sumptis," which is Cerda's view, and to read 'Herceis' (comp. note on 2. 512), which, as he remarks, is confirmed by Lucan 9. 979, "Herceas, monstrator ait, non respicis aras?" It may be worth noticing that the name 'Hercules' has been etymologically connected with ἕρκος by Mommsen, Unterit. Dialecte, p. 262. Wagn. thinks that there is another sacrifice at the Ara Maxuma, as well as at home to the household gods; but the words are hardly such as would be used to express Aeneas' going to a more or less distant place, which the Ara Maxuma must have been. 'Ignibus' with 'excitat:' he rekindles the dead or dying embers with fire. The epithet 'Herculeis,' as explained above, belongs more properly to 'aras:' but it is transferred *more Vergiliano*.

543.] 'Suscitat' Rom., doubtless from a recollection of v. 410., 5. 743. 'Externum' Rom., which Heyne and Voss prefer, interpreting it i.q. ξένιον: but the word could not well bear such a sense, and 'hesternum' is sufficiently defended by what has been said on v. 542. The Penates may be either Aeneas' own or Evander's or both.

544.] 'Laetus' 3. 178: see on 7. 430 &c. 'Adit' a special word of approaching in worship. Gossrau comp. Cic. Legg. 2. 10, "Caste iubet lex adire ad deos," Forb. Lucr. 5. 1229, "votis adit ac prece

Euandrus pariter, pariter Troiana iuventus. 545
Post hinc ad navis graditur, sociosque revisit;
Quorum de numero, qui sese in bella sequantur,
Praestantis virtute legit; pars cetera prona
Fertur aqua, segnisque secundo defluit amni,
Nuntia ventura Ascanio rerumque patrisque. 550
Dantur equi Teucris Tyrrhena petentibus arva;
Ducunt exsortem Aeneae, quem fulva leonis
Pellis obit totum, praefulgens unguibus aureis.

quaesit." Comp. the use of "accedere," "adhibere," "admovere." 'Mactant' Med., 'mactat' Pal., Rom., Gud. The sing. is perhaps slightly more probable: comp. 1. 513 "Obstipuit simul ipse, simul perculsus Achates." For the sense see on 4. 57, where the words have already occurred. Whether this is part of the sacrifice to the household deities, or a separate one performed elsewhere, we cannot say.

545.] 'Pariter,' not equally with Aeneas but equally with each other: comp. the double "simul" just quoted from 1. 513, and the double "aeque" Hor. 1 Ep. 1. 25.

546.] 'Graditur:' Aeneas, who has been the main subject of the paragraph. Comp. v. 271. Serv. says "unum vacat, aut 'post' aut 'hinc,' ut 'Post hinc digrediens (digressus) iubeo frondentia capris Arbuta sufficere' (G. 3. 300):" but both here and there 'post' refers properly to time, 'hinc' to place. 'Sociosque revisit' 6. 899: comp. 4. 396.

547.] It matters little whether we construct 'de numero' with 'legit' (comp. Varro R. R. 2. 8, "de asinis quam amplissimum formosissimumque possunt eligunt") or with the suppressed antecedent to 'qui—sequantur.' Virg. has expressed himself as if the service for which these men were chosen was one of peculiar danger, which was hardly the case, as Aeneas was going to a presumably friendly power. We may say that he would naturally wish to show the Etruscans that he had warriors of his own: but this is hardly hinted at in the text. Perhaps the stress is rather on 'sese' than on 'bella.'

548.] 'Prona' G. 1. 203.

549.] 'Fertur aqua' is explained by the next clause to mean are carried without any exertion of their own: elsewhere it merely means navigation of any sort. So "fertur equis" sometimes means riding generally (5. 574), sometimes being run away with (1. 476). "Missusque secundo defluit amni" G. 3. 447. 'Segnis,' without need of rowing, a contrast to their former journey, where, though Tiber made his stream smooth, "remigio noctemque diemque fatigant," v. 94. The epithet is perhaps intended to hint a faint opposition between the 'praestantis virtute' and their inferiors, though it is difficult to justify such an opposition: see on v. 547.

550.] 'Rerumque patrisque' may be taken as a hendiadys. 'Nuntia patris' however is not unlike the Homeric πατρὸς ἀκουήν Od. 5. 19. 'Ascanio' may be constructed either with 'nuntia' (comp. 9. 228 "quisve Aeneae iam nuntius esset") or with 'ventura.' Heyne remarks that we are not told of the arrival of this party, the matter being of no consequence. Yet considering the straits to which the absence of Aeneas reduced his followers, we might have expected to hear something of the effect produced by the appearance of messengers from him.

551.] 'Dantur,' by Evander. 'Petentibus' rather than "petituris," as they were already making for the place from the time when they were chosen to the service. See on 1. 519 &c.

552.] 'Ducunt exsortem:' see on 5. 534. Here the primary reference of 'ducunt' is of course to leading the horse along, like "equum duci iubet" 10. 858, though Virg. may have glanced at "ducere sortem." We need not suppose that the other horses are actually distributed by lot, but merely that this is set apart for Aeneas without any question of choice. It is singular that the horse-cloth should be described rather than the horse itself. Lersch § 34 need hardly have doubted whether 'quem' refers to the horse or to Aeneas, especially after the conclusive parallel he has cited 11. 770 about the horse of Chloreus.

553.] 'Unguibus aureis' 5. 352, also of a lion's skin. Pal. and Gud. (originally) have 'obiit,' as in v. 544 'adiit:' see Exc. on G. 2. 81 (second edition).

Fama volat parvam subito volgata per urbem,
Ocius ire equites Tyrrheni ad limina regis. 555
Vota metu duplicant matres, propiusque periclo
It timor, et maior Martis iam adparet imago.
Tum pater Euandrus dextram conplexus euntis
Haeret, inexpletus lacrimans, ac talia fatur:
O mihi praeteritos referat si Iuppiter annos, 560
Qualis eram, cum primam aciem Praeneste sub ipsa

554—584.] 'Evander makes a passionate speech at the departure of Pallas, recalling his own exploits at Praeneste, and praying that he may die at once if he is not to see his son again.'

554.] 'Fama volat' followed by an inf. clause 3. 121.

555.] 'Litora' Med., Rom., Gud. (corrected), 'limina' Pal., Gud. (originally). The same variety has met us 2. 321, though there the authority for 'litora' is very slight. Here it would seem to have the support of the great majority of MSS., the only other authorities distinctly quoted for 'limina' being one of Ribbeck's cursives, seven copies mentioned by Heins., and one by Burm., while we can hardly treat Pal. and Gud. as independent witnesses. 'Litora' however cannot be said to be a natural reading. The Tyrrhenian army may have been encamped near the shore (comp. v. 497), but the shore of the king is not the same as his seaside camp, and there is a disagreeable incongruity between 'equites' and 'litora,' not justified as in the case of "puppes signa ferre iubent" v. 498 by any rhetorical propriety. It seems best therefore to recall 'limina,' which was first displaced by Wagn. The 'limina' is here the door of the general's tent, but that does not make the expression less apposite, as the general notion is that of seeking the king in his abode. Comp. v. 145 above. Pal., Gud. (originally), Canon., and others have 'Tyrrhena,' which is tempting (comp. v. 526), but would perhaps be more plausible if 'litora' were read.

556.] "Bene 'metu duplicant,' nam inest semper in matribus votum" Serv. 'Propius' &c., 'fear treads more closely on the heels of danger,' probably including both the notion that as danger is nearer fear is greater (Heyne), and the conception of fear as coming nearer the danger by anticipating it (Wagn.). Cerda comp. Aristot. Rhet. 2. 5, τοῦτο γάρ ἐστι κίνδυνος, φοβεροῦ πλησιασμός.

557.] 'The features of the war-god begin to loom larger.' They realize war more as their kinsmen are departing to it. The conception is not quite the same as in 2. 369, with which it is there compared, as in the other passages quoted the mere sight of a physical object seems to be meant: here War is conceived of as a spectre which haunts the imagination.

558.] "Dextramque amplexus inhaesit" v. 124. 'Euntis' is explained by the context and the word 'pater' to mean Pallas.

559.] There are three possible readings, 'inexpletum lacrimans' Pal. (originally), 'inexpletus lacrimans' Pal. (corrected), Rom. (which has 'inpletus,' the original reading of Gud.), and 'inexpletus lacrimis' Med. All three are mentioned by Serv., who prefers the first; and this was the usual reading till Wagn., who introduced the second. 'Inexpletus lacrimans' is strongly supported by G. 4. 370, though there is a question there between "saxosus" and "saxosum," and by A. 3. 70 "lenis crepitans," 5. 764 "creber adspirans," at the same time that it enables us to account easily for the two other readings. See also on G. 3. 28.

560.] Evander's yearning after the glories of his youth is modelled on two speeches of Nestor's, Il. 7. 132 foll., 11. 670 foll., though the Virgilian hero is much briefer than the Homeric.

561.] 'Qualis eram' in loose apposition with 'praeteritos annos.' 'Cum primam' is generally taken as i. q. "cum primum," itself the reading of some copies, apparently however of none of Ribbeck's, though it has been attributed to Rom. But it may be questioned whether it does not mean the front rank, which would be supported by Il. 11. 675, ὁ δ' ἀμύνων ᾗσι βόεσσιν Ἔβλητ' ἐν πρώτοισιν ἐμῆς ἀπὸ χειρὸς ἄκοντι. Comp. 7. 531 note, 10. 125. 'Praeneste' fem. by synesis, Madv. § 412. So "gelida Praeneste" Juv. 3. 190. 'Sub ipsa,' under its very walls, the enemy probably being driven back there.

Stravi scutorumque incendi victor acervos,
Et regem hac Erulum dextra sub Tartara misi,
Nascenti cui tris animas Feronia mater—
Horrendum dictu—dederat, terna arma movenda; 565
Ter leto sternendus erat; cui tum tamen omnis
Abstulit haec animas dextra, et totidem exuit armis:
Non ego nunc dulci amplexu divellerer usquam,
Nate, tuo; neque finitimo Mezentius umquam
Huic capiti insultans tot ferro saeva dedisset 570
Funera, tam multis viduasset civibus urbem.

562.] As Serv. remarks, this burning of the spoils was a Roman practice supposed to have been introduced by Tarquinius Priscus, who, after a victory over the Sabines, burned their shields in honour of Vulcan. For instances in later history Lersch § 48 cites Livy 8. 30., 23. 46., 45. 33 &c. Comp. Plutarch, Marius 22. The spoils of the Latins are burnt 11. 193, as a sort of compensation to the Trojan dead. In Hom. arms seem only to be burnt in honour of the person who wore them.

563.] 'Sub Tartara misi' 11. 397., 12. 14. The name and the story of this second Geryon seem to be otherwise unknown.

564.] 'Feronia' 7. 800.

565.] Erulus seems to have had three lives, not, like his prototype Geryon, three bodies, though it is difficult to distinguish the conceptions, at least if Aesch. Ag. 869 foll. is right in giving Geryon a separate life for each body. If we take 'animas' strictly, we must suppose 'terna arma movenda' to be a simple consequence of the three lives: having been killed, he could get up and fight again. Preller, Röm. Myth. p. 693, comp. the story of the centaur Mares, the first inhabitant of Ausonia, told by Aelian 9. 16. Serv. gives as a choice "'movenda' vel contra ipsum vel ab ipso," and Peerlkamp and Ribbeck embrace the former alternative: but Forb. remarks justly that 'totidem exuit armis' is in favour of the latter, which is the ordinary view.

566.] 'Sternendus erat,' he required to be laid low. Comp. Plaut. Bacch. 1. 1. 31, "Ah nimium ferus es. Mihi sum. Malacissandus es." It is doubtful whether 'leto' is dat., as Wagn. thinks, or abl. "Neque aversos dignatur sternere morti" 12. 464 is in favour of the one, "Sterneret ut subita turbatam morte Camillam" 11. 796, "Sternere caede viros" 10. 119, of the other. Comp. G. 4. 432. 'Tunc' is here found in all Ribbeck's MSS. except one cursive. See on G. 2. 317 (2nd edition).

567.] "Animam abstulit hosti" 9. 443.

568.] It seems most natural, with Haupt and Ribbeck, to make this the apodosis of v. 560. Evander says that if he were as he once was he should go to combat by his son's side. Comp. Il. 7. 157, 8. 'Usquam' nearly i. q. "umquam:" comp. 5. 853 (note), "nusquam amittebat." If there is any special force in the word here, it must mean neither at home nor on the battle-field.

569.] "Nate, tua" opens a line similarly 6. 689. 'Finitimo' Med., Rom., Gud., 'finitimos' Pal. originally, which Ribbeck adopts, taking it apparently in apposition with 'funera.' The old reading, 'finitimus,' which Heyne recalled, seems found only in one or two inferior MSS. Serv. interprets 'finitimo:' but his note is apparently confused with another which rather points to 'finitimos,' as he calls attention to Evander's feeling towards his neighbours as showing heroic unselfishness. But 'finitimo' is doubtless the true reading, being constructed not, as Burm. thought, with 'ferro' but with 'capiti,' which thus forms a periphrasis such as we see in Greek plays. 'Usquam,' Pal., Rom., Gud., was restored by Heins.; but Wagn. rightly recalled 'umquam,' the reading of Med. Gud. has also a variant 'hostis.'

570.] "Funera dare" G. 3. 246 note.

571.] Pierius' note on 'viduasset' may amuse the reader: "Servius ait, proprie 'viduasset' dictum a Vergilio, quia urbs est generis feminini: abusive vero et satis incongrue ab Horatio dictum 'viduus pharetra Risit Apollo.' Quia scilicet putat ipse 'viduam' quasi 'viro iduam' dici. Atqui sunt ex grammaticis quorum auctoritas minime contemnenda est qui 'viduam' a 've' et 'duitate' dictum velint, sicut 'vesanus' non sanus, atque ita non incongrue dixerit Horatius 'viduus Apollo.'"

At vos, o superi, et divom tu maxume rector
Iuppiter, Arcadii, quaeso, miserescite regis,
Et patrias audite preces: Si numina vestra
Incolumem Pallanta mihi, si fata reservant, 575
Si visurus eum vivo et venturus in unum:
Vitam oro; patior quemvis durare laborem.
Sin aliquem infandum casum, Fortuna, minaris:
Nunc, o nunc liceat crudelem abrumpere vitam,
Dum curae ambiguae, dum spes incerta futuri, 580
Dum te, care puer, mea sola et sera voluptas,
Conplexu teneo; gravior neu nuntius auris
Volneret. Haec genitor digressu dicta supremo
Fundebat; famuli conlapsum in tecta ferebant.

Serv.'s supposed etymology is so far nearer the truth that "viduus" has the same root as "dividere" and "iduare." 'Viduo' occurs Lucr. 5. 840, where it is constructed with a gen., as here with an abl. 'Urbem' can hardly be Agylla, as Forb. thinks, as unless we read 'finitimos,' there is nothing in the context to favour Serv.'s supposition mentioned on v. 569 that Mezentius' treatment of his subjects would have concerned Evander. Mezentius was an ally of Turnus, and Turnus was an enemy of Evander, so that we may readily suppose that Mezentius had been a scourge to his neighbours of Pallanteum. Gossrau's solution, that Mezentius had persisted in his tyranny in defiance of Evander's counsels, seems quite gratuitous.

573.] 'Miserescere,' in earlier Latin impersonal, is personal here, as in 2. 145.

574.] Comp. generally 4. 612. The gods and fate are made co-ordinate, as in v. 512.

576.] 'If, while I live, I live with the certainty of seeing him again.' Rom. has 'vivum,' apparently not understanding the construction. 'Venturus in unum' 2. 716, the Greek εἰς ἓν ἔρχεσθαι.

577.] "Urbem orant: taedet pelagi perferre laborem" 5. 617. 'Patior' Pal. (originally), Rom., Med., 'patiar' Pal. (corrected), Gud. Evander speaks as one whose life is already a burden, as Serv. reminds us, comparing Ter. Phorm. 4. 1. 9 "Senectus ipsa est morbus." 'Durare' strictly to harden, transitively, hence harden one's self, hold out: hence, as we say, to endure, transitively. This last use is rare, and apparently not pre-Augustan. "Vix durare carinae Possunt inperiosius Aequor" Hor. 1 Od. 14. 7.

578.] 'Infandum casum:' "patris est nolle memorare quod formidat" Serv.

579.] It is difficult to decide between 'nunc o nunc,' Rom., and 'nunc nunc o' Med., Gud. Pal. has 'nunc nunc o,' 'o' having been originally omitted. On the whole Ribbeck seems right in preferring the reading of Rom., which makes 'nunc,' the paramount thought in Evander's mind, more emphatic, though Gossrau thinks differently. "Crudelem abrumpere vitam" 9. 497: comp. 4. 631.

580.] 'Curae ambiguae' is explained by 'spes incerta futuri.' 'Futuri' doubtless belongs to 'spes,' though it might be constructed with 'incerta:' see Freund.

581.] 'Sola et sera' Med., Rom. (which seems to have been read by Serv., though on 9. 482 he quotes the other order), 'sera et sola' Pal. There seems no means of deciding between the two. Wagn. restored the former, Ribbeck recalls the latter. "Senectae sera meae requies" 9. 482. "Ea sola voluptas" 3. 660.

582.] 'Conplexu' Pal., Med. first reading, Gud., 'conplexus' Rom., Med. second reading. Euphony is perhaps in favour of the former. With the latter comp. 2. 490, "Amplexaeque tenent postis." 'Neu' Pal. (originally), Med., Rom. was restored by Wagn. for 'ne.' 'Nuntius' here as elsewhere in Virg. may be either the messenger or the message: see on 4. 237.

583.] "Quos ferro trucidari oportebat, eos nondum voce volnero" Cic. 1 Cat. 4. The first reading of Med. is 'maesta supremo,' a recollection of 3. 482. See on 6. 806 &c.

584.] Comp. generally 4. 391, 2. The imperfects are to be noticed, showing that the old man fails and is carried away while he is yet speaking.

Iamque adeo exierat portis equitatus apertis, 585
Aeneas inter primos et fidus Achates,
Inde alii Troiae procerès; ipse agmine Pallas
In medio, chlamyde et pictis conspectus in armis:
Qualis ubi Oceani perfusus Lucifer unda,
Quem Venus ante alios astrorum diligit ignis, 590
Extulit os sacrum caelo tenebrasque resolvit.
Stant pavidae in muris matres, oculisque sequuntur
Pulveream nubem et fulgentis aere catervas.
Olli per dumos, qua proxuma meta viarum,
Armati tendunt; it clamor, et agmine facto 595
Quadrupedante putrem sonitu quatit ungula campum.
Est ingèns gelidum lucus prope Caeritis amnem,
Religione patrum late sacer; undique colles
Inclusere cavi et nigra nemus abiete cingunt.

585—607.] 'The Trojans and Arcadians march from the city towards Caere, and finally halt at a grove near the Tyrrhenian camp.'

585.] 'Iamque adeo' 5. 268. The company generally was mounted: see above v. 551.

587.] "Post alii proceres" 1. 740.

588.] 'Conspectus' G. 3. 17, i. q. "conspicuus." So "detestatus" &c. for "detestabilis" or "detestandus." Wagn. comp. Livy 21. 4 (of Hannibal), "Vestitus nihil inter aequalis excellens: arma et equi conspiciebantur." "Pictis armis" 12. 281, also of the Arcadians, whom Serv. on 11. 93 asserts to have borne shields with figures of gods on them, arguing from Bacchylides fr. 16 Bergk, Ποσειδάνιον ὡς Μαντινεῖς τριόδοντα χαλκοδαιδάλοισιν ἐν ἀσπίσι φορεῦντες. Heyne takes it of arms inlaid with gold and silver (comp. Livy 9. 39, 40, who uses the word "picta" of the Samnite shields, having before spoken of their armour as "caelata"); others (Forb. on 7.796) distinguish between painting and chasing or inlaying, and others again have supposed here 'chlamyde et armis' to be a hendiadys.

589.] From Il. 5. 5, ἀστέρ' ὀπωρινῷ ἐναλίγκιον, ὅστε μάλιστα Λαμπρὸν παμφαίνησι, λελουμένος Ὠκεανοῖο.

590.] Ἕσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ Il. 22. 318. "Astrorum ignes" 3. 585. Lucifer is the star of Venus, note on 2. 802.

591.] Heyne comp. G. 4. 232, "Taygete simul os terris ostendit honestum." 'Resolvit' contrasted with the density of darkness. 'Extulit' may either be used aoristically of a thing which is wont to happen, or express sudden flashing on the sight. In the latter case 'resolvit' may be present. Comp. other uses of 'extulit' E. 1. 25 &c.

592.] 'Oculis sequuntur' like "voce secutus" 1. 406.

593.] "Florentis aere catervas" 7. 804. "Pulveris exhalat nebulam nubesque volantis" Lucr. 5. 253, comp. by Cerda.

594.] "Meta viarum" 3. 714. Where the end of the journey is nearest, as Wagn. remarks, means where the way is the shortest.

595.] 'Armati' seems merely thrown in to give the picture. Wagn. 'It clamor:' when they have got out of the wooded ground into the open country they raise a shout, form in line and gallop along.

596.] This celebrated line is said by Macrob. Sat. 6. 1, 3 to be partly modelled on several in Ennius, especially A. 8. fr. 7, "consequitur: summo sonitu quatit ungula terram." 'Quadrupedans' occurs Plaut. Capt. 4. 2. 34. Its combination with 'sonitus' reminds us of the boldness of Greek poetry. 'Putrem' suggests the notion of dust.

597.] 'Caeritis' an irregular gen., as if from a nom. "Caeres," which is really the adj. of "Caere." The river runs near the town, and is now called Vaccina.

598.] "Horrendum silvis et religione parentum" 7. 172. "Religione sacrae" ib. 608. 'Late' may either mean that the whole neighbourhood counts the place sacred or that the sacredness extends over a wide precinct. The former is Serv.'s view.

599.] The grove stands in a valley among hills. The hills are called 'cavi,' as

Silvano fama est veteris sacrasse Pelasgos, 600
Arvorum pecorisque deo, lucumque diemque,
Qui primi finis aliquando habuere Latinos.
Haud procul hinc Tarcho et Tyrrheni tuta tenebant
Castra locis, celsoque omnis de colle videri
Iam poterat legio, et latis tendebat in arvis. 605
Huc pater Aeneas et bello lecta iuventus
Succedunt, fessique et equos et corpora curant.
At Venus aetherios inter dea candida nimbos
Dona ferens aderat; natumque in valle reducta
Ut procul et gelido secretum flumine vidit, 610

forming the valley, nearly as they are called "curvi" 5. 287 note. 'Cingunt' is the reading of all Ribbeck's MSS., 'cingit' being only found in inferior copies, and in the MSS. of Macrob., who quotes the passage Sat. 3. 3. Heins. and Heyne thought 'nemus' could be the subject of 'cingunt' as a noun of multitude, which is quite un-Virgilian. 'Cingit' is very tempting, as the hills themselves would naturally be wood-crowned (comp. 5. 287): but the want of authority must decide against it. Admitting 'cingunt,' we may still doubt whether to construct 'abiete' with 'nemus' (Jahn) or with 'cingunt' (Forb.). The appearance of the passage is in favour of the latter. 'Inclusere' perf., expressing effect, like "recessit" 2. 300.

600.] For accounts of the Pelasgians in Italy see Lewis vol. 1. pp. 272, 3, 281 foll. Caere was one of the towns on which they were supposed to have impressed their influence most indelibly, Dionys. H. 1. 20., 3. 58, referred to by Heyne.

601.] Silvanus E. 10. 24, G. 1. 20. 'Arvorum pecorisque' put generally for country matters as in G. 4. 559. 'Diemque:' beside the grove, they established an annual feast in his honour.

602.] 'Aliquando' i. q. "quondam," "olim:" see Freund, who quotes among other passages "cum venissem in socrus meae villam Alsiensem, quae aliquando Rufi Virginii fuit," Pliny Ep. 6. 10. 'Primi' need not be pressed, as it may only mean in old days.

603.] 'Tuta' probably with 'locis,' sheltered in point of position, nearly i. q. "tutis locis." Serv. asks how the camp can be called sheltered if it was commanded by the hills, as appears from what follows. Wagn. answers that it was protected by the river and (presumably) by the nature of the country. Serv.'s own solution, that the 'lata arva' were a table-land at the top of the hill, is not very reconcilable with the context. Mr. Long thinks 'tuta locis' merely designates the camp as a fortified place.

605.] 'Tendebat' 2. 29. Faber and others have conj. 'ut' for 'et;' but the connexion by the copulative is more simple and poetical.

606.] 'Bello,' for battle: see on v. 547. 'Corpora curant' G. 4. 187.

608—625.] 'Venus brings the Vulcanian armour, which Aeneas views with admiration, especially the shield.'

608.] The 'nimbi' seem to be the same as the "nubes" mentioned v. 528, probably with a reference to the thunder, though in that case Virg. would have forgotten that it was thunder from a cloudless sky. Perhaps we are meant to conceive of the day as advanced towards evening, as the Trojans and Arcadians appear to have encamped for the night. In Hom. Thetis brings the arms at daybreak. A contrast is clearly intended between the dark clouds and the fair goddess, 'dea candida.' For 'aetherios nimbos' comp. 5. 13, "cinxerunt aethera nimbi."

609.] 'Ἡ (Thetis) δ' ἐς νῆας ἵκανε, θεοῦ πάρα δῶρα φέρουσα Il. 19. 3. Achilles is found in the midst of his comrades: Aeneas is evidently apart from his. 'In valle reducta' 6. 703.

610.] The common reading is 'egelido,' which is found in Med. (originally), and in two of Ribbeck's cursives (one of them corrected), and was read by Serv. 'Et gelido' however is read by Pal., Rom., Gud., and by Med. corrected. (Fragm. Vat., which is quoted for it, is in this case identical with Med., a leaf of Med. comprising vv. 585—642 having been separated from it and placed in the Vat. MS.) Ribbeck reads 'ecgelido:' comp. v. 286. 'Et' is not weak, as Forb. thinks, but sufficiently Virgilian, the combination 'procul et secre-

Talibus adfata est dictis, seque obtulit ultro:
En perfecta mei promissa coniugis arte
Munera, ne mox aut Laurentis, nate, superbos,
Aut acrem dubites in proelia poscere Turnum.
Dixit et amplexus nati Cytherea petivit; 615
Arma sub adversa posuit radiantia quercu.
Ille, deae donis et tanto laetus honore,
Expleri nequit atque oculos per singula volvit,
Miraturque interque manus et bracchia versat
Terribilem cristis galeam flammasque vomentem, 620
Fatiferumque ensem, loricam ex aere rigentem,
Sanguineam, ingentem, qualis cum caerula nubes
Solis inardescit radiis longeque refulget;

tum' resembling "extremus galeaque ima" 5. 498, "longius ex altoque" G. 3. 238 (wrongly explained in first edition). The classical sense of 'egelidus' seems to be cool (comp. Catull. 44 (46). 1, "Iam ver egelidos refert tepores"); Serv. however makes the prefix intensive, and so Auson., Tetrastichs on the Caesars, 21. 1 "Inpiger egelido movet arma Severus ab Histro." The river has just been called 'gelidus' v. 597. 'Secretum flumine,' in the retirement of the river: "secreti ad fluminis undam" 3. 389.

611.] 'Adfata est—obtulit,' ὕστερον πρότερον, Serv. 'Obtulit ultro' 2. 59. Here 'ultro' seems almost i. q. "inprovisa."

612.] 'Promissa,' promised by Venus to Aeneas, vv. 531, 535, though it might refer to Vulcan's promise to Venus (comp. 7. 541, "Promissi dea facta potens"). The construction, as Wagn. remarks, is not "en, perfecta sunt," but 'en munera.' The same is to be said of 7. 545, "En, perfecta tibi bello discordia tristi:" comp. ib. 452, "En ego victa situ."

613.] It is not easy in this and other similar passages to say whether the clause introduced by 'ne' is subjoined, 'that you may not,' or an independent imperative 'do not.' Perhaps it is best to decide each case on its own merits. Here the former seems the more idiomatic.

614.] "Me solum Teucri in certamina poscunt" 11. 434.

615.] 'Amplexus petere' correlative to "amplexus dare" 1. 687.

616.] 'Adversa,' opposite, where he could see them at once. Κατὰ τεύχε' ἔθηκε Πρόσθεν 'Αχιλλῆος Il. 19. 12.

617.] 'Honore' is referred by Serv. to the privilege of seeing his mother face to face, which is very unlikely. Heyne understands it much better of the gift (comp. its use of rewards and of offerings to the Gods): but Wagn. is perhaps right in referring it to the beauty of the armour. Comp. Il. 19. 18, 19, τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα. Αὐτὰρ ἐπεὶ φρεσὶν ᾗσι τετάρπετο δαίδαλα λεύσσων.

618.] 'Expleri nequit' vv. 265, 559. "Oculos per cuncta ferenti" 2. 570.

619.] 'Inter manus' 2. 681. "Huc illuc vinclorum inmensa volumina versat" 5. 408. 'Bracchia' points to the size of the different parts of the armour, which fill the arms as he takes them up.

620.] 'Vomentem' Med., Rom., Gud. corrected, with a variant 'moventem,' 'minantem' Pal., Gud. originally. Ribbeck adopts the latter, but the word rather suggests the nodding of the crest than the flashing of the metal, though the hair of the crest may have been golden, as in Il. 19. 383. 'Vomentem' is supported by v. 681., 10. 271, and by Auson. Periocha Il. 5, "vomit aurea flammas Cassis et undantem clipeus defulgurat ignem," a translation of δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ.

621.] 'Fatiferum' deadly. "Fatifer arcus" 9. 631. 'Ex aere rigentem' i. q. "ex aere rigenti."

622.] 'Sanguineam' of the ruddy colour of the metal, as is explained by the following simile. 'Ingentem' is added perhaps a little inartistically. For the comparison see on 7. 142. It is from Apoll. R. 4. 125, where the golden fleece is said to be νεφέλῃ ἐναλίγκιον ἥ τ' ἀνιόντος 'Ηελίου φλογερῇσιν ἐρεύθεται ἀκτίνεσσιν. 'Caerula,' dark, like κυανέην νεφέλην Od. 12. 405.

Tum levis ocreas electro auroque recocto,
Hastamque, et clipei non enarrabile textum. 625
Illic res Italas Romanorumque triumphos,
Haud vatum ignarus venturique inscius aevi,
Fecerat Ignipotens, illic genus omne futurae
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi fetam Mavortis in antro 630
Procubuisse lupam; geminos huic ubera circum
Ludere pendentis pueros, et lambere matrem
Inpavidos; illam tereti cervice reflexa

624.] 'Levis ocreas' 7. 634. 'Electro' v. 402. 'Recocto,' smelted again and again. "Saepe purgato, quia quanto plus coquitur melius fit" Serv. Forb. comp. Pliny 33. 3 (20), "[aes] an satis recoctum sit splendore deprehendente." The greaves seem to have been of electrum inlaid with gold.

625.] 'Textum' of the shield regarded as a composition of plates or pieces of metal, perhaps referring also to the workmanship on the surface. Lucr. 6. 1054 talks of "ferrea texta," apparently meaning things made of iron. Comp. also Id. 5. 94, "tria talia texta," of the fabric of earth, air, and sea.

626—731.] 'On the shield was represented the various scenes in the life of the Roman nation: Romulus and Remus with the wolf, the rape of the Sabines with the consequent war and treaty, the punishment of Mettus Fuffetius, Porsenna baffled by Cocles and Cloelia, Manlius on the Capitol surprised by the Gauls, the religious ceremonials of the city, Catiline in Tartarus and Cato in Elysium, the sea and the battle of Actium, the rout, and the triumph.'

627.] 'Vatum ignarus' has created a good deal of difficulty, as it seems strange to speak of a God as taught by prophets. But it is evident from other passages that a God was not supposed necessarily to know the future: Venus in Book I. owes her information to Jupiter: in Book III. Jupiter delivers a prediction to Apollo, who delivered it in turn to the Harpy Celaeno. So in Aesch. Prom. 209, 873 Prometheus is taught the future by his mother Themis. In Aesch. Eum. 1 foll. we have the regular succession of deities who inspired the Delphic Oracle, representing apparently the prophetic element under the several divine dynasties, Gaia, Themis, Phoebe, and finally Phoebus. Vulcan might naturally be conceived as learning of one or more of these, who might properly be called 'vates,' as the name is frequently given to Apollo. Gossrau takes 'vatum ignarus' as "vates ignarus," like "sancte deorum." Cunningham and Wakef. read 'fatum,' an inadmissible crasis (see Pliny ap. Serv. on 2. 18), from a few inferior MSS., and others have preferred 'fati,' which, though plausible itself, is not stronger in MS. authority. Serv. says "Quibusdam videtur hunc versum omitti potuisse," seemingly a mere critical opinion on internal grounds.

628.] 'Ignipotens' 10. 243. "Stirpem et genus omne futurum" 4. 622. "Genus stirpis" G. 4. 282.

629.] There is the same doubt about 'ab Ascanio' as about "a Belo" 1. 730. Wagn. and Peerlkamp conj. 'pugnanda,' two inferior MSS. having 'pugnant,' and 'pugnantia:' but it is natural that Virg. should regard the future as past when speaking of it as it appears to the eye of prophecy. 'In ordine' E. 7. 20: elsewhere in Virg. we have "ordine" or "ex ordine."

630.] Heyne wished to connect 'fecerat' with the preceding words: but Wagn. justly remarks that the word is not one which would bear an emphatic reduplication. 'Et' is naturally used in a description of particulars following a general account, like καί. 'Antrum Mavortis,' the Lupercal, v. 343. The representation of the wolf suckling the children is common in works of art. 'Fetus' here means after birth, as in G. 3. 176. 'Fecerat procubuisse,' had represented her as stretched. Gossrau comp. Cic. N. D. 3. 16, "quem tamen Homerus conveniri apud inferos facit ab Ulixe."

631.] 'Procubuisse:' she had already lain down at the time when the artist represented her. 'Ubera circum' v. 45.

632.] "Pendent circum oscula nati" G. 2. 523, where as here 'pendere' may include embracing (1. 715) as well as actual contact of the lips.

633.] 'Reflexa' Rom., Pal., Gud., Med. corrected, 'reflexam' Med. originally. It

Mulcere alternos, et corpora fingere lingua.
Nec procul hinc Romam et raptas sine more Sabinas 635
Consessu caveae, magnis Circensibus actis,
Addiderat, subitoque novum consurgere bellum
Romulidis Tatioque seni Curibusque severis.
Post idem inter se posito certamine reges
Armati Iovis ante aram paterasque tenentes 640
Stabant et caesa iungebant foedera porca.
Haud procul inde citae Mettum in diversa quadrigae
Distulerant—at tu dictis, Albane, maneres!—

is difficult to decide, as though "cervice reflexa" occurs 10. 525, and Lucr. 1. 35 has "tereti cervice reposta," it is equally conceivable that Virg. may have wished to vary the expression, meaning by 'cervice reflexam' bent back in respect of the neck. Cic. Arat. has "Obstipum caput et tereti cervice reflexum." On the whole external authority may decide us in adopting the abl. with Ribbeck.

634.] 'Lingua' with 'mulcere' as well as with 'fingere.' 'Fingere,' as we say to lick into shape, as in Virg.'s own illustration from the habits of the bear with its young, reported by Gell. 17. 10. See on G. 2. 407. The instances of this use of 'fingere' quoted from Ov. and Claud. seem to be imitations of Virg. Med. originally had 'lingere,' a word which Virg. may have meant to suggest while purposely avoiding it.

635.] 'Sine more,' οὐ κατὰ κόσμον: see on 5. 694.

636.] 'Consessu caveae' 5. 340. The abl. here is local. 'Circensibus' looks like a reminiscence of later times. According to Livy (1. 9) and others, the games on the occasion of which the rape of the Sabines took place were the Consualia. The 'ludi Circenses' were also called "ludi magni." For the combination of the two comp. "magnos Penatis" 9. 258, which reminds us similarly of "magni di." 'Actis' is doubtless a case where the past part. pass. has to supply the want of a present.

637.] 'Consurgere' is added loosely, the inf. being really a noun. "Bella surgentia" 4. 43.

638.] 'Romulidis,' Romulus and his nation, 'Tatio Curibusque,' Tatius and his. 'Romulidae' Lucr. 4. 683, like "Aeneadae," "Thesidae." 'Seni:' it does not appear that Tatius was regarded as older than Romulus. He died first, but his death was a violent one. The word therefore seems to refer merely to his antiquity, as Lucilius is called "senex" by Hor. 2 S. 1. 34, Pacuvius and Attius Id. 2 Ep. 1. 56. 'Curibus severis:' for the primitive austerity of the Sabines comp. 6. 811, G. 2. 532 &c.

639.] 'Inter se' probably belongs both to 'posito certamine' and to the verbs 'stabant et iungebant,' to the whole sentence in fact. 'Posito' may either mean laid aside or composed: see on 1. 302.

640.] 'Armati paterasque tenentes' gives the picture. Rom. has 'aras,' Med. 'pateram.'

641.] The custom of sacrificing a swine in treaties was an ancient one: see Lersch § 54, who refers to Livy 1. 24., 9. 5, Varro R. R. 2. 4. In these passages the swine is male. Quint. 8. 3 says the female is substituted as more dignified in poetry (see on G. 1. 470): but Lersch l. c. argues from Cic. Legg. 2. 22 and other passages that female swine were sacrificed as well as male. In 12. 169 foll. Aeneas and Latinus sacrifice "saetigerae fetum suis intonsamque bidentem." 'Iungebant foedera' 4. 112 &c. Serv. has an amusing note: "foedera dicta sunt a porca foede et crudeliter occisa."

642.] 'In diversa' constructed with 'citae,' which has its original force as a participle, i. q. "citatus," as 'aptus' is used i. q. "aptatus." So Hor. Epod. 9. 20, "Puppes sinistrorsum citae," and perhaps ib. 17. 7, "Citumque retro solve, solve turbinem."

643.] 'Distulerant' shows that the rending asunder had taken place before the representation was made, and that the body was represented as already torn in pieces. See on 1. 483. 'Differre' of tearing in pieces Hor. Epod. 5. 99, and so perhaps διαφέρειν Aesch. Cho. 68. 'Maneres' seems to mean "manere debebas," "utinam maneres:" see on 4. 678. The imperf. occurs in a similar connexion 11. 162, 3. Here it is apparently used because the act of

Raptabatque viri mendacis viscera Tullus
Per silvam, et sparsi rorabant sanguine vepres. 645
Nec non Tarquinium eiectum Porsenna iubebat
Accipere, ingentique urbem obsidione premebat;
Aeneadae in ferrum pro libertate ruebant.
Illum indignanti similem similemque minanti
Aspiceres, pontem auderet quia vellere Cocles, 650
Et fluvium vinclis innaret Cloelia ruptis.
In summo custos Tarpeiae Manlius arcis
Stabat pro templo et Capitolia celsa tenebat,
Romuleoque recens horrebat regia culmo.

abiding is continuous, and is supposed to have been capable of lasting even into the time of the rending of the body. There is a somewhat similar parenthesis Ov. M. 2. 435, "Aspiceres utinam, Saturnia, mitior esses," which might suggest another interpretation, "[Si scires quid tibi eventurum esset] maneres." "Promissis maneas" 2. 160.

644.] 'Raptare' of dragging 1. 483.

646.] Serv. says that the spelling 'Porsenna' is adopted for the sake of the metre. The penult is supposed to be short Hor. Epod. 16. 4, and is certainly used so by Martial and Silius: the analogy of other Etruscan names however looks rather the other way. Niebuhr, vol. 1, note 1200, calls Martial's quantity a decided blunder.

647.] "Obsidione cingi" 3. 52, "teneri" 9. 598. The homoeoteleuton in this and the preceding line, partially extending to the following line also, is doubtless intentional.

648.] 'In ferrum ruere' G. 2. 503, which seems to fix its sense to headlong daring, as we should say, rushing on a drawn sword: otherwise we might be disposed to make it i. q. "currere ad arma." Serv. calls 'Aeneadae' "satis longe petitum epitheton:" but other readers will recognize the art with which we are made to think of Aeneas as admiring the self-abandoning valour of his descendants.

649.] "Anhelanti similis" 5. 254, also of an artistic representation. 'He had all the marks of indignation and menace.'

650.] 'Aspiceres' like "cernas" 4. 401. 'Auderet' the subj. expressing Porsenna's feeling. "Vellere vallum" 9. 506.

651.] 'Fluvium innaret' 6. 369. Livy 2. 13 mentions this deed of Cloelia as achieved some time after the defence of the bridge by Cocles. Virg. apparently intends the two to be represented in the same picture.

652.] 'In summo' is explained by Serv. of the top of the shield, comp. "in medio" v. 675. Heyne takes it with 'Tarpeiae arcis.' It is difficult to decide. Wagn.'s objections to Heyne's interpretation, that 'arcis' is required for 'custos,' which would not describe Manlius if it stood alone, and that Manlius would not naturally stand on the top of the rock, seem futile: 'custos' is defined by 'arcis,' even if it is not actually constructed with it (comp. G. 1. 273, a stronger case of double construction), and the question is not where Manlius would naturally have stood, but where he would have been represented as standing for pictorial effect. 'Tarpeiae' v. 347.

653.] 'Stabat pro templo' like "pro turribus adstant" 9. 677. In both passages the literal sense of 'standing before' seems to be intended, there being of course a further notion of protection. Serv. objects to the literal meaning that Manlius actually stood within the temple: but this is an error of the same kind as Wagn.'s mentioned in the last note, proceeding on the supposition that Virg. represented the historical scene rather than its pictorial symbol. 'Tenebat' of the defender of a post 12. 705. Wakef. conj. 'tegebat,' as 'tenebant' recurs v. 657: but such repetitions are common in Virg.

654.] Heyne thinks this line spurious, and Ribbeck, following the Parma edition, inserts it after v. 641. But it is natural that the Capitol should be represented with the accessories familiar to a Roman, whether they formed a part of the historical scene or not (see two last notes), and Virg. doubtless meant to note Vulcan's art in giving the effect of the 'straw-built shed' in gold, just as in Il. 18. 548, 9 we are told that the blackness of the ploughed land was represented in gold.

Atque hic auratis volitans argenteus anser 655
Porticibus Gallos in limine adesse canebat;
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris et dono noctis opacae;
Aurea caesaries ollis, atque aurea vestis;

Gossrau observes rightly of the commentators, "Non animadverterunt non historiam narrari sed describi rem inenarrabilem." 'Recens' refers to the freshness and sharpness of Vulcan's work; but it also alludes to the constant renovation of the "casa Romuli" in the historical times of Rome, attested by Dionys. Ant. 1. 79. Vitruv. 2. 1 and other writers agree with Virg. in placing Romulus' hut on the Capitol: Dionys. l. c. puts it *ἐκ τοῦ Παλαντίου ἐπὶ τῆς πρὸς τὸν ἱππόδρομον στρεφούσης λαγόνος*. For the different ways of reconciling or getting rid of this discrepancy see Lewis pp. 238 foll. His own explanation, that there were two huts, is hardly supported by the parallel he urges of duplicate relics preserved in *different* places, as there rivalry comes in as a motive for multiplying memorials, which cannot have been the case in Rome with its state religion: it is strange too that the fact of the existence of two should not have been mentioned by any ancient writer. 'Romuleo' again points to the renovation, which kept the hut as it was in Romulus' days, while at the same time we are meant to think of "Romulea" or "Romuli regia," the hut being all that Romulus had for his palace. Lewis' view seems to be supported by H. Jordan, *Hermes* 7, p. 193 foll.

655.] Heyne thought 'auratis' inconsistent with the previous line: Wagn. replies that the epithet merely refers to Vulcan's representation, not to the reality represented. As before, both objection and answer seem to proceed on a wrong conception of Virg.'s notion. Virg. was not bound to make Vulcan preserve exact historical perspective: he combines the thatched hut with the gilded temple of his own time as the best means of producing the effect he desires and impressing the image of the Capitol upon his reader's mind. 'Auratis' doubtless refers to Vulcan's mode of representation, like 'argenteus:' but as the latter represents the actual colour of the bird, the former must represent the actual appearance of the building: otherwise the use of the epithet would point not to the strength of Vulcan's art but to its weakness. For the gilding of the Capitol comp. v. 348. 'Hic' refers generally to the Capitol. The geese were left in the precinct of the temple of Juno in the Capitol. 'Volitans' gives the picture of the fluttering wings of the startled bird, as 'canebat' is doubtless meant to refer to its open mouth. Serv. says that an image of a goose in silver was actually kept in the Capitol in memory of the event.

656.] 'In limine' with 'adesse.'

657.] Rom. has 'olli,' which Heyne prefers; but it doubtless came from a recollection of v. 594: nor is it likely, as Wagn. observes, that Virg., who is generally so abstinent in his use of the archaic form, should have introduced it twice in three lines. For the thickets see v. 348. 'Arcem tenebant:' Livy says that one of them was on the top when the alarm was given. Virg. doubtless intends us to conceive of some as on the top, some as approaching through the woods.

658.] 'Dono' i. q. "beneficio," as in 2. 269. Night is doubtless the giver of the boon, not the boon given.

659.] "Habitus Gallorum bene expressus, etsi alieno fortasse loco" Heyne; another instance of forgetting the distinction between narrative and picture. The appearance and costume of the Gauls admitted of being expressed in metal, and Virg. takes advantage of the opportunity. For the hair of the Gauls Wagn. comp. Niebuhr vol. 1 note 1169. 'Vestis' has been explained by Serv. and others of the beard, a sense which does not seem to occur elsewhere ("inpubem molli pubescere veste" Lucr. 5. 672 is most naturally taken as a metaphor) though it is supported by the use of "investis," a post-classical word, but one which may have been revived from earlier Latin (see Dictionaries). Whether there is authority for saying that the Gauls wore yellow garments (which would be naturally represented by gold) is not certain: Casaubon on Persius 6. 46 refers to Varro for the fact that they wore "gausapa," and the "gausapa" of Caligula's captives, some of whom were Gauls, are said by Persius l. c. to be yellow: but I have not succeeded in verifying Casaubon's reference: not to men-

Virgatis lucent sagulis; tum lactea colla 660
Auro innectuntur; duo quisque Alpina coruscant
Gaesa manu, scutis protecti corpora longis.
Hic exsultantis Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia caelo
Extuderat; castae ducebant sacra per urbem 665
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis,
Et scelerum poenas, et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem;

tion that the meaning of "gausapa" in Persius is disputed precisely in the same way as that of 'vestis' here. Sil. 4. 155 has "auro virgatae vestes" of the Celts, showing how he understood the present passage.

660.] 'Sagula' are the short military cloaks, apparently worn over the 'vestes.' These are 'virgata,' striped, an effect probably produced on the shield by inlaying. Serv. says that "virga" in the language of the Gauls means purple: it is used however for a stripe by Ov. A. A. 3. 269, where by the way the epithet happens to be "purpureis," and 'virgatus' in this sense occurs several times in the later poets. In Catull. 62 (64). 319 it has its natural meaning, made of osier. The Greek metaphor is the same, ῥαβδωτός (see Lidd. and Scott). It is not said here that the stripes were of gold, as Sil. l. c. appears to think, though possibly they were so represented by Vulcan. The whole is a picture to the eye, wrought in metal: and so 'lucent.' 'Lactea:' the fairness of the skin of the Gauls was a natural object for an artist to seize on. Probably it was represented by silver.

661.] 'Auro innectuntur,' referring to the "torquis," which was a conspicuous part of the Gallic dress. The neck, as we should say, is fastened with gold. See on v. 277 above. The carrying two spears is common in Hom., and was usual among the ancient nations (Dict. A. 'Hasta'). Comp. 1. 313.

662.] 'Gaesa' Dict. A. 'Scutis longis:' Lersch § 31 quotes Livy 38. 21, "Scuta longa, ceterum ad amplitudinem corporis parum lata, male tegebant Gallos."

663.] He passes from historical events to institutions, by way of showing the ordinary life of Rome, and chooses of course those that were best suited for external effect. For the Salii and Luperci see Dict. A.

664.] The 'apex' was a pointed piece of olive wood, surrounded by a lock of wool, and attached to the head either by fillets or by a cap: see Dict. A. It is naturally coupled with 'ancilia,' the introduction of both being ascribed to Numa. It was worn by the 'flamines' and also by the Salii, the latter of whom had charge of the 'ancilia.' 'Lapsa caelo' can hardly point to anything in the picture, so we must take it simply as a historical statement, accounting for the interest felt in these sacred relics.

665.] 'Extundere' G. 1. 133., 4. 315: here apparently of making raised figures. 'Ducebant sacra,' were moving in sacred procession, like "ducere pompam."

666.] 'Pilentis' Dict. A. 'Mollibus' seems to refer to the soft cushions of these cars, not, as Serv. thinks, to their moveableness. See on G. 2. 389. Niebuhr vol. 1 note 977 adopts Serv.'s view. "Nec procul hinc" 1. 469.

667.] Heyne, Peerlkamp, and Ribbeck object to these lines as incongruous. At first sight the introduction of the infernal regions seems out of keeping with the rest of the portraiture. But we must consider that Virg.'s object here and elsewhere is to tell incidents pictorially: and it doubtless seemed to him that he could not better distribute praise and blame, with the materials at his command, among national benefactors and national criminals than by representing their fortunes in the other world, which are as it were emblematic of the judgment of history. Catiline's death in battle would not have told its own story, nor would any event in Cato's life have represented the position which Virg. wishes to assign to him. So in G. 3. 37 foll., Virg., wishing to express symbolically his reprobation of the enemies of Caesar, places them in the infernal world. "Taenarias etiam fauces, alta ostia Ditis" G. 4. 467. It is difficult to say whether 'alta' there and here is high or deep.

668, 669.] "Scelerum poenas" 11. 258. Heyne remarks that Catiline is chosen to

Secretosque pios; his dantem iura Catonem. 670
Haec inter tumidi late maris ibat imago,
Aurea, sed fluctu spumabant caerula cano;
Et circum argento clari delphines in orbem
Aequora verrebant caudis aestumque secabant.

be the arch-criminal as one whom all parties were agreed to give up. 'Minaci pendentem scopulo' is understood by Heyne and later commentators as if Catiline were extended beneath a rock which threatened to fall on him, like the criminals in 6. 602. But this does not seem to suit 'pendentem.' It is surely more likely that he is represented as on the verge of a precipice, with a reference doubtless to the Tarpeian rock, just in the agony of falling into the abyss. The Furies then are probably to be understood as pursuing and driving him over the brink. 'Minaci' will be overhanging, and consequently precipitous. Turneb. V. L. 23. 3 rather strangely explains the words of Catiline lying unburied on the top of a lofty rock.

670.] 'Secretos' separated from the bad. Comp. Hor. 2 Od. 13. 22, and Epod. 16. 63. Cato must be the younger one, of Utica, as the contrast with Catiline and the functions assigned to the man seem to show. The elder Cato was an exemplar of old Roman virtue; but he is not celebrated as being, like the younger, a pattern of purity and sanctity in a dissolute age. The objection that a compliment paid to him might have been unacceptable to Augustus is sufficiently answered by the eulogies which Horace bestows on him 1 Od. 12. 35., 2. 1. 24. Peerlkamp objects that as a suicide he ought not to have appeared in Elysium, his place being in the Mourning Fields (6. 434 foll.): Thiel thinks he may have earned a place among the "ob patriam pugnando volnera passi," 6. 660. But the fact is that Virg. did not aim at perfect consistency. It was enough for him that Cato was one who from his character in life might be justly conceived of as law-giver to the dead. His functions here seem not to be those of Minos or Rhadamanthus in Book 6, but rather those of the Homeric Minos (Od. 11. 568 foll.), who is a judge below because he had been a law-giver above, and apparently pronounces not on the deserts of the dead when in life but on their disputes among themselves in their ghostly state. 'Iura dare' would in strictness, as Mr. Long remarks, mean 'to make rules of law:' 'ius dicere' or 'reddere' 'to administer justice:' but the two ideas might not be clearly distinguished in the poet's mind. See on 7. 246-8. The Homeric θεμιστεύειν seems to contain both notions.

671.] It is not clear whether 'haec inter' is meant to be taken strictly, as if the sea were represented as winding among the other scenes, or whether all that is intended is that the sea came in along with the other representations. In Il. 18. 607, 608 the ocean river runs round the shield as a kind of border, but no action is represented as taking place there. 'Late' may go either with 'tumidi' or with 'ibat.' 'Ire' of continuous extension 5. 558.

672.] 'Spumabant' Med., 'spumabat' Pal., Rom., Gud. The latter would be somewhat harsh, and would give perhaps too great prominence to 'caerula.' Virg. apparently means that though the sea was made of gold, the effect of white billows was given, just as Hom. says Il. 18. 548 (already referred to on v. 654) that the blackness of the furrows was represented in gold. Possibly silver may have been used to represent the whiteness: but the Homeric parallel looks the other way, and the wonder would of course be enhanced if the effect could be produced by gold. 'Cano' is emphatic, if not 'caerula.' Enn. A. fr. inc. 27 has "aequora cana." Comp. also Lucr. 2. 767 "vertitur in canos candenti marmore fluctus," where the whole context is about the changes in the colour of the sea.

673.] 'Argento clari' i. q. "ex argento claro," as "auro gravia" 3. 464 i. q. "ex auro gravi." 'In orbem:' comp. the comparison of the evolutions of the tilters ("alternis orbibus orbis Inpediunt") to those of dolphins 5. 594.

674.] The structure of this line resembles that of 7. 34, "Aethera mulcebant cantu lucoque volabant." The introduction of the dolphins is probably from Hesiod, Shield 209 foll. πολλοί γε μὲν ἀμμέσον αὐτοῦ Δελφῖνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες, Νηχομένοις ἴκελοι· δοιοὶ δ' ἀναφυσιόωντες Ἀργύρεοι δελφῖνες ἐθοίνων ἔλλοπας ἰχθῦς. It can hardly be meant here that they are introduced in the seapiece that follows; so we must suppose that the sea is represented as in Hom. as a natural object, part of it being occupied

In medio classis aeratas, Actia bella, 675
Cernere erat; totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in proelia Caesar
Cum Patribus Populoque, Penatibus et magnis Dis,
Stans celsa in puppi; geminas cui tempora flammas 680
Laeta vomunt, patriumque aperitur vertice sidus.
Parte alia ventis et dis Agrippa secundis
Arduus agmen agens; cui, belli insigne superbum,
Tempora navali fulgent rostrata corona.

by the battle. Of 'aestumque secabant' Serv. says "Naturalem rem ostendit: nam semper mare turbatur cum delphini apparuerint."

675.] "'In medio:' utrum clipeo an mari?" Serv. Heyne and Wagn. maintain the former, Forb. the latter. As in v. 652, it is not easy to decide. The context seems rather in favour of the latter: but it must be admitted that the elaboration of the picture that follows well fits it to be a centre piece. 'Aeratas' is doubtless meant not only as an ordinary epithet of ships, but to indicate the material of which Vulcan made them. The dolphins were of silver, the ships of bronze, the sea of gold. 'Actia bella' in loose apposition to 'classis,' like "vina" to "vites" G. 2. 97. For the adj. 'Actia' comp. 3. 280.

676.] 'Cernere erat' 6. 596.

677.] Virg. may have thought of Lucr. 2. 44 (47), "Fervere cum videas classem lateque vagari," comp. by Forb. 'Leucaten' 3. 274. For 'fervĕre' comp. G. 1. 456. No other instance of 'effulgo' is quoted: but "fulgo" (6. 826) is occasionally found. The gold is not the golden ornaments of naval warfare, as Wagn. thinks, but simply the material of the sea (v. 672), the blaze of light giving the effect of a fierce encounter, just as fire is metaphorically attributed to war. It is strange that Heyne should have thought the hemistich a weak one, as if its absence would have improved the passage.

678.] 'Hinc' opp. to 'hinc' v. 685. 'Italos' contrasted with the barbaric nations on the other side. 'Agere' of leading to battle 7. 804.

679.] Augustus was doubtless represented with all the emblems of the national cause about him, perhaps at the expense of strict military propriety. "Penatibus et magnis dis" 3. 12: see note on 2. 293. Augustus restored "aedem deum Penatium in Velia," Monum. Ancyranum c. 19.

680.] "Stans celsa in puppi" 3. 527 note, 10. 261. So the commanders are represented 5. 132. Rom. has 'stat.' The flames apparently rise from the helmet, as in v. 620. They are identified with the light of the comet which appeared during the games in honour of C. Caesar (see on E. 9. 47): perhaps too there may be an allusion to the two-crested helmet of Romulus 6. 780. Comp. also the light over the head of Iulus 2. 683 note. For 'cui' Pal. corrected has 'huc,' Gud. 'huic.'

681.] 'Laeta' of brightness and beauty, like "laetos honores" 1. 591, comp. by Forb. 'Aperitur' dawns, 3. 206, 275., 7. 448. So Cowley, Davideis 4. 863 (imitated, as Wakef. remarks, by Pope, Il. 2. 570):

"Bright signs throughout your looks and words are spread,
A rising victory dawns around your head."

682.] 'Parte alia' distinguishes Agrippa from Augustus, though both of course are included under 'hinc' v. 678. 'Ventis secundis:' the wind had been against them for five days, but changed on the sixth.

683, 684.] 'Arduus' probably i. q. "stans celsa in puppi." A prominent place would naturally be given to the commander in a representation like this. 'Belli insigne superbum:' Agrippa is said by Vell. 2. 81, Sen. de Ben. 3. 32, to have been the only person who ever obtained this honour, which was conferred on him for his victory over Sex. Pompeius (see however Pliny 16. 4). The construction of 'insigne' is not clear. In Greek it would be set down as a cogn. acc.: in Latin it seems best taken as a nom. in loose apposition to the sentence. There is a similar doubt about "tormenti genus" v. 487 above, "triste ministerium" 6. 223, though in a writer like Virg. we need not assume that all are necessarily to be explained alike. 'Corona' prob. with

Hinc ope barbarica variisque Antonius armis, 685
Victor ab Aurorae populis et litore rubro,
Aegyptum virisque Orientis et ultima secum
Bactra vehit; sequiturque, nefas! Aegyptia coniunx.
Una omnes ruere, ac totum spumare reductis
Convolsum remis rostrisque tridentibus aequor. 690
Alta petunt; pelago credas innare revolsas
Cycladas, aut montis concurrere montibus altos:
Tanta mole viri turritis puppibus instant.

'fulgent,' 'rostrata' being taken separately. On the question whether the 'navalis corona' was the same as the 'rostrata' see Dict. A. "Corona," where it is pronounced that they are different. Virg. at any rate can hardly have wished to distinguish them, as he combines both words. There is a medal of Agrippa where he appears with the "corona rostrata" (Dict. A. l. c.): while the epithet 'navalis' is applied to his crown not only by Virg. here but by Sen. l. c.

685.] 'Ope barbarica' is from Enn. Andromacha fr. 9 "Vidi te (Troia) adstante ope barbarica Tectis caelatis lacuatis Auro ebore instructum regifice." 'Variis' expresses the different accoutrements of the heterogeneous assemblage, which were doubtless represented on the shield. Heins. ingeniously conj. "Phariis;" but this would anticipate the enumeration in vv. 687, 8.

686.] 'Victor ab,' returning in triumph from. The allusion is to the victories obtained by Antonius' legate over the Parthians, which are dwelt on, as Serv. remarks, to enhance the glory of his conqueror. 'Aurora' for the East Ov. M. 1. 61, "Eurus ad Auroram Nabathaeaque regna recessit." Rom. strangely has "Europae." 'Litore rubro,' the shore of the Erythraean sea. Forb. comp. Hor. 1 Od. 35. 30, "iuvenum recens Examen Eois timendum Partibus Oceanoque rubro."

687.] 'Viris Orientis' like "patriae viris" 6. 833.

688.] 'Nefas' parenthetical 7. 73. Wagn.'s suggestion to take it in apposition to 'coniunx' (comp. 2. 585) would not improve the passage. Gossrau refers to Hor. 3 Od. 5. 5 foll. to show the Roman horror of marriage with a foreigner. For the special loathing with which they regarded Antonius' alliance with Cleopatra comp. Hor. 1 Od. 37, Epod. 9, Prop. 4. 11.

689.] In the following passage Virg. seems almost to forget that he is not telling a story but describing a picture. We may suppose however that three scenes were represented, the battle (675—703), the rout (704—713), and the triumph (714—728). 'Una omnes ruere:' the two fleets, distinguished from each other as above, were represented in the act of conflict. 'Reducere' of drawing the oar back, like "adducere" 5. 141.

690.] See on 5. 143, where the same line occurs. Here Rom. and Gud. (second reading) have "rostrisque stridentibus."

691.] 'Alta petunt' G. 1. 142. Here it must denote the representation of forward motion. The ships of Antony and Cleopatra were unusually large, Dion Cass. 50. 23. In 5. 119 a ship is compared to a city. Here the comparison to islands or mountains seems to be suggested partly by a recollection of the πλαγκταὶ νῆσοι or the Symplegades (referred to nearly in the same words by Ov. M. 7. 62, "nescio qui mediis concurrere in undis Dicuntur montes"), partly by the 'vast Typhoean rage' with which the giants flung mountains at the Gods. The violence of the motion seems to be the point of comparison as much as or more than the size. 'Pelago' with 'innare.'

692.] Another reading 'altis,' found in some inferior MSS., is mentioned by Serv.

693.] Heyne refers 'tanta mole' to the ships, but the order is against this. It is rather to be taken with 'instant,' 'mole' being i. q. "molimine," as in 1. 33. 'Instant' seems to combine the notions of standing upon and urging on. 'Turritis:' comp. Dion Cass. l. c. καὶ ἐπ' αὐτὰ (σκάφη) πύργους τε ὑψηλοὺς ἐπικατεσκεύασε, καὶ πλῆθος ἀνθρώπων ἐπανεβίβασεν, ὥστε καθάπερ ἀπὸ τειχῶν αὐτοὺς μάχεσθαι. This is said of Antony. Octavianus' ships, though more numerous, were smaller and lighter: Virg. has chosen to ignore the distinction. Serv. says Agrippa invented towers which could be put up suddenly on deck. Towers of some kind were used in

Stuppea flamma manu telisque volatile ferrum
Spargitur; arva nova Neptunia caede rubescunt. 695
Regina in mediis patrio vocat agmina sistro:
Necdum etiam geminos a tergo respicit anguis.
Omnigenumque deum monstra et latrator Anubis
Contra Neptunum et Venerem contraque Minervam
Tela tenent. Saevit medio in certamine Mavors 700

ships in Caesar's time, as Gossrau remarks, citing Caes. B. G. 3. 14: but Serv. may mean that Agrippa introduced an improvement.

694.] 'Stuppea flamma' (with which comp. "virgea flamma" 7. 463) refers to the "malleoli" (Dict. A. s. v.), which were thrown on houses and other buildings to set fire to them. The latter part of the verse has created considerable difficulty. If darts are spoken of, there can be no distinction between 'telis' and 'manu,' both the "malleoli" and the darts being really launched from the hand. Ruhkopf thinks slinging is intended, in which case 'telis' would be the sling. Heyne and Jahn prefer 'teli,' the old reading before Heins., but it is not clear whether it has any authority, Ribbeck implicitly denying that it is found in Rom.; nor would 'teli' for 'telorum' be Virgilian. The choice seems to lie between taking 'telis' in close construction with 'volatile ferrum,' something like "pictas abiete puppis" 5. 663 note (a dat. it could hardly be), supposing 'telis' to be some kind of engine, a balista, as Heyne suggests, and crediting Virg. with a merely verbal distinction. 'Volatile ferrum' 4. 71. With the line comp. generally 12. 50, "Et nos tela, pater, ferrumque haud debile dextra Spargimus."

695.] For 'novus' of a state of things succeeding another comp. 2. 228, G. 4. 357. Here there seems a further notion of strangeness, the sea being, in Aeschylean language (Persae 578), ἡ ἀμίαντος. 'Neptunia arva' like "campos salis" 10. 214.

696.] So Prop. 4. 11. 43 speaks of Cleopatra as "ausa . . Romanamque tubam crepitanti pellere sistro." It is possible, as Heyne says, that the sistrum may have been used in war, though there is no evidence for it: but it is more likely that Virg. only thought of pictorial convenience in equipping the queen with the instrument. She caused herself to be represented in the character of Isis, Dion Cass. 50. 5.

697.] She is not aware that there are two serpents behind her by which she is doomed to perish. Vulcan adopted this way of signifying the manner of her death. The number 'two' has caused some difficulty to the commentators: but it is merely the numerical precision of an emblematic picture.

698.] The deities of the East are represented as fighting against the Roman gods like the giants against the gods in the old mythology. Comp. Hor. 3 Od. 4. 53 foll., which resembles this passage. 'Omnigenum' is generally supposed to be for "omnigenorum:" "omnigenus" however is of very doubtful authority, having been removed by Lachm. from Lucr. 2. 759 and other passages where it had been introduced against the bulk of MS. testimony. Priscian p. 732 derives 'omnigenum' here from "omnigena," which, though not found elsewhere, is perhaps more in accordance with analogy: but the word would mean 'all-begetting' or 'all-begotten,' not, as the sense seems to require, "ex omni genere." On the whole it seems best to suppose that the word is "omnigenus," formed from the adverbial "omne genus" or "omnigenus" (see Lachm. on Lucr. 2. 759), as Appuleius forms "omnimodus" from "omnimodis." The first reading of Med. is 'nigenum,' which Lachm. on Lucr. 5. 440—445 thinks may point to "Niligenum:" and so Hoffmann conj. "amnigenum." But the old reading is more forcible, expressing a Roman's contempt for the heterogeneous assemblies of deities. 'Deum monstra' like "monstra ferarum" 6. 285, "monstrum hominis" Ter. Eun. 4. 4. 29. We have had the combination in another sense 3. 58. 'Latrator' as having a dog's head. Prop. 4. 11. 41 has "Ausa Iovi nostro latrantem opponere Anubin." He had seen the Aeneid before publication, as Heyne reminds us.

700.] Pal. corrected and Gud. originally have 'tenens,' which might conceivably be constructed with 'Mavors,' but came doubtless from a recollection of 5. 514. The introduction of Mars, who of course

Caelatus ferro, tristesque ex aethere Dirae;
Et scissa gaudens vadit Discordia palla,
Quam cum sanguineo sequitur Bellona flagello.
Actius haec cernens arcum intendebat Apollo
Desuper: omnis eo terrore Aegyptos et Indi, 705
Omnis Arabs, omnes vertebant terga Sabaei.
Ipsa videbatur ventis regina vocatis
Vela dare, et laxos iam iamque inmittere funis.
Illam inter caedes pallentem morte futura
Fecerat Ignipotens undis et Iapyge ferri; 710
Contra autem magno maerentem corpore Nilum,

is merely combat personified, is scarcely consistent with an engagement among gods themselves. In the θεομαχία of Il. 20. 47 foll. Ares is one of the combatants, being opposed to Athene; it is said however ὦρτο δ' Ἔρις κρατερή, λαοσσόος, which is generally taken as a personification: and so in Il. 4. 440 after being told that Ares inspired the Greeks, Athene the Trojans, we hear of Δεῖμος, Φόβος, and Ἔρις as common to both parties. Comp. generally 10. 761, "Pallida Tisiphone media inter milia saevit," and with the next line 2. 337, "In flammas et in arma feror, quo tristis Erinys, Quo fremitus vocat et sublatus in aethera clamor."

701.] 'Caelatus ferro,' cut in iron. Rom. and Med. (second reading) have 'divae:' see on 4. 473. 'Ex aethere' describes their position in the picture: they are said however to appear in heaven ready for the call of Jove 12. 849 foll. Heyne thinks Virg. has imitated Hesiod Shield 248, where the Κῆρες are represented as present at a battle, and contending for the possession of the fallen. Wagn. suggests that Virg. has translated (mistranslated?) the Homeric ἠεροφοῖτις Ἐρινύς Il. 9. 571 &c.

702.] 'Discordia' is the Homeric Ἔρις, Il. 4. 440 &c. 'Scissa palla' prob. with 'gaudens.' The rent robe is elsewhere the sign of grief: here it seems to express violence, and is perhaps also emblematic of division.

703.] A scourge is attributed to Ares by Aesch. Ag. 642, where some commentators take φοινίαν ξυνωρίδα of the μάστιξ.

704.] The introduction of Apollo as a combatant is in the Homeric spirit, and perhaps actually suggested, as Heyne thinks, by Il. 16. 700 foll., where however Apollo has no weapon but a shield. Propertius in his poem on the battle of Actium (El. 5. 6) makes Apollo the principal figure, which is itself a compliment to Augustus, who wished to be considered the son of the god. It is needless to say that such a deus ex machina is much more in place in a quasi-symbolical picture than in a narrative poem: still, we may question the propriety of making Apollo at once decide a battle where the other Olympian deities were already engaged on the side of Rome.

705.] 'Desuper,' either from the sky or from his temple on the promontory of Actium. 'Eo terrore' like "quo motu" G. 1. 329, "hoc metu" 12. 468 note. 'Aegyptos' Pal. (originally), Rom. corrected, which it seems worth while to adopt, for the sake of uniformity with G. 4. 210.

707.] 'Videbatur' may either mean was seen, or seemed, the latter referring to the graphic power of the representation. 'Ventis vocatis' 3. 253., 5. 211. Here it is probably abl., as there, though it might be constructed with 'dare.'

708.] 'Laxos' with 'inmittere.' 'Inmittere funis' is the same as "laxare rudentis" 3. 267 note (comp. "velis inmitte rudentis" 10. 229). See also on 6. 1, "classique inmittit habenas." 'Iam iamque' seems to show that the picture represented the beginning of the process.

709.] "Pallida morte futura" 4. 644 note.

710.] 'Iapyge' Hor. 1 Od. 3. 4.

711.] The Nile is represented G. 3. 38 on the doors of the temple which Virg. speaks of erecting: there however the representation seems to be of the actual river, like those which were carried in triumphal processions, here of the river god. 'Contra' facing Cleopatra in the picture of the rout. 'Magno corpore' with 'Nilum,' perhaps hardly with 'maerentem.'

Pandentemque sinus et tota veste vocantem
Caeruleum in gremium latebrosaque flumina victos.
At Caesar, triplici invectus Romana triumpho
Moenia, dis Italis votum inmortale sacrabat, 715
Maxuma ter centum totam delubra per Urbem.
Laetitia ludisque viae plausuque fremebant;
Omnibus in templis matrum chorus, omnibus arae;
Ante aras terram caesi stravere iuvenci.
Ipse, sedens niveo candentis limine Phoebi, 720
Dona recognoscit populorum aptatque superbis
Postibus; incedunt victae longo ordine gentes,
Quam variae linguis, habitu tam vestis et armis.
Hic Nomadum genus et discinctos Mulciber Afros,

712.] The god would be represented with a water-coloured robe (above, v. 83), the bosom of which he would throw open. So 'tota veste:' he offers them all his waters as a covert.

713.] 'Caeruleum gremium latebrosaque flumina' ἓν διὰ δυοῖν. 'Latebrosa' seems simply to express the fact that by sailing up the Nile they were able to take refuge in Egypt.

714.] Augustus on his return to Rome had three days of triumph, for his successes in Dalmatia, at Actium, and at Alexandria, Suet. Oct. 22. See Mommsen, "Res Gestae d. Augusti," p. 9. Serv. reverses the order of the two first. 'Invectus moenia' like "invectus undam" 7. 436.

715.] 'Dis Italis' contrasted with "omnigenum deum monstra" v. 698. 'Inmortale' because the temples vowed were intended to last for ever.

716.] Virg. has apparently, as Heyne observes, made Augustus consecrate at once all the temples consecrated in the course of his reign, and has amplified their number poetically. Serv. wrongly takes this line with what follows, and so Burm.

718.] A description of the "supplicatio," which was said "fieri ad omnia pulvinaria," all the temples being opened. A difficulty has been made about 'omnibus arae,' as if there were any novelty in every temple having an altar; but the meaning evidently is that in every temple there was a sacrifice going on. Comp. Lucr. 5. 1199, "omnis accedere ad aras."

720.] We can hardly suppose that more than one stage of the triumph was portrayed: so we must conclude that Augustus is represented as in the present line, sitting in the temple he dedicated on the Palatine. 'Invectus' then, v. 714, will refer to what had already taken place, and 'sacrabat' will be used generally, the act here described being the culmination of the whole. 'Niveo' refers to the marble of the temple, which was brought, as Serv. tells us, from the bay of Luna. So 'candentis,' though there is also a reference to the dazzling brightness of the young sun-god, as in Hor. 1 Od. 2. 31, comp. by Forb.

721.] 'Dona populorum' is generally explained of the golden crowns given by conquered nations to their conquerors, before whom they were carried in a triumph. But it may be referred more widely to the spoils, which, being dedicated by the conqueror, may be said to be the gifts of the conquered to the gods.

722.] Representatives of the conquered nations formed part of the triumphal procession. Comp. the sculptures G. 3. 30 foll. Serv. tells us that Augustus built a portico adorned with images of all nations and entitled "Ad nationes." Rom. has 'incendunt' for 'incedunt,' 'matres' for 'gentes,' the latter doubtless from 2. 766.

723.] 'Variae linguis' like "diversa locis" G. 4. 367. "Habitus armorum" occurs Livy 9. 36.

724.] 'Nomadum:' Bogudes, king of Mauretania, was one of Antonius' allies, Dion Cass. 50. 6, 11. 'Discinctos' seems to describe the national costume of the Carthaginians, and probably other African nations, who wore no girdles, as appears from Plaut. Poen. 5. 2. 48, Sil. 3. 235, Livy 35. 11. Juv. 8. 120 seems to allude to this, though he chooses to ascribe the loss of the girdle to their Roman oppressors,

Hic Lelegas Carasque sagittiferosque Gelonos 725
Finxerat; Euphrates ibat iam mollior undis;
Extremique hominum Morini, Rhenusque bicornis;
Indomitique Dahae, et pontem indignatus Araxes.
Talia per clipeum Volcani, dona parentis,
Miratur, rerumque ignarus imagine gaudet, 730
Attollens humero famamque et fata nepotum.

who stripped them of their purses. For 'hic' here and in the next line Pal., Gud., and some others read 'hinc.'

725.] The Leleges and Carians (Il. 10. 428, 9) stand for the nations of Asia Minor. 'Gelonos' G. 2. 115., 3. 461, called "pharetratos" by Hor. 3 Od. 4. 35.

726.] Pictures of rivers were carried in triumph. Comp. G. 3. 28. 'Mollior undis' i. q. "mollioribus undis." 'Mollior' opposed to swelling, "undantem bello magnumque fluentem," G. 3. l. c. So "mollior aestas" G. 1. 312 = "mitior." The image seems modelled on Hor. 2 Od. 9. 21, "Medumque flumen gentibus additum Victis minores volvere vertices."

727.] The verb is supplied from 'ibat.' 'Morini' (Dict. G.). 'Bicornis:' comp. v. 77, G. 4. 371 note. Here the reference is supposed to be to the two mouths of the river, Rhenus and Vahalis.

728.] 'Dahae' Dict. G. 'Pontem indignatus' symbolizes what is expressed more directly by 'indomiti.' According to Serv., it was actually bridged over by Augustus, a bridge thrown over it in former days by Alexander having been swept away. The erection of a bridge is of course understood to be a sign of mastery, indicating human power and tending to substitute civilization for primitive wildness.

729.] 'Dona' poetically for "donum" 2. 36, 189. Χρυσὸς . . . δῶρα θεοῖο Il. 21. 165. Peerlkamp conj. 'Volcania dona,' which is actually found in MS. Balliol.

730.] It would be possible to take 'rerum' with 'ignarus:' ignorant as he is of the real events, he is charmed with their portraiture (which is Lessing's view, Laocoon c. 18, and perhaps that of Serv.): but to connect it with 'imagine' is more after the manner of Virg.

731.] 'Famam et fata' 7. 79, a sort of hendiadys for a glorious destiny. The line was attacked in Serv.'s time as superfluous and modern in its tone, and later critics have complained of it as epigrammatic and Ovidian. But the only thing artificial about it, the substitution of the subject of the shield for the shield itself, is paralleled by Heyne from 10. 497: and both the rhythm and the thought of the line are dignified and emphatic. 'Facta,' the reading of some MSS., including one of Ribbeck's cursives, is very inferior.

P. VERGILI MARONIS

AENEIDOS

LIBER NONUS.

THE subject of this Book is the attack made by Turnus and the Latian army on the Trojan camp while Aeneas is away. Various incidents are interwoven with it with more or less of ingenuity. At the opening of the attack a portent occurs, the transformation of the Trojan ships into sea-nymphs, just at the moment when they are threatened with conflagration. This, as Sir G. C. Lewis remarks, is evidently an echo of the story in the Fifth Book, the burning of the ships by the Trojan women. Virgil was doubtless glad to put the legend to a double use, whether the form which it takes on this second occasion was invented by him or borrowed from tradition. In any case he was likely to regard the metamorphosis as part of the supernatural machinery which is an epic poet's property. Even in Servius' time however the incident provoked question as being without precedent: and modern criticism will be more disposed to account for it than to justify it. No defence is needed for the next incident, which is indeed one of the crowning instances of Virgil's power of appealing to human sensibility. The hint of the episode of Nisus and Euryalus is from Homer's Doloneia: but the effect produced is due entirely to the art of the younger poet. In the Homeric story we sympathize neither with Dolon nor with his captors: the former fails where he did not deserve to succeed: the success of the latter is too complete and too bloody to call forth much enthusiasm. Nisus and Euryalus succeed like Ulysses and Diomede, and fail like Dolon: and our feelings are stirred alike by their success and their failure. The remaining events are less memorable, but serve to diversify the narrative. The killing of Numanus by Ascanius is Virgil's own, and is well contrived to keep up our interest in the beleaguered army. In the account of the daring of Pandarus and Bitias and the havoc made in the Trojan camp by Turnus Virgil has borrowed something from Homer, and is said to have borrowed something also from Ennius. The rashness of the Trojan champions excites little sympathy: but the single-handed bravery of Turnus justifies the place he is made to occupy in the poem, as the prominent figure in the absence of Aeneas.

Heyne is so convinced of the propriety of the conduct of this part of the poem that he thinks no objection can be made to the attack on the camp in Aeneas' absence without the utmost injustice. Yet, if we consider for a moment, we shall perhaps see that such an objection would not be as unwarrantable as he supposes. If Aeneas had undertaken the journey to Evander of his own motion, we might not have wondered that the step should have entailed a certain amount of disaster; but when we know that it was prompted by a deity, we naturally expect a less equivocal result.

No doubt the balance of advantage was still on Aeneas' side: but in the case of an action suggested by supernatural advice we are scarcely prepared to find that a balance has to be struck. As it is, the consequences are sufficiently unfortunate to form the subject of debate among the gods in the following Book: Venus complains, Juno retorts that Aeneas brought the evil on himself, and Jupiter cautiously declines to pronounce whether fate or human error is in fault. No doubt the employment of supernatural machinery involves a poet in considerable difficulty. If it is used at all, it would seem natural that it should be used in all the important crises of the story. Nor is there anything abstractedly repellent in the notion that an action prompted by a god should result in something short of absolute success, especially when we consider that each party has an array of gods ranged on its side. We can even conceive that Nisus may have been prompted, as Virgil himself intimates, to the enterprise which ended so gloriously and so fatally. Such however is not the way in which the ancient poets generally make use of supernatural agency. The gods are employed to procure good for their favourites and avert evil from them: where they can do neither, they are commonly passive. The resolution which Hector takes, to encounter Achilles and meet his death, is a heroic one: but it is prompted not by his protector Apollo but by his enemy Pallas. Virgil has entangled himself in a complication which the greater simplicity of Homer's conceptions enables him to avoid; and the readers of the Ninth Book only anticipate the dissatisfaction which the poet himself is compelled to express in the Tenth.

ATQUE ea diversa penitus dum parte geruntur,
Irim de caelo misit Saturnia Iuno
Audacem ad Turnum. Luco tum forte parentis
Pilumni Turnus sacrata valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est: 5
Turne, quod optanti divom promittere nemo
Auderet, volvenda dies, en, attulit ultro.
Aeneas, urbe et sociis et classe relicta,
Sceptra Palatini sedemque petit Euandri.

1—24.] 'Iris tells Turnus of Aeneas' absence, and moves him to attack the Trojan camp.'

1.] Comp. 7. 540, which generally resembles this line. In commencing the book with a particle which refers back to the preceding narrative Virg. imitates Hom., e. g. Il. 9. 1. Val. F. begins his 4th book with 'atque.' 'Penitus' with 'diversa,' as with "divisos" E. 1. 67. The mention of utter separation is in point, as it is the entire removal of Aeneas from the scene which makes his camp in danger. The transactions referred to are all those at Pallanteum.

2.] Repeated from 5. 606, where as here 'dum' with the present is followed by a past. See Madv. § 336. obs. 2.

3.] Turnus is called "audax" v. 126 below, 7. 409., 10. 276. 'Parentis' is used loosely as in 8. 180, like "avus" 10. 76, Pilumnus being Turnus' great-grandfather, 10. 619.

4.] 'Sacrata,' for which one MS. gives 'secreta,' is explained by 'luco.' 'Sedebat:' Turnus is represented as at ease when Iris comes to rouse him.

5.] 'Roseo ore' of a goddess 2. 593. 'Thaumantias:' Thaumas, son of Ocean and Earth, was father of Iris and the Harpies, Hes. Theog. 265 foll.

6.] Cerda comp. 5. 17, "Non si mihi Iuppiter auctor Spondeat, hoc sperem Italiam contingere caelo," for a similar hyperbole.

7.] 'Volvenda dies:' see on 1. 269.

8.] 'Urbe,' the camp-settlement, as in v. 48.

9.] 'Sceptra,' the sign of authority, for the place over which authority is exercised. 'Palatini' is, as Serv. observes, a prolepsis; but it is also intended to remind

Nec satis: extremas Corythi penetravit ad urbes, 10
Lydorumque manum collectos armat agrestis.
Quid dubitas? nunc tempus equos, nunc poscere currus.
Rumpe moras omnis et turbata arripe castra.
Dixit, et in caelum paribus se sustulit alis,
Ingentemque fuga secuit sub nubibus arcum. 15
Adgnovit iuvenis, duplicisque ad sidera palmas
Sustulit, et tali fugientem est voce secutus:
Iri, decus caeli, quis te mihi nubibus actam
Detulit in terras? unde haec tam clara repente
Tempestas? medium video discedere caelum, 20

us of Pallanteum, as if 'Palatium' were a cognate form of Pallanteum. It is doubtful whether 'petit' is present, the last syll. being lengthened by caesura, or perf. contracted. The latter is the view of Lachm. on Lucr. 3. 1042, where several passages are collected from Ov. and Lucan, in which the syll. is similarly lengthened: in one of them however, Lucan 5. 522, it would perhaps be more natural to regard 'petit' as a present. The nearest parallel to the lengthening of a short syllable in this part of the verse is "gravidus auctumno" G. 2. 5, as in 7. 398 the initial letter of "hymenaeos" may probably account for the quantity of the last syll. of "canit." 'Petivit' was early introduced as a metrical alteration by ignorant transcribers, being found in two or three of Ribbeck's cursives and in Rom. from a correction.

10.] 'Nec (id) satis (est),' a noticeable ellipse, as there is nothing in the structure of the sentence to suggest the pronoun, which has to be inferred from the context. We might resolve it into 'nec satis (fecit hoc faciendo),' but the difficulty would be the same. The meaning is that Aeneas has not only got the alliance of Evander and the Arcadians, but of the Etruscans; and this is expressed rhetorically, as if Aeneas went far to seek for the Etruscan alliance instead of having it offered him. 'Corythi' 3. 170., 7. 209. "Penetravit ad urbes" 7. 207, where, as here, there is the notion of difficulty and distance.

11.] 'Lydorum' 8. 479. The reading before Heins., 'collectosque,' is found, according to Ribbeck, in Parrhas., a MS. known for its interpolations. Rom., Med., and Pal. omit the copula, the latter, with some other copies, reading 'manus.' One of Ribbeck's cursives has 'manum et,' a reading of which there are traces in Gud.; and this would seem the best if, as Jahn, Peerlkamp, and Forb. think, the copula is needed. The argument for the copula is that 'Lydorum manum' naturally refers to the town population ('urbes' v. 10), who are distinguished from the 'agrestes.' But this is to import a needless exactness of expression into Virg., who need not have intended a sharp antithesis between the town and country people, but may have brought in 'agrestis' as an afterthought, perhaps to enforce the notion that Aeneas is seeking aid from all quarters.

12.] 'Tempus poscere:' see on G. 1. 213.

13.] Serv. gives a choice of interpretations, "aut arripe et turba, aut turbata invade, per absentiam Aeneae inordinata." Forb. rightly prefers the former, the confusion being attributed to the surprise, comparing 12. 556, "subita turbaret clade Latinos." 'Arripere' of rapid occupation 11. 531. There was an unmetrical reading in the early editions, 'turbataque arripe.'

14, 15.] 5. 657, 658.

16.] 1. 93.

17.] 1. 406. 'Et' Med., Rom., restored by Heins. Wagn. prefers 'ac,' which seems to be found in the rest of Ribbeck's MSS.

18.] From Il. 18. 182, Ἶρι θεά, τίς γάρ σε θεῶν ἐμοὶ ἄγγελον ἧκεν; Turnus' question is less clearly expressed, and does not, like Achilles', meet with an answer. With 'decus caeli' Forb. comp. Hor. Carm. Saec. 2. 'Nubibus actam' 10. 38, driven along or from the sky: comp. 10. 73, "demissave nubibus Iris."

19.] 'Detulit,' as if Iris were conveyed by the physical instrumentality of another. "Liquidissima caeli tempestas" Lucr. 4. 168. The meaning apparently is, Why is there this sudden brightness in the sky?

20.] The image is apparently from Il.

Palantisque polo stellas. Sequor omina tanta,
Quisquis in arma vocas. Et sic effatus ad undam
Processit, summoque hausit de gurgite lymphas,
Multa deos orans, oneravitque aethera votis.
Iamque omnis campis exercitus ibat apertis, 25
Dives equum, dives pictai vestis et auri;

8. 568, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ, Πάντα δέ τ' εἴδεται ἄστρα, where however the conditions are different, as it is a night scene. Serv. refers to the books of the Augurs for the expression "caelum discessisse," as if the rent in the sky was a recognized portent, and Cic. De Div. 1. 43 has "Caelum discessisse visum est, atque in eo animadversi globi," a parallel which may also illustrate 'palantis stellas.' But for this, it might be suggested that Virg.'s notion is that a flash of light, such as that which seems to have accompanied the appearance of Iris, is really a parting of the clouds and a glimpse of the heaven beyond (comp. 8. 392 note), as if the stars and the abode of the gods were concealed by a veil of cloud. For the expression comp. also G. 3. 24, "scaena ut versis discedat frontibus." Two of Ribbeck's cursives have 'discindere,' to which, or to another reading 'descendere,' a correction in Gud. points. In Rom. the second syll. of 'discedere' is written over an erasure.

21.] "Bene 'palantis,' quasi in alienum tempus errore venientis," Serv. The speaker in fact transfers his own sense of irregularity to that which he sees. Lucr. 2. 1031 has "Quaeque in se cohibet (caelum) palantia sidera passim," where there seems a twofold reference, partly to the planets, partly to the supposed effect of the sky in keeping in those who would otherwise expatiate too widely. For 'sequor' Med. and some others have 'sequar:' but 'sequor' is confirmed by the parallel "Sequimur te, sancte deorum, Quisquis es" 4. 576.

22.] 'Quisquis in arma vocas:' for the doubt expressed see on 4. 577. It must be owned however that the present passage would rather suggest that Turnus' doubt refers not to the identity of Iris but to the god whose bidding she does (comp. v. 18): and so Serv. "vel Iuno vel Iuppiter." Possibly in 4. l. c. the doubt may be the same, referring not to Mercury but to the god who sent him, it being assumed that he would not have come of his own motion: but there the context favours the explanation given in the note. 'Et' has been questioned by Heyne and Ribbeck, but it is similarly used 6. 53., 10. 495: comp. also v. 52 below.

23.] Turnus takes up water in his hands to cleanse them before offering his prayer. Comp. 8. 70, where however more may be meant. It was a Roman custom to make vows before a battle and to wash the hands before making them, Turneb. V. L. 25. 30. Serv. says that if a person after seeing an omen came to running water, he took up some in his hands and made vows, that the stream might not break the omen. The notion is curiously like the belief that running water dissolved a magical spell, which the readers of the Lay of the Last Minstrel will remember: it is not however likely that Virg., with all his love of antiquarian allusion, can have referred to it, as Turnus is not met by the river, but goes to it deliberately.

24.] 'Oneravitque aethera votis' was thought superfluous by Heyne, but is defended by Weichert as a piece of epic redundance. If anything can be said against it, it is that it seems too artificial for a passage of ordinary description, though it would suit an impassioned passage like 11. 50. Some inferior copies omit 'que,' a reading which the early critics tried to render metrical either by lengthening the last syllable of 'oneravit' or by scanning 'aethera' as a quadrisyllable by diaeresis.

25—76.] 'The Rutulians advance to the attack: the Trojans refuse to come out: Turnus prepares to burn their fleet.'

25.] The second reading of Med. is 'Iamque adeo,' obviously from a recollection of 8. 585.

26.] 'Dives' denotes abundance, not splendour. "Dives pecoris" E. 2. 20. 'Pictai:' see on 3. 354. The uncial MSS. are not clear about the word, Med. originally and Rom. having 'picta,' while in Pal. the final 'i' is in an erasure; but it is attested by Probus, Diomedes, and other grammarians. Cerda is perhaps right in taking 'pictai vestis et auri' as ἓν διὰ δυοῖν, comp. Juv. 6. 482, "Aut latum pictae vestis considerat aurum:" but 'auri' might refer equally well to golden ornaments.

Messapus primas acies, postrema coercent
Tyrrhidae iuvenes; medio dux agmine Turnus
[Vertitur arma tenens, et toto vertice supra est].
Ceu septem surgens sedatis amnibus altus 30
Per tacitum Ganges, aut pingui flumine Nilus
Cum refluit campis et iam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucri, ac tenebras insurgere campis.
Primus ab adversa conclamat mole Caicus: 35
Quis globus, o cives, caligine volvitur atra?
Ferte citi ferrum, date tela, ascendite muros.
Hostis adest, heia! Ingenti clamore per omnis
Condunt se Teucri portas, et moenia conplent.
Namque ita discedens praeceperat optumus armis 40

27.] 'Messapus' 7. 691. 'Coercent,' rally and keep in line, like "agmina cogunt Castigantque moras" 4. 406. 'Postrema' i. q. "postremas acies."

28.] "Tyrrhidae iuvenes" 7. 484.

29.] This line is wanting in all Ribbeck's MSS., and was doubtless introduced from 7. 784. It is only for the sake of convenience that I bracket rather than exclude it.

30.] The comparison, as Jahn and Wagn. remark, belongs to vv. 25, 26, the intermediate lines being quasi-parenthetical. The steady silent march of the army is compared to the rising of the Ganges, or the subsidence of the Nile. 'Surgens' can hardly refer to anything but the rising of the river, which is supposed to be slow and gradual. Whether Virg. had any authority for this notion of the periodical overflow of the Ganges, we do not know. He may have confused it with the Nile, as is further made probable by the number seven, which belongs to the Nile (see 6. 800), though Serv. refers for the seven branches of the Ganges to a passage of Mela, which is either misunderstood or non-existent. To take 'surgens' with recent commentators of the rise or source of the river would not agree well with 'amnibus,' and would have no point as a comparison. The alliteration, as well as the spondaic movement of the line, gives a notion of slowness and quiet.

31.] 'Per tacitum' constructed with 'surgens,' i. q. "tacite," as in Sil. 10. 353., 12. 554., 17. 215, cited by Forb., who also quotes Lucan 10. 251, "trahitur Gangesque Padusque Per tacitum mundi," a further extension of the expression. 'Pingui' like "fimo pingui" G. 1. 80, "sero pingui" ib. 3. 406, rich and fertilizing. Virg. probably did not separate the two notions, and we need not do so.

32.] 'Refluit campis,' flows back from the fields, like "referebat pectore voces" 5. 409.

33.] 'Nubem' caused partly by the dust and partly by the body raising it. Pal. and originally Gud. have 'magno.'

35.] "'Adversa,' castris opposita an venienti agmini?" Serv. Clearly the latter. 'Caicus' 1. 183.

36.] 'Globus' is explained by 'glomerari' v. 33. It matters little whether 'caligine' be taken as an attrib. abl. with 'globus' or an abl. of circumstance with 'volvitur.' It is really a variety of "globus caliginis."

37.] 'Ascendite' Pal., Med., Gud., 'et scandite' Rom. and virtually fragm. Vat. Gud. as a variant has 'et ascandite,' and Med. has 'scandite' (without 'et') in marg. This last was the reading of many of the old editions, and was retained by Heyne, who thought the others metrical corrections. But the lengthening of a short syllable before 'sc' is unknown to Virg. Ribbeck, following Heins., thinks 'et scandite' may point to 'escandite' or 'escendite.' This is possible: but it seems on every ground safest to retain 'ascendite.' The line closely resembles 4. 594.

39.] 'Condere' implies motion, so that it is naturally constructed with 'per portas.'

40.] With 'optumus armis' Gossrau comp. "melior armis" 10. 735. The epithet justifies the command given by Aeneas, clearing the Trojans, as Serv. remarks, from any imputation of cowardice.

Aeneas: si qua interea fortuna fuisset,
Neu struere auderent aciem, neu credere campo;
Castra modo et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor iraque monstrat,
Obiiciunt portas tamen et praecepta facessunt, 45
Armatique cavis exspectant turribus hostem.
Turnus, ut ante volans tardum praecesserat agmen,
Viginti lectis equitum comitatus et urbi
Inprovisus adest; maculis quem Thracius albis
Portat equus, cristaque tegit galea aurea rubra. 50
Ecquis erit, mecum, iuvenes, qui primus in hostem—?
En, ait. Et iaculum attorquens emittit in auras,
Principium pugnae, et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur

41.] 'Fortuna,' emergency: comp. 7. 559. 'Fuisset:' see on 2. 94. In the oratio recta it would be "fuerit."

42.] 'Struere aciem' i. q. "instruere:" see Dictt. Rom. and one of Ribbeck's cursives have 'acies,' which was the reading before Pier. 'Credere campo' like "te mecum crede solo" 11. 707, of trying a battle on level ground. Here however 'credere' is intrans.

43.] 'Servarent' includes the notions of guarding and remaining in. Fragm. Vat. originally had 'tuto,' with two other MSS. 'Tutos' with 'aggere,' giving the reason why they were to remain in the camp.

44.] "Furor iraque" occurs in the same place in the verse 2. 316. 'Monstrat' i. q. "iubet" 4. 636. For the construction with the inf. comp. Hor. 2 S. 8. 52. Fragm. Vat. and others have 'monstrant.'

45.] 'Obiiciunt portas,' they present the gates as barriers, i. e. close them. Comp. "obex." For the gates of the camp see below v. 724. 'Praecepta facessunt' G. 4. 548.

46.] 'Turribus' local, not with 'armati.' Med. has 'urbibus,' a natural error. 'Cavis' not as Forb. says, "amplis et vacuis," but surrounding them, like "nube cava" 1. 516, "cava umbra" 2. 360.

47.] It matters little whether 'ante' be taken with 'volans' or with 'praecesserat.' The older commentators are for the former, Forb. for the latter. Ribbeck takes 'ut ante volans' together in the sense of "ut qui ante volaret," which does not seem likely.

48.] 'Et' couples 'comitatus' and 'inprovisus,' though the two are not properly co-ordinate. See on 2. 86, "comitem et consanguinitate propinquum." 'Urbi' v. 8.

49.] 'Maculis—equus' repeated, with a slight change of order, from 5. 565.

50.] 'Crista rubra' 12. 89. The abl. qualifies 'galea.' Serv. observes "Duo ablativi sunt et duo nominativi, quos metrica ratione discernimus. Nam 'rubra crista' longae sunt ultimae, quia ablativi sunt casus. Sane huiusmodi versus pessimi sunt." For the thing comp. *ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε κάππεσεν ἐν κονίῃσι νέον φοίνικι φαεινός* Il. 15. 537, "purpurei cristis" v. 163 below.

51.] 'Mecum' with the unfinished sentence 'qui primus in hostem.' The omission of the verb seems to be colloquial (comp. E. 9. 1), and accounted for by the eagerness of the speaker. Heyne broke up the line into two questions: but then 'qui' would have to be changed into 'quis,' the reading of some MSS., as Jahn and Wagn. remark. 'O iuvenes,' the reading before Heins., is found in none of Ribbeck's MSS.

52.] The throwing of a spear was the Roman mode of declaring war: see Dict. A. 'Fetiales.' Med. has 'intorquens,' perhaps from 10. 323. 'Attorquens' is said to occur nowhere else. Forc. does not give it. Heins. thinks "ad" i. q. "simul:" Wagn. explains it by "valde." Is it not rather 'hurling *at*'?

53.] 'Principium pugnae' is a sort of cogn. acc., in apposition to the action of the verb: comp. 6. 223. So "omen pugnae" 10. 311. "Attuleras domo (diadema), meditatum et cogitatum scelus" Cic. Phil. 2. 34. 'Campo—infert' G. 2. 145.

54.] 'Clamore' Rom., fragm. Vat., Gud.

Horrisono: Teucrum mirantur inertia corda; 55
Non aequo dare se campo, non obvia ferre
Arma viros, sed castra fovere. Huc turbidus atque huc
Lustrat equo muros, aditumque per avia quaerit.
Ac veluti pleno lupus insidiatus ovili
Cum fremit ad caulas, ventos perpessus et imbris, 60
Nocte super media; tuti sub matribus agni
Balatum exercent; ille asper et inprobus ira
Saevit in absentis; collecta fatigat edendi
Ex longo rabies, et siccae sanguine fauces:
Haud aliter Rutulo muros et castra tuenti 65
Ignescunt irae; duris dolor ossibus ardet,

corrected, 'clamorem' Med., Pal., Gud. originally. Serv. mentions both. It is difficult to judge, as Wagn. is wrong in saying that Turnus' exclamation could not be called 'clamor,' which might stand for any violent exclamation, as in 2. 128. Perhaps however the parallels "Excipiunt plausu" 5. 575, "clamore sequuntur" vv. 466, 636, 10. 799 may decide us for the abl. There is a further question whether 'sequuntur' means 'follow,' as in the second and fourth of these passages, or 'back up,' as in the third. Virg. may have thought here and elsewhere of Od. 15. 162, οἱ δ' ἰΰζοντες ἕποντο.

55.] 'Inertia' i. q. "imbellia," "ignava," v. 150, Hor. 3 Od. 5. 36. See on 10. 595.

56.] 'Dare' &c. form a second object to 'mirantur.' In prose it would have been "quod non dent," which would be grammatically reducible to the same thing. 'Aequo' combines the two notions of 'level' and 'fair.' 'Dare se' i. q. "credere," v. 41. "Dat sese fluvio" 11. 565.

57.] Observe the position of 'viros,' which really, though not grammatically, qualifies 'ferre arma.' 'Castra fovere' like "fovit humum" G. 3. 420, "fovere larem" G. 4. 43. 'Turbidus' in fury, 12. 10. 'Huc' because 'lustrat' implies motion.

58.] "Lustravere in equis" 5. 578. 'Aditum quaerit' v. 507 below.

59.] This simile, as Heyne says, is modelled on Apoll. R. 1. 1243 foll. Virg. may also have thought of Il. 11. 547 foll. (repeated 17. 657 foll.) where a lion attacking a fold is kept at bay all night by men and dogs, as he doubtless did of a similar comparison Od. 6. 130 foll. 'Pleno' gives the contrast with the single wolf, and shows what a prize he is anxious to secure. 'Insidiatus:' comp. G. 3. 537, "Nec lupus insidias explorat ovilia circum, Nec gregibus nocturnus obambulat."

60.] He has prowled about long: now the delay and the bad weather make him impatient, 'fremit.' 'Caulas' (= 'cavulas') here in its ordinary sense of 'enclosure:' the word is used by Lucretius in the peculiar sense of 'opening.' 'Ventos perpessus et imbris' ὑόμενος καὶ ἀήμενος Od. l. c.

61.] 'Super' is not i. q. "ultra," as Serv. says, "plus quam media," but has the force of the Greek ἐπί, at or during. Forc., who interprets it by "in," gives no other instance of its use with an abl. of time. Comp. 7. 344, 358. It matters little whether we take 'sub matribus' with 'exercent' or with 'tuti.'

62.] 'Balatum exercent' like "exercet cantus" G. 1. 403. 'Inprobus' 2. 356, also of a wolf: see on ib. 80, G. 1. 119. Serv. says "Non 'ira inprobus' sed 'ira saevit:'" but the run of the verse is rather in favour of the former connexion; his anger makes him desperate.

63.] Heyne comp. an imitation in Val. F. 3. 589, "Frangit et absentem vacuis sub dentibus hostem." 'Edendi rabies,' a stronger expression than "amor edendi" 8. 184. Comp. 8. 327 note. 'Colligere rabiem' like "sitim collegerit" G. 3. 327. 'Fatigat' nearly i. q. "domat," 6. 79.

64.] 'Ex longo' with 'collecta,' gathered from a distance (of time). No other instance of 'ex longo' is quoted. "Siccum sanguine guttur" in different sense 8. 261. "Faucibus siccis" 2. 358, of the wolf cubs.

65.] Turnus is called 'Rutulus' as in 7. 409.

66.] 'Duris ossibus' 6. 54. Pal. and originally Gud. have 'durus.' 'Et,' which was read before 'duris' by editors before

Qua temptet ratione aditus, et quae via clausos
Excutiat Teucros vallo atque effundat in aequum.
Classem, quae lateri castrorum adiuncta latebat,
Aggeribus saeptam circum et fluvialibus undis, 70
Invadit, sociosque incendia poscit ovantis,
Atque manum pinu flagranti fervidus inplet.
Tum vero incumbunt; urguet praesentia Turni;
Atque omnis facibus pubes accingitur atris.
Diripuere focos; piceum fert fumida lumen 75
Taeda et commixtam Volcanus ad astra favillam.
Quis deus, o Musae, tam saeva incendia Teucris
Avertit? tantos ratibus quis depulit ignis?

Heins., is found in none of Ribbeck's MSS. 'Dolor' of indignation 5. 172.

67.] 'Qua temptet' &c. depend on the preceding words, which imply, though they do not express, a state of doubt. Ribbeck, following Peerlkamp, throws this and the following line into the form of a question, comparing vv. 399 foll.; but this would not be so good. 'Quae via' Pal. originally, Rom., 'qua via' fragm. Vat., Med., Pal. corrected, Gud. &c. Serv. has both. Heyne and Wagn. rightly prefer the former, which is really a poetical variety for the abl. "qua via." Those who introduced 'qua' may have mistaken the nom. for the abl., as Serv. finds it necessary to remark that 'via' abl. would be unmetrical. Ribbeck reads 'qua vi' from his own conj., which would introduce a rhythm seldom employed by Virg., and without justification here. 'Via' of a method 12. 405.

68.] 'Vallo' probably with 'excutiat.' "Patria excussos" 7. 299. 'Aequum' Pal. corrected, Med., Rom., fragm. Vat., 'aequor' Pal. originally, Gud., and two other of Ribbeck's cursives. The sense is the same either way, the level plain being opposed to the vantage-ground of the camp.

69.] He attempts to draw them out by setting fire to the fleet. 'Adiuncta' of close juxtaposition, like "adfixus lateri" 10. 161.

70.] For 'saeptam' Rom. has 'clausam,' from a recollection of 1. 311, which is generally similar. The 'agger' of the camp protects the fleet on three sides, the water on the fourth, as Mr. Long observes: the two together enclose it 'circum.'

71.] Comp. Il. 15. 716 foll., where Hector attempts to set fire to the Grecian fleet.

72.] "Flagrantem fervida pinum Sustinet" 7. 397. After this line Ribbeck inserts vv. 146, 7, reading 'Sic vos . . . qui scindere:' see note there.

73.] "Tum vero Teucri incumbunt" 4. 397, after Aeneas' arrival, which illustrates "urguet praesentia Turni."

74.] 'Accingitur,' used loosely: see on 6. 570. 'Face atra' 10. 77.

75, 76.] These two lines generally resemble 5. 660—666. 'Diripuere' of instantaneous action. A question is raised about the 'foci.' Serv. answers it best, "Quaeritur quid ibi faciant foci; sed in carminibus quaedam nec ad subtilitatem nec ad veritatem exigenda sunt: aut certe focos quos ibi habere potuerunt," Heyne perhaps worst, "focos a Rutulis extemplo exstructos fuisse cogitandum est." It is plain that Virg. supposed there to be dwellings near from which fire could be got. 'Fumida taeda' and 'Volcanus' are rather inartificially coupled together. Comp. generally 7. 76, 77. The blaze is from the torches, not from the ships, which are not set alight. 'Piceum lumen' like "atro lumine fumantis taedas" 7. 456. Perhaps 'ad astra' refers to 'favillam' only: the blaze is spread, the soot is carried up to heaven.

77—122.] 'The fleet is saved by a divine interposition. When the ships were building, Cybele entreated that they might be for ever protected from wind and rain. Jupiter refused this, but promised that such of them as reached Italy should be turned into sea-nymphs. The change accordingly takes place.'

77.] Here as elsewhere the invocation indicates that the poet is awaking a louder strain. As Germ. remarks, the hint is from Il. 16. 112, ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι, Ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.

Dicite. Prisca fides facto, sed fama perennis.
Tempore quo primum Phrygia formabat in Ida 80
Aeneas classem, et pelagi petere alta parabat,
Ipsa deum fertur genetrix Berecyntia magnum
Vocibus his adfata Iovem: Da, nate, petenti,
Quod tua cara parens domito te poscit Olympo.
Pinea silva mihi, multos dilecta per annos; 85
Lucus in arce fuit summa, quo sacra ferebant,
Nigranti picea trabibusque obscurus acernis:
Has ego Dardanio iuveni, cum classis egeret,

79.] The grounds for believing the event are old ('fides' as in Ov. 1. ex Pont. 5. 32); as we should say, the evidence is lost in the past, but the fame is perpetual. "Prisca fides" in a different sense 6. 878.

80.] 'Phrygia Ida' 3. 6, where the building of the fleet is mentioned. 'Formabat,' was shaping, giving to the wood the shape of a ship.

82.] Rom. has 'genetrix fertur.' 'Berecyntia' 6. 784.

83.] 'Petenti' 4. 127.

84.] 'Domito Olympo' refers to services rendered by Cybele to Jupiter, enabling him to become master of heaven, either, as Serv. thinks, in saving him from his father, who sought to devour him, or, as Heyne suggests, in helping him against the Titans, or both. Heyne's own interpretation, understanding 'domito Olympo' 'in that thou art the master of heaven, and as such able to do all I wish,' would be flat. He objects that the help given by Cybele was of too old a date to be appealed to at the time of the taking of Troy. But the whole history of the gods as gods belongs to a 'divine foretime,' and the events affecting them after the heroic age has begun are comparatively few, so that they naturally live as it were upon the past, and refer to things which happened long ago as if they were still fresh.

85.] Ribbeck asterizes this line, supposing that Virg. intended it as an alternative to vv. 86, 87. Heyne had asterized vv. 86, 87 on similar grounds, thinking the mention of a grove in the citadel absurd, and inconsistent with the building of the fleet on Ida. Wagn. defends all three, making v. 85 an independent sentence: 'I have a pine-forest; in this stood a grove of pitch-trees and maples, which I allowed Aeneas to use,' 'arce summa' being understood with Serv. of Gargarus, the summit of Ida. As in 6. 743, 744, the truth seems to lie between the two views. We could not get rid of any part of the passage without sacrificing something: on the other hand we cannot say that in its present state it is altogether coherent. Virg. would doubtless have altered it had he lived to complete his poem: but we cannot point out the precise change which he would have made. Meantime Wagn. appears right in his view of the grammatical structure of the whole, breaking it up into two sentences, as there would be awkwardness in constructing 'pinea silva' in apposition to 'lucus,' or in making one the predicate, the other the subject. It is better, at the risk of a little harshness, to understand 'est' with 'mihi' than to make 'dilecta' the verb, with Ruhkopf. "Multos servata per annos" 7. 60.

86.] 'In arce summa' would most naturally refer to the Trojan acropolis: comp. 1. 441, "lucus in urbe fuit media," and the story of the bay-tree 7. 61, "inventam primas cum conderet arces," as also the story of the olive in the acropolis of Athens. Where the passage is assumed to be unfinished, we cannot argue from the context: but it would be undoubtedly possible to understand 'arce' of the mountain, and v. 92 may be pleaded for this. It is a question of probabilities, and one that from the nature of the case must remain to some extent open. Virg. may have intended to make Aeneas get his timber from a sacred grove in the citadel, which might possibly have been conceived of as remaining unburnt, like the Athenian olive, after the sack of the city: but this is mere conjecture without data. 'Quo' refers to 'lucus.'

87.] 'Trabibus acernis' 2. 112. Here 'trabes' may be used proleptically. 'Obscurus' partly from the colour, 'nigranti,' partly from the number of the trees.

88.] 'Has' refers to 'picea trabibus-

Laeta dedi; nunc sollicitam timor anxius angit.
Solve metus, atque hoc precibus sine posse parentem, 90
Neu cursu quassatae ullo neu turbine venti
Vincantur; prosit nostris in montibus ortas.
Filius huic contra, torquet qui sidera mundi:
O genetrix, quo fata vocas? aut quid petis istis?
Mortaline manu factae inmortale carinae 95
Fas habeant? certusque incerta pericula lustret
Aeneas? cui tanta deo permissa potestas?

que.' 'Iuveni:' Aeneas would be 'iuvenis' in relation to the gods and his ancestor Dardanus. He and his friends are addressed as 'iuvenes' 1. 627., 8. 112 &c.

89.] 'Urguet' was the reading before Heins., but it has only the support of two MSS. of no authority. Heyne recalled it on internal grounds, regarding 'anxius angit' as "inepta allitteratio." Wagn. well replies that the alliteration is intentional, expressing rhetorically the intensity of the anxiety, for which he comp. Cic. De Orat. 1. 1, "maxumas moles molestiarum," and supported by Lucr. 3. 993, "exest anxius augor," while the archaic turn of the expression suits the speech of a primeval goddess. He also quotes Cic. Tusc. 4. 12 to show that 'anxius angit' is not a mere tautology: "Differt anxietas ab angore: neque enim omnes anxii qui anguntur aliquando, nec qui anxii semper anguntur."

90.] 'Solve metus' of freeing another from fear, not, as in 1. 463, 562, one's self. 'Hoc posse' like "non omnia possumus" E. 8. 63.

91.] 'Neu cursu' Med., Rom., Gud. corrected, 'ne cursu' Pal., Gud. originally, and another of Ribbeck's cursives. There seems no internal reason for choosing between them, though Heyne and Ribbeck prefer 'ne.' 'Neu' is of course equivalent to "ut neque," and as such may be used with the first as well as with a subsequent clause, as in v. 42 above. 'Quassatae' is constructed with 'vincantur,' but from its position it has the effect of a second verb. "Quassatam ventis classem" 1. 551. 'Cursu' of a voyage 6. 338. Virg. may be thinking of Hom.'s language about the ships of the Phaeacians Od. 9. 562, οὐδέ ποτέ σφιν Οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.

92.] "Navem . . vicit hiemps" 1. 122. "'Prosit—ortas:' bona brevitate detraxit et 'his' et 'esse:' nam plenum est 'prosit his ortas esse in montibus nostris:' quod fecit elocutionis caussa," Serv.

93.] 'Torquet' of the revolutions of the heaven and heavenly bodies, which Jupiter is supposed to guide: comp. 4. 269, 482. "Sidera mundi" Lucr. 2. 328 &c. Comp. generally Id. 5. 1209, "ne quae forte deum nobis inmensa potestas Sit, vario motu quae candida sidera verset."

94.] Ordinarily the fates are said to call men, who have to follow their bidding: comp. 10. 472., 5. 709: here Cybele, in attempting to change destiny, is said to call it to leave its path. Comp. G. 2. 52, where 'vocare' is used of an attempt to cultivate trees. "'Istis' utrum precibus an navibus?" Serv. Most of the editors say the latter, Peerlkamp the former. With the former comp. "his monuit nos" Juv. 11. 114, with the latter "his moenia quaere" 2. 294.

95.] 'Inmortale fas' seems to be i. q. "id quod fas est inmortalibus," that which divine law allows to the immortals. So 'mortalis' is used rather widely as an epithet when the meaning is not that the thing is mortal but that it belongs to a mortal (comp. E. 8. 35, G. 3. 319). 'Fas' may be spoken of as binding the gods, as in 4. 113., 5. 800., 8. 397.

96.] 'Habeant' is explained by 'petis:' 'dost thou ask that they should have?' 'Certus:' Jupiter puts a second objection, also in the form of an allegation of incompatibility. Dangers are uncertain ex vi termini: and if Aeneas, being a man, has to encounter them, that he should be assured against them is a contradiction. It may be said that this contradiction is incurred already, as Aeneas knows that he shall reach Italy: but whatever may be the worth of the knowledge, it does not prevent him from contemplating the possibility of drowning, 1. 94 foll. 'Lustret,' traverse, like "lustrandum navibus aequor" 3. 385.

Immo, ubi defunctae finem portusque tenebunt
Ausonios olim, quaecumque evaserit undis
Dardaniumque ducem Laurentia vexerit arva, 100
Mortalem eripiam formam, magnique iubebo
Aequoris esse deas, qualis Nereia Doto
Et Galatea secant spumantem pectore pontum.
Dixerat, idque ratum Stygii per flumina fratris,
Per pice torrentis atraque voragine ripas 105
Adnuit, et totum nutu tremefecit Olympum.
Ergo aderat promissa dies, et tempora Parcae
Debita conplerant: cum Turni iniuria Matrem
Admonuit ratibus sacris depellere taedas.
Hic primum nova lux oculis offulsit, et ingens 110

98.] 'Immo:' Jupiter as it were amends the proposition, so that it is not, as Hand thinks, i. q. "at." 'Defunctae' 6. 83. 'Finem' is explained by the context, the end of the voyage. 'Portus tenebunt' 1. 400.

99.] 'Olim' is rightly connected by Wagn. with what precedes, not with what follows. 'Undis:' Serv. mentions another reading 'undas,' which is the more usual construction in Virg., and might be supported by 5. 689: but it is found only in one or two inferior copies. Comp. 11. 702 note. One ship was lost in the storm off Africa (1. 584), four were burnt in Sicily (5. 699), so that Aeneas must have landed with fifteen, the original number having been twenty (1. 381). Two of these had gone with Aeneas to Pallanteum, 8. 79; thirteen consequently remained.

100.] 'Dardanium ducem,' 4. 224, also in a speech of Jupiter. Rom. has 'et Laurentia,' possibly an error for 'ad' (see on 2. 139), which is itself found in one MS.

101.] 'Mortalem:' the ships were spoken of as "mortali manu factae" v. 95: they are now called themselves mortal. 'Magni aequoris deas' like "deus inmensi maris" G. 1. 29.

102.] 'Doto' and 'Galatea' both come in the list of Nereids Il. 18. 39 foll. The reading before Pierius was 'Clotho.' In Rom. the first letter of 'Doto' is in an erasure.

103.] Rom. has 'aut' for 'et.' 'Pectore,' as appearing with their breasts out of the water, "nutricum tenus exstantes e gurgite cano" Catull. 62 (64). 18, quoted by Gossrau. So 10. 212 of Triton, "spumea semifero sub pectore murmurat unda."

104.] Virg. has mixed up the nod which pledges Jupiter (Il. 1. 525) and the oath by the Styx which binds the gods (see passages referred to on 6. 324). 'Stygii per flumina fratris' like "Corythi Tyrrhena ab sede" 7. 209, 'Stygii' really belonging to 'flumina.'

105.] 'Torrens' is applied to a violent river from the connexion of the notions of heat and vehement motion (comp. "aestus"). Here advantage is taken of the double meaning of the word to apply it to the infernal river, which is described in language taken partly from Acheron (6. 296), which is a violent muddy stream, partly from Phlegethon (6. 550), which is a river of fire. Comp. Plato Phaedo p. 111, where the mixture of fire and mud is illustrated from the eruptions of Aetna.

106.] μέγαν δ' ἐλέλιξεν Ὄλυμπον Il. 1. 530. Comp. Catull. 62 (64). 204 foll.

107.] 'Ergo' introduces an event as a consequence of what precedes, as in G. 4. 77.

109.] 'Sacris ratibus,' the order before Heins., is found in none of Ribbeck's MSS. Diomedes p. 431 mentions a reading 'sacras,' which he explains "abominandas." With 'depellere' comp. "depulit" v. 78, "dis depellentibus" Pers. 5. 167, i. q. "averruncis."

110.] 'Primum,' then and not till then, denoting as it were the expectation with which nature awaited the event. Comp. E. 1. 45, "Hoc mihi responsum primus dedit illa petenti" and see on A. 7. 118. 'Effulsit,' the reading before Heins., is found in two or three of Ribbeck's cursives: see v. 731 below. The phaenomenon intended seems to be an unexpected flash of lightning and peal of thunder, the latter being represented by the 'Idaei chori,' the

Visus ab Aurora caelum transcurrere nimbus,
Idaeique chori; tum vox horrenda per auras
Excidit et Troum Rutulorumque agmina conplet:
Ne trepidate meas, Teucri, defendere navis,
Neve armate manus; maria ante exurere Turno, 115
Quam sacras dabitur pinus. Vos ite solutae,
Ite deae pelagi; genetrix iubet. Et sua quaeque
Continuo puppes abrumpunt vincula ripis,
Delphinumque modo demersis aequora rostris
Ima petunt. Hinc virgineae, mirabile monstrum, 120
Reddunt se totidem facies, pontoque feruntur
[Quot prius aeratae steterant ad litora prorae].
Obstipuere animis Rutuli; conterritus ipse

Corybantes, who are supposed to clash their cymbals, and by the voice. Comp. 8. 524 foll., where the appearance seems to be substantially the same.

111.] The storm-cloud sweeps over the sky from east to west.

113.] 'Excidit' (6. 686) gives the notion of utterance; the voice passes through the sky, but it seems to come from the presence in the cloud. 'Agmina conplet' like "Fama Euandrum replet" 11. 140: comp. also 4. 189. It is a bold variety for "auris conplere" or "loca conplere," as Heyne remarks.

114.] "Trepidavit aetas Claudere lustrum" Hor. 2 Od. 4. 23.

115.] 'Armare manus' 11. 682: comp. Hor. 4 Od. 4. 21 "dextras obarmet."

117.] Wagn. rightly understands 'deae pelagi' not as voc., but as nom. qualifying 'ite.' Serv. mentions a doubt whether 'genetrix iubet' was part of the speech, or part of the subsequent narrative. Cybele calls herself 'genetrix' not merely as the mother of the gods, but as goddess of Ida and so parent of the trees that grew there. 'Et' has the force of 'accordingly.'

118.] 'Puppes,' as turned to the shore. 'Vincula' 1. 168.

119.] Virg. doubtless shrunk from making the transformation take place in open view, and so he represents the ships as sinking to reappear as sea-nymphs: but though we may commend his judgment in this, the comparison to dolphins and the detail 'demersis rostris' must strike a modern reader as grotesque. Ovid, who copies the incident with some variations (M. 14. 530 foll.), making it take place after the failure of the embassy to Diomedes (see A. 11), and describing the conflagration as actually begun when Cybele interposes, naturally dwells with minuteness on the process of metamorphosis.

120.] 'Hinc' hereupon. Rom. has 'mirabile dictu,' from a recollection of other passages where the expression is used parenthetically. "Visu mirabile monstrum" is parenthetical 10. 637.

121.] 'Reddunt se' of emerging from the water (comp. 5. 178 "fundo redditus imo est"), perhaps with a further notion of corresponding to the number of the ships. 'Totidem' however is more likely to be nom. than acc., though it may be taken as qualifying 'reddunt,' like "infert se saeptus nebula" 1. 440 &c. Some copies mentioned by Pierius have 'redduntur.'

122.] This line is omitted in all Ribbeck's MSS., including fragm. Vat., and is doubtless an interpolation from 10. 223. The MSS. which give it here are not agreed about its place, some of them putting it before v. 121, while in one it comes after v. 142; the reading of the last word too varies, some having 'puppes,' others 'naves.' In itself it is unobjectionable, except that perhaps 'prorae' hardly agrees with 'puppes' v. 118, at least if we suppose Virg. to mean that the prows are fastened to the shore. Pierius thinks the order which reverses [illegible] 121, 122 "longe elegantior:" others m[illegible]refer the present, both as a matter of t[illegible] and as avoiding the introduction of [illegible]atae prorae' between 'virgineae' and its substantive.

123—158.] 'Turnus declares that the portent is adverse to the Trojans as robbing them of their ships and cutting off the means of escape, denies that the fates are in their favour, and promises to take

Turbatis Messapus equis; cunctatur et amnis
Rauca sonans, revocatque pedem Tiberinus ab alto. 125
At non audaci Turno fiducia cessit;
Ultro animos tollit dictis, atque increpat ultro:
Troianos haec monstra petunt; his Iuppiter ipse
Auxilium solitum eripuit; non tela neque ignis
Exspectant Rutulos. Ergo maria invia Teucris, 130
Nec spes ulla fugae; rerum pars altera adempta est;
Terra autem in nostris manibus; tot milia, gentes
Arma ferunt Italae. Nil me fatalia terrent,
Si qua Phryges prae se iactant, responsa deorum:

this new Troy not by stratagem but by force of arms.'

123.] 'Animis Rutuli' fragm. Vat., Rom., Gud. corrected, 'animi Rutulis' Med., Pal., Gud. originally, and so Serv. Either is Virgilian (comp. 2. 120., 5. 404 with 8. 530): rhetorically, either seems well adapted to the present passage: but perhaps 'animis Rutuli' has a rhythmical advantage.

124.] Rom. and originally Pal. have 'turbatus,' an obvious error. The frightening of the horses and their driver is perhaps from Il. 18. 223 foll. Messapus is repeatedly mentioned as "equum domitor," 7. 691 &c. "Turbatis equis" 7. 767. 'Et amnis,' even the river.

125.] 'Rauca sonans' closely with 'cunctatur,' the sound as well as the stopping being a sign of alarm. Serv. says "Licet antiquitas habuerit hic et haec amnis" (see Forc. 'amnis'), "melius tamen est accipere 'rauca sonans' pro 'rauce' quam 'rauca amnis.'" 'Revocat pedem' like "revocare gradum" 6. 128. Feet are attributed to running water by Lucr. 5. 272, Hor. Epod. 16. 48. This does not agree with the conception of river-gods, who are separable from their waters: but it may be illustrated by Hom.'s notion of Xanthus, who appears in a human form to speak to Achilles, but is himself identified with the river (Il. 21. 213, 356, where v. 366 may be compared with the present passage). 'Ab alto,' from the sea to which he was hastening.

126.] 'Turno fiducia cessit' is the order of all Ribbeck's MSS. Heyne retained "cessit fiducia Turno." The words are repeated 10. 276. 'Audaci Turno' above v. 3. "Fiducia cessit" 8. 395.

127.] Not only does Turnus not lose heart at the portent, but beyond that ('ultro:' see on 2. 145., 5. 55) he makes it a means of encouraging his followers. D. Heinsius put a comma before 'dictis,' apparently supposing 'animos tollit' to mean 'raises his own spirits,' as in 10. 250, G. 2. 350. Serv. explains 'animos tollit dictis' "magnitudinem suam comprobat dictis."

128.] "'Petunt,' id est, appetunt: hoc est, ad Troianos pertinet damnum" Serv. 'His' is doubtless the Trojans, as the position in the sentence shows, not, as might be suggested, "his monstris."

129.] 'Solitum' contains a sneer, as Donatus gives it, "quasi dicat, qui fugere semper soliti sunt." Wagn. restored 'neque' for 'nec,' which is found in Rom.

130.] The subject of 'exspectant' may be "naves," as Gossrau thinks: but it would suit the structure of the sentence better to make it 'Troiani,' the sense being really the same, "exspectant ad naves delendas." Ribbeck and now Wagn. read 'exspectans,' the original reading of Med., confirmed by an erasure in one of Ribbeck's cursives: but this does not seem so good. 'Tela' is used vaguely, the main thing in the poet's mind being the weapons with which the ships would be destroyed, which is explained by 'ignis.'

131.] "Nec spes ulla fugae" 10. 121. 'Rerum' of the world, 1. 278, 282. Rom. has 'dempta.'

132.] 'In manibus nostris,' the order before Heins., is found in none of Ribbeck's MSS. Peerlkamp rightly argues against Wagn. that either might stand. Med., Rom., and others have 'gentis,' but 'gentes,' in apposition with 'milia,' is better. 'Tot' gives the reason for what precedes, as in 7. 447 &c.

133.] 'Fatalia responsa,' the responses that speak destiny.

Sat fatis Venerique datum est, tetigere quod arva 135
Fertilis Ausoniae Troes. Sunt et mea contra
Fata mihi, ferro sceleratam exscindere gentem
Coniuge praerepta; nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periisse semel satis est: peccare fuisset 140
Ante satis, penitus modo non genus omne perosos

135.] "Sat patriae Priamoque datum" 2. 291. Turnus speaks as if he were aware of Venus' conversation with Neptune, 5. 779 foll. With Jahn, I have restored 'datum est' from frag. Vat., Pal., Rom., Gud., and two other of Ribbeck's cursives, supposing the omission of 'est' to have arisen from a recollection of 2. 291, a common source of error in Med.

136.] If there is any force in 'fertilis,' it probably gives the reason for which the Trojans looked forward to Italy, and points a sarcasm, as if they were to see the plenty of the country, but not enjoy it. Comp. Creusa's promise 2. 781, "terram Hesperiam venies, ubi Lydius arva Inter opima virum leni fluit agmine Thybris."

137.] Serv. remarks that this assertion of Turnus about his destiny is false, adding however that the art of rhetoric admits the use of falsehood where it cannot be disproved, as in this case. He further observes that it is Turnus' consciousness that he is telling a falsehood which makes him anxious to support his case by argument, talking of the injustice of the Trojans. The falsehood however depends to some extent on the sense given to 'fata,' which Serv. understands of oracles, but which seems rather to mean destiny, on a comparison of 1. 257., 7. 293. In this sense Turnus might assert his belief in his own destiny, though it might not have been expressly revealed to him, founding it, as he seems to do here, on his conviction of the goodness of his cause, much as Hector Il. 12. 243 says εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης. 'Ferro exscindere:' see on 6. 553. "Exscindere gentem" 4. 425.

138.] 'Coniuge praerepta' like "ereptae coniugis" 3. 330, as we talk of robbing a man of his bride, meaning that the deprivation has prevented the marriage. 'Nec' &c.: the taunt, as Macrob. Sat. 4. 4 (who reads 'an' for 'nec') remarks, is from Il. 9. 340, ἦ μοῦνοι φιλέουσ' ἀλόχους μερόπων ἀνθρώπων Ἀτρεΐδαι;

139.] 'Iste' is apparently to be explained with reference to the Trojans, 'that pain which ye are wont to inflict.' It might however refer to an imaginary antagonist, 'that pain of which you tell us.'

140, 141.] He again supposes himself to be arguing against the Trojans, who are made to plead that they have satisfied the requirement of destiny or the malice of fortune by having been ruined once, much as Aeneas actually pleads 6. 62. 'Si' is read by some MSS., including Gud. corrected, for 'sed.' There is the same variety in Hor. 1 Ep. 1. 57, 58. 'Fuisset' = "esse debebat:" comp. 4. 678., 8. 643. For 'peccare' some copies have 'peccasse,' which may seem plausible: but 'peccare ante' = 'peccasse.' The sense is rightly given by Heyne: "ita vero satis etiam habere debebant, semel rapuisse feminam, quippe qui ex raptu Helenae ea mala experti sint, ut modo non omne, h. e. totum genus femineum perosi esse debeant: tantum abest ut novum raptum, Laviniae, meditentur." The qualifying expression 'modo non' reminds us of rhetoric rather than of poetry: but it must be set down to the general tone of the speech, which is decidedly oratorical. Wagn. Lectt. Vergg. pp. 352 foll. accounts for 'modo non' on the ground that but for such a qualification the Trojans would be condemned to hate not only those whom they might possibly marry but those whom they might not, such as mothers and sisters. He has now however in his 3rd school edition changed his opinion, and takes 'penitus—perosos' as an indignant exclamation—'to think that they should now ('modo,' ἄρτι) not abhor the whole race of women!' But it seems doubtful whether he had fully grasped Heyne's meaning even when he supported it, as in Lectt. Vergg. l. c. he finds a chronological incongruity between the two clauses 'peccare—satis' and 'penitus—perosos,' not seeing that 'ante' does not go with 'fuisset' but with 'peccare.' Peerlkamp and Ribbeck adopt 'modo nunc,' a conj. of Markland's, found also in the Venice edition of 1472, and perhaps supported by a reading mentioned by Pierius, 'modo nec.' 'Fuisset' then would have its ordinary sense, 'modo perosos'

Femineum. Quibus haec medii fiducia valli
Fossarumque morae, leti discrimina parva,
Dant animos. At non viderunt moenia Troiae
Neptuni fabricata manu considere in ignis? 145
Sed vos, o lecti, ferro quis scindere vallum
Apparat et mecum invadit trepidantia castra?
Non armis mihi Volcani, non mille carinis

being understood as "modo perosi essent;" 'it would have been enough for them to sin once, had they learnt to detest the race of women now.' But it is difficult to see what advantage the new reading has over the old. For 'perosos' there is a strange variant 'perosus,' found as a correction in both Med. and fragm. Vat., and originally in Gud., where it is altered into 'perosum,' the reading of not a few inferior copies, a change equally meaningless, but more easily accounted for. Whether 'perosis' is found anywhere does not appear, as it seems a mistake to attribute it to Gud. Rom. has 'non modo.' 'Penitus perosos' like "dilectam penitus Iovi" Hor. 1 Od. 21. 4.

142.] 'Quibus' is connected loosely with what goes before, the antecedent being got from the context. 'Men who are reassured by the narrow breadth of rampart and trench that keeps them from death.' As Heyne says, "Ex ira oratio durior." Comp. Hector's words Il. 8. 174 foll. Γιγνώσκω δ' ὅτι μοι πρόφρων κατένευσε Κρονίων Νίκην καὶ μέγα κῦδος, ἀτὰρ Δαναοῖσί γε πῆμα· Νήπιοι, οἳ ἄρα δὴ τάδε τείχεα μηχανόωντο Ἀβλήχρ', οὐδενόσωρα· τάδ' οὐ μένος ἀμὸν ἐρύξει. 'Medii' interposed between us and them, like "medius liquor" Hor. 3 Od. 3. 46. 'Fiducia valli' like "generis fiducia" 1. 132, "fiducia mei" 8. 395.

143.] 'Fossarum morae' like "loricae moras" 10. 485, "clipei mora" 12. 541. Rom. has 'mora et.' It is difficult to decide between 'discrimine parvo' Med., fragm. Vat. originally, Gud., and 'discrimina parva,' fragm. Vat. corrected and apparently two of Ribbeck's cursives, supported also by Pal., which originally had 'discrimina parvas.' (Rom. has 'discrimina parvo,' and so Pal. corrected.) The former is the more difficult reading, but may have been introduced from 3. 685: the latter is easy and simple. On the whole I have followed Heins. and most recent editors in adopting the latter. With the sense Cerda comp. Juv. 12. 58, "digitis a morte remotus Quattuor aut septem si sit latissima taeda." Comp. also Aesch. Theb. 762, μεταξὺ δ' ἀλκὰ δι' ὀλίγου τείνει πύργος ἐν εὔρει.

144.] "Dant animos" 7. 383. 'At non' seems best understood as a question: see on 7. 363. 'An non,' the reading before Pierius, is mentioned by Serv., but found in none of Ribbeck's MSS.

145.] "Visum considere in ignis Ilium et ex imo verti Neptunia Troia" 2. 624.

146.] Macrob. Sat. 5. 9 comp. Il. 12. 440, ὄρνυσθ', ἱππόδαμοι Τρῶες, ῥήγνυσθε δὲ τεῖχος Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαὲς πῦρ. Wagn. restores 'quis' for 'qui,' remarking that Virg. does not use 'qui' in direct interrogations. 'Quiscindere,' the reading of all Ribbeck's MSS., may stand for either. Ribbeck thinks this and the next line out of place, as Turnus ends with bidding his men retire for the night vv. 156 foll., and accordingly puts them after v. 72, changing 'sed' into 'sic' and retaining 'qui.' But the speech in general is an exhortation to attack, in spite of its conclusion, and the inconsistency is not much increased by the presence of the lines here. Virg. throughout it has perhaps thought more of oratorical effect than of dramatic propriety. Serv. strangely connects 'lecti ferro,' which he explains by "ad ferrum lecti" or "acie lecti" (can he have been thinking of ἐγχεσίμωρος or ἰόμωρος?). "Bello lecta" occurs 8. 606.

147.] 'Apparat' 10. 453. 'Trepidantia:' they were hurrying to defend the ships, v. 114.

148.] He disclaims the need of Achilles' armour or of an overwhelming Greek force. "Mille carinae" 2. 198, where the meaning obviously is that the contents of a thousand ships had not prevailed against Troy. To say seriously that he does not want the contents of a thousand ships to resist the contents of fifteen, together with their Arcadian and Etruscan allies, would be absurd; so we must suppose that he simply means to magnify himself at the expense of the Greeks, whom he insinuates to have owed their victory to the divine armour, not to the valour of their great warrior, and to their own numbers. Comp.

Est opus in Teucros. Addant se protinus omnes
Etrusci socios. Tenebras et inertia furta 150
Palladii, caesis summae custodibus arcis,
Ne timeant; nec equi caeca condemur in alvo;
Luce, palam, certum est igni circumdare muros.
Haud sibi cum Danais rem faxo et pube Pelasga
Esse putent, decumum quos distulit Hector in annum. 155

Il. 2. 119 foll., where Agamemnon insists on the great numerical superiority of the Greeks to the Trojans apart from the allies. Serv. reminds us that Turnus had a sword made by Vulcan, 12. 90.

149.] 'Protinus' of time, 2. 545 &c. Serv. says strangely "quidam 'protinus' hic pro 'licet' accipiunt." Such a mistake could only be possible in an age where critical ability was low and the traditions of the language imperfectly preserved.

150.] 'Tenebras' probably refers to the secret passage by which, according to one version of the story (see on 2. 165), Diomed and Ulysses reached the citadel to carry off the Palladium: though another version may have stated that the thing was done by night. 'Inertia,' "imbellia:" see on v. 55.

151.] Nearly repeated from 2. 166. It is found in all the MSS.; but recent critics, from the time of Heyne and Bryant, have been all but unanimous in condemning it. The reasons urged against it are that it is tedious and even inappropriate, as there was no citadel or Palladium in the Trojan camp settlement, and that the form 'Palladii' would not have been used by Virg. The first is partly answered by Forb. (himself a rejecter of the line), who admits that the mention of the Palladium is as appropriate as the mention of the horse, Turnus' meaning being only that he would not condescend to stratagems *like* those of the Greeks: while the charge of tediousness may be met, if not rebutted, by the consideration that Virg. is borrowing from himself, and that he is not always successful in such appropriations, any more than when he borrows from others. This will account for the flatness of 'caesis summae custodibus arcis,' which in Turnus' mouth merely means, 'I will have nothing to do with surprising and slaughtering sentinels.' The other objection is disallowed by Lachm. on Lucr. 5. 1006, who pronounces that the earlier poets generally retained the "ii" in the gen. of proper names from the Greek, quoting "Brundisii" Enn. Hedyphagetica v. 4, "Dodecatomorii" Manil. 2. 740, "Sunii" Ter. Eun. 3. 3. 13. Those who would omit the verse apparently understand 'tenebras et furta' of the horse, taking 'furta' of a stratagem, as in 10. 735., 11. 515. On the whole the balance of considerations seems decidedly in favour of retaining the verse, though some further doubt may be created by the fact that Rom., fragm. Vat. originally and some others, including the original reading of one of Ribbeck's cursives, have for 'summae' 'late' or 'latae,' which, unless a mistake for 'altae,' is an almost meaningless variant. The language in general may be suggested by Hector's taunt Il. 8. 500, Ἀλλὰ πρὶν κνέφας ἦλθε, τὸ νῦν ἐσάωσε μάλιστα Ἀργείους καὶ νῆας ἐπὶ ῥηγμῖνι θαλάσσης.

152.] "Scandunt rursus equum et nota conduntur in alvo" 2. 400.

153.] Cic. Off. 3. 24 has "luce palam in foro saltet." 'Igni circumdare muros' like "moenia cingere flammis" 10. 119, to beset and fire the walls. With the passage generally Gossrau well comp. Hor. 4 Od. 6. 13—20.

154.] 'Haud' with 'putent.' 'Faxo' like "iusso" 11. 467: see Madv. § 115 f. For the use of 'faxo,' "faxim" in promises, threats, &c. see the Dictt. So "efficiam" E. 3. 51.

155.] 'Putent' Med., Rom., and apparently most MSS., 'ferant' fragm. Vat., Pal., Gud. originally, and some others, including Canon., 'putent' in two of Ribbeck's cursives being written over an erasure. We may conclude that both readings are ancient, the concurrence of Med. and Rom. proving that 'putent' was not introduced by the former. Intrinsically, 'putent' seems the better word, as there was not much opportunity for talking or boasting, which appears to be the sense of 'ferant.' Ribbeck however adopts the latter. It is possible that 'putent,' as the commoner word, may be an early interpretation of 'ferant' (Serv. does not comment on either): but this explanation will not account for all cases of similar varieties of reading, where to an ordinary apprehension the rival words seem to be nearly equally balanced. 'Differre' of de-

Nunc adeo, melior quoniam pars acta diei,
Quod superest, laeti bene gestis corpora rebus
Procurate, viri, et pugnam sperate parari.
Interea vigilum excubiis obsidere portas
Cura datur Messapo et moenia cingere flammis. 160
Bis septem Rutuli, muros qui milite servent,
Delecti; ast illos centeni quemque sequuntur
Purpurei cristis iuvenes auroque corusci.
Discurrunt, variantque vices, fusique per herbam
Indulgent vino, et vertunt crateras aenos. 165
Conlucent ignes; noctem custodia ducit

laying or putting off is found with an acc. of the person as well as of the thing: see Forc. With the sense generally comp. 11. 288 foll., Hor. 2 Od. 4. 10 foll.

156.] Heyne comp. generally Il. 8. 502 foll., 529 foll. 'Nunc adeo' 11. 314, where, as here, 'adeo' seems to emphasize 'nunc,' the contrast there being with the past (comp. 11. 302 foll.), here with the future. See on 2. 567. 'Melior' i. q. "maior," as "bona pars" i. q. "magna," not referring to suitability for fighting. Med. a m. s., Rom., and two of Ribbeck's cursives have 'diei est.'

157.] 'Quod superest,' 'diei,' as explained by the preceding verse. 'Bene gestis rebus' may either be abl. abs., or constructed with 'laeti.'

158.] 'Procurate,' a variety for the more usual "curare corpora," for which see on G. 4. 187. Burm. and Heyne read 'parati' from one inferior MS. and most of the copies of Macrob., who quotes this and the preceding line twice, Sat. 5. 9., 7. 1, paralleling it with Il. 2. 381. 'Parari' seems rightly explained by Serv. "a me parari sperate, id est, pugnaturos vos scitote, licet hostes muris se teneant." For 'parati' Taubm. quotes a phrase "pransus paratus" (see Gell. 15. 2 and Gronovius' note) to which Virg. might be supposed to refer, were the authority for the reading greater.

159—175.] 'The Rutulians pass the night in watching and recreation, the Trojans in watching and anxiety.'

159.] 'Obsidere cura:' see on G. 1. 213. Here we should naturally resolve the inf. into a gen.

160.] 'Moenia cingere flammis' 10. 119, where, as Peerlkamp remarks, it has a different sense: see on v. 153 above. Here it refers to watch-fires, which they kindle round the Trojan encampment, as the Trojans in Il. 8 ad finem round the camp of the Greeks. Fragm. Vat., Rom., and one of Ribbeck's cursives have 'flamma.'

161.] The reference seems still to be to the troops posted round the Trojan camp, as there could be no occasion to protect the city of Latium: so we must suppose 'servent' to be used in the sense of "observent." The passage, as Heyne remarks, is imitated from Il. 9. 85, where the Greeks appoint seven chiefs, each with a hundred men, to watch about their own entrenchments. Med. has 'Rutulo,' which Heins. adopted and Heyne retained: but the termination is marked for alteration in the MS. itself, and no other copies countenance it.

162.] Rom. and one of Ribbeck's cursives in an erasure have 'secuti,' doubtless from a recollection of 5. 561.

163.] 'Purpurei' is the reading of all Ribbeck's MSS. except a correction in Gud., which has 'purpureis,' the reading of inferior copies. Virg. doubtless wished to avoid the jingle. Cerda comp. "quibus ibat in armis Aureus" v. 279 below. For the red crest comp. v. 50 above, which makes it probable that 'auro' refers to the helmet.

164.] 'Discurrunt' is explained by 'variant vices,' they go backwards and forwards to relieve each other, some watching while others are enjoying themselves. 'Fusi per herbam' 1. 214 note. The revelry is from the description of the Trojans Il. 8. 545 foll.

165.] 'Vertunt crateras aenos' is from Enn., according to Serv. Heyne explains it of tilting the craters into the cups: but it seems more likely that the craters themselves were used as drinking cups, as in Il. 8. 232 we have πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο, unless this is to be understood loosely.

166.] 'Conlucent ignes' may remind us

Insomnem ludo.
Haec super e vallo prospectant Troes, et armis
Alta tenent; nec non trepidi formidine portas
Explorant, pontisque et propugnacula iungunt, 170
Tela gerunt. Instant Mnestheus acerque Serestus,
Quos pater Aeneas, si quando adversa vocarent,
Rectores iuvenum et rerum dedit esse magistros.
Omnis per muros legio, sortita periclum,
Excubat exercetque vices, quod cuique tuendum est. 175
Nisus erat portae custos, acerrimus armis,
Hyrtacides, comitem Aeneae quem miserat Ida
Venatrix, iaculo celerem levibusque sagittis;

of the famous simile in Il. 8. 555 foll. 'Noctem ducit ludo:' see on G. 3. 379.

168.] 'Haec' probably with 'super,' though 'super' might be adverbial. Pliny Ep. 4. 22 has "super cenam," and Forc. gives other instances, though here he takes 'super' as adv. 'Et tenent' virtually = "dum tenent:" comp. note on 2. 692. Wakef. needlessly conj. 'ut.'

170.] 'Pontis et propugnacula iungunt' is taken by Heyne of connecting towers, like that mentioned v. 530 below, with the rampart by bridges. Hirt. (?) B. G. 8. 9, however (pointed out to me by Mr. Long), speaks of the bridges (planks, protected at the sides with hurdles) as connecting the towers with each other.

171.] 'Tela gerunt' is taken by Heyne of carrying weapons to a particular place; but it seems better to give it its ordinary sense of wielding weapons; in spite of the flatness of the clause so interpreted. Perhaps it = "tela gerentes:" see above v. 168. Pal., Gud., and two other of Ribbeck's cursives have 'instat.'

172.] Wagn. rightly remarks that 'vocare' is used elsewhere of imminent emergencies, as in 11. 476.

173.] 'Rectores iuvenum' is explained by 'rerum magistros:' they were left in command. Another reading, 'iuveni,' is found in Donatus and mentioned by Serv.; but Heyne observes that Ascanius is not elsewhere called "iuvenis" but "puer." 'Dedit' sc. "militibus." The construction is the same as in 5. 571, "quem candida Dido Esse sui dederat monumentum et pignus amoris."

174.] 'Legio' of an entire force 8. 605. Rom. has 'est' between 'legio' and 'sortita.' 'Sortita periclum:' they chose different posts of danger, not, like the enemy, alternating between service and recreation.

175.] 'Quod cuique tuendum est' is epexegetical of 'vices.' It would seem from v. 221 that the watch was relieved, so that 'vices' is to be taken strictly.

176—223.] 'Nisus forms a resolution to go to Pallanteum and summon Aeneas. Euryalus insists on accompanying him.'

176.] For Nisus and Euryalus see 5. 294 foll. They are introduced here as if they had not been named before.

177.] 'Hyrtacides' 5. 492 note. 'Comitem miserat' 2. 86. 'Ida' is generally taken as a nymph, the mother of Nisus, who sends him to share Aeneas' fortunes. Peerlkamp however remarks with some force that Ida is not mentioned elsewhere as a nymph, and that there is something strange in representing Nisus as sent by his mother, when it does not appear that he was unusually young. That a young hero should be the son of a nymph is natural enough (comp. the story of Parthenopaeus as told by Stat. Theb. 4. 247 foll. &c.): but we should have expected to have had the fact mentioned more at length and less ambiguously. I incline then to take 'Ida' of the mountain, with Donatus and some critics mentioned by Serv. (who parallels 'venatrix' with "domitrix Epidaurus equorum" G. 3. 44), and two or three of the early editors. Ida is called μητὴρ θηρῶν Il. 14. 283, Hymn to Aphrodite v. 68, as Taubm. remarks, and it is natural to speak of Nisus as having been born there, and as having learnt to use the bow and arrow from the place of his birth. There is a similar ambiguity about "quem mater Aricia misit" 7. 762.

178.] "Iaculo levibusque sagittis" 5. 68. 'Iaculo celerem' like "pedibus celerem"

Et iuxta comes Euryalus, quo pulchrior alter
Non fuit Aeneadum Troiana neque induit arma, 180
Ora puer prima signans intonsa iuventa.
His amor unus erat, pariterque in bella ruebant;
Tum quoque communi portam statione tenebant.
Nisus ait: Dine hunc ardorem mentibus addunt,
Euryale, an sua cuique deus fit dira cupido? 185
Aut pugnam, aut aliquid iamdudum invadere magnum
Mens agitat mihi, nec placida contenta quiete est.
Cernis, quae Rutulos habeat fiducia rerum:
Lumina rara micant; somno vinoque soluti

4. 180, the swiftness being in respect of javelins and arrows, which he speeds swiftly to their mark.

179.] "Iuxta comes" 11. 479. "Quo pulchrior alter Non fuit" 7. 649. Ribbeck reads 'it iuxta' from a single inferior MS., which is not only unnecessary but less suited to the context, as they are not moving, but stationary.

180.] Heyne is right in saying that 'Troiana neque induit arma' merely means that no Trojan warrior was more beautiful, as against Forb., who, following Donatus, thinks the clause refers to the especial beauty of Euryalus' appearance in arms. Serv. strangely explains it "qui nondum bellicosa arma induerat .... pulcher quidem erat, sed nondum bellandi peritus."

181.] Macrob. Sat. 5. 13 makes the line a translation of Od. 10. 278, 279; but there is no particular resemblance, and the thought is common enough. Gossrau notes the peculiarity by which Euryalus is said to mark his own cheeks with the down of youth, and comp. Ov. M. 13. 753. The participle seems to be used as in 7. 666., 8. 460. 'Prima iuventa' 8. 160 note. 'Iuventa' here has something of the force of ἥβη, which is used of the down of youth.

182.] 'Amor unus' seems to be a compound of "mens una" and "amor reciprocus." "Pariter ruebant" 10. 756, where it seems to mean falling together. Here 'ruebant' must refer to the rush of the onset (comp. 7. 782), 'pariter' meaning that they accompanied each other and fought by each other's side.

183.] 'Tum quoque,' then as at other times they were together. 'Tenebant' of holding a post, as in v. 169 above.

184, 185.] Heyne finds the germ of these two lines in Od. 4. 712, οὐκ οἶδ' εἴ τίς μιν θεὸς ὤρορεν, ἠὲ καὶ αὐτοῦ Θυμὸς ἐφωρμήθη ἴμεν. The form into which the second half of the alternative is put by Virg. savours of the rhetorical age of Greek poetry. Taubm. comp. Menander Gnom. Mon. 434, ὁ νοῦς γὰρ ἡμῶν ἐστιν ἐν ἑκάστῳ θεός. 'Addunt' i. q. "dant," as in G. 4. 149, "naturas apibus quas Iuppiter ipse Addidit." 'Dira cupido' 6. 373, G. 1. 37 notes. Here there is not the same blame intended: but the notion is still that of intense yearning overpowering the reason. "Dira cuppedine" Lucr. 4. 1090.

186.] Varied from Il. 10. 220 (comp. by Germ.), where Diomede says to Nestor, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ Ἀνδρῶν δυσμενέων δῦναι στρατόν (comp. ib. 329). 'Invadere' i. q. "adgredi," 4. 265. 'Aliquid' virtually = "aliud quid:" see on 2. 48.

187.] For 'agitat' with inf. Forc. quotes Nepos Hamilc. 1, "ut statim mente agitaret bellum renovare." The inf. is in fact a noun, and the similar construction with "meditari" &c. would be a reason for hazarding the expression. 'Quiete' is explained by Gossrau after Serv. of remaining in station on the watch: but it is merely the opp. of 'agitat.' Pal. originally had 'quiescit.'

188.] 'Fiducia rerum' above v. 142, 'rerum' being fortune or circumstances, as in 1. 178.

189.] Cerda comp. Tac. A. 1. 65, "Apud Romanos invalidi ignes, interruptae voces . . insomnes magis quam pervigiles," Stat. Theb. 8. 266, "Incertaeque faces et iam male pervigil ignis." 'Sepulti' was read by Heins. from Serv. (who explains it as from "sine pulsu") and some copies, including one of Ribbeck's cursives: but Wagn. rightly attributes it to a recollection of 2. 265, and recalls 'soluti.' Sleep is said from different points of view to bind and to relax the limbs: see on 5. 857.

Procubuere; silent late loca. Percipe porro 190
Quid dubitem, et quae nunc animo sententia surgat.
Aenean acciri omnes, populusque patresque,
Exposcunt, mittique viros, qui certa reportent.
Si tibi quae posco promittunt,—nam mihi facti
Fama sat est,—tumulo videor reperire sub illo 195
Posse viam ad muros et moenia Pallantea.
Obstipuit magno laudum percussus amore
Euryalus; simul his ardentem adfatur amicum:
Mene igitur socium summis adiungere rebus,
Nise, fugis? solum te in tanta pericula mittam? 200
Non ita me genitor, bellis adsuetus Opheltes,
Argolicum terrorem inter Troiaeque labores

190.] "Percipe porro" Lucr. 6. 46, where as here it seems to mean continuation, 'go on to learn.'

191.] For 'dubitare aliquid,' to make the subject of question or consideration, Forc. comp. Cic. pro Rosc. Am. 31, "restat igitur ut hoc dubitemus, uter potius Sex. Roscium occiderit." The two clauses of the line mean the same thing, as what he is meditating is the journey to Pallanteum, but in the former it is spoken of as an uncertainty, in the latter as a notion floating up to the surface, and temporarily at least preferred. "Quae nunc animo sententia surgit?" 1. 582.

192.] In Il. 10. 204 foll. Nestor proposes that some one should go to reconnoitre among the Trojans, and offers a reward; and so Hector ib. 303 foll. "Populumque patresque" 4. 682. Serv. says "Transfert in Troianos Romanam consuetudinem, ut solet plerumque. Prius enim iubebat aliquid populus, postea confirmabat senatus."

193.] 'Reportent,' from the camp to Aeneas.

194.] Wagn. points after 'tibi,' so as to connect it with 'posco:' but the sense is really the same either way, and the rhythm is in favour of the more natural connexion. 'Facti fama:' Nestor and Hector both mention glory along with the reward as an inducement to undertake the danger, Il. 10. 212, 307.

195.] "'Tumulo sub illo,' quem manu monstrat Euryalo," Gossrau.

196.] "Muros et moenia," 2. 234. "Moenia Pallantea" v. 241 below. For 'Pallanteus' as the adj. of "Pallanteum" see on 4. 552. Here however we might say that as "Pallanteum" is the town of Pallas (8. 54), 'Pallantea moenia' are the walls or towers of Pallas. "Moenia Larissaea" ends a line similarly Catull. 62 (64). 36.

197.] Pierius and Heins. restored 'percussus' for 'perculsus,' which is found in none of Ribbeck's MSS. The words are constantly confused, and in other passages (see on 1. 513) 'perculsus' seems to be the better word, going with 'obstipuit' in the sense of astonishment. Here however the meaning seems to be not that Euryalus is astonished at Nisus' love of glory, but that he is himself penetrated by the feeling, so that 'percussus' appears to be the right word, as in G. 2. 476, where it is similarly constructed with 'amore.' 'Obstipuit' denotes the complete possession taken of him by the enthusiasm. "Amor laudum" G. 3. 112. Forb. comp. Lucr. 1. 923, "Percussit thyrso laudis spes magna meum cor."

199.] 'Summis rebus' of critical circumstances: see on 2. 322. Here it may either be abl., 'adiungere' being taken "adiungere tibi," or it may be constructed with 'adiungere,' 'adiungere summis rebus' being equivalent to "adiungere tibi periclitanti." Comp. v. 278 below.

200.] "Fuge credere" Lucr. 1. 1052. 'Mittam,' as if Euryalus' acquiescence made him an agent in the matter.

201.] Perhaps, as the commentators think, from Il. 7. 198, where Ajax says ἐπεὶ οὐδ' ἐμὲ νήϊδα γ' οὕτως Ἔλπομαι ἐν Σαλαμῖνι γενέσθαι τε τραφέμεν τε: but his spirit is sufficiently unlike Euryalus'. The name 'Opheltes' occurs in the Theban legend, where it is the original name of the ill-fated Archemorus.

202.] 'Troiae labores' 2. 11, 284., 4. 78.

Sublatum erudiit; nec tecum talia gessi,
Magnanimum Aenean et fata extrema secutus:
Est hic, est animus lucis contemptor, et istum 205
Qui vita bene credat emi, quo tendis, honorem.
Nisus ad haec: Equidem de te nil tale verebar,
Nec fas; non: ita me referat tibi magnus ovantem
Iuppiter, aut quicumque oculis haec aspicit aequis.
Sed si quis—quae multa vides discrimine tali— 210
Si quis in adversum rapiat casusve deusve,
Te superesse velim; tua vita dignior aetas.
Sit, qui me raptum pugna pretiove redemptum

203.] 'Tollere' is used both of begetting and of bringing up (see Forc.), either of which senses it may bear here; but perhaps it is rather more in Virg.'s manner to make it a synonyme of 'erudiit.' Nothing can be inferred from these words about the exact age of Euryalus: all that he says is that his early life was passed during the siege. 'Talia,' "ut tu refugere possis et nolle me socium suscepti facti adiungere," Heyne.

204.] He had performed exploits as a follower of the perilous fortunes of a courageous leader. "Magnanimum Aenean" 1. 260. "Fata secutus" 1. 382, in a different sense.

205.] Sall. Iug. 64 says of Metellus "Inerat contemptor animus et superbia, commune nobilitatis malum." 'Hic,' as Serv. says, may be either pronoun or adverb: but the former seems more likely: see on 11. 510. 'Lux' of life G. 4. 255. 'Istum' is explained by 'quo tendis.'

206.] 'Bene emere' opp. to "male emere," which occurs Cic. ad Att. 2. 4, the goodness or badness of the bargain being estimated in relation to the purchaser. See Drakenborch on Sil. 4. 756. 'Tendere' of aiming 5. 489, 670.

207.] For 'ad haec' a correction in Pal. gives 'ait,' which may have arisen from 'at,' the transcriber's way of spelling 'ad.' 'Tale' in the mouth of Nisus, like "talia" in that of Euryalus v. 203, means 'like what you imply.' 'De te' seems to depend partly on 'nil,' partly on 'verebar.' The latter construction is found Cic. de Sen. 6 "De qua (Karthagine) non ante vereri desinam quam illam excisam esse cognovero." So "de aliquo (aliqua re) metuere" is used: see Forc. 'metuo.'

208.] "Nec fas esset de te tale quippiam vereri." For 'non' repeated by itself after a negative by way of strengthening it comp. Pseudo-Cic. de Harusp. Resp. 18, "Non ignovit, mihi crede, non." So Aesch. Ag. 1299, οὐκ ἔστ' ἄλυξις, οὔ, ξένοι. Serv. remarks that Nisus, in the very act of assuring Euryalus that he is worthy to be his companion, still contemplates himself as going alone: "Mire iusiurandum compositum sic enumerat, quasi relicturus eum, cum de virtutibus eius optume sentiat." 'Ovantem' of victory 5. 331.

209.] 'Iuppiter aut quicumque:' see on 4. 577. There is a similar doubt expressed, doubtless from reverential motives, by Livy 1. 2, speaking of Aeneas, "Situs est, quemcumque eum dici ius fasque est, super Numicum fluvium; Iovem indigitem appellant." 'Oculis haec aspicit aequis,' nearly from 4. 372, where 'aequis' seems to mean just, not, as here, favourable. Comp. the frequent use of ἐποπτεύειν in Aesch. of divine regard. The meaning is, Jupiter, or whatever is the name of the supreme father. Pal. has 'aspicis.'

210.] 'Quae multa' like "qualia multa" 7. 200 note. 'Vides' nearly i. q. "scis," 11. 179.

211.] 'Si quis' repeated, like "si forte" 2. 756. 'In adversum' is generally used in a physical sense, as in 8. 237: so we may suppose that here there is a metaphor from a person being dragged or carried off in an opposite direction to that in which he was going. Mr. Long, however, understands 'in adversum' as = 'against an obstacle.' The agency of chance is distinguished from that of an unfriendly deity, just as after Aeneas had told Venus 1. 377 that he had been driven on the African coast by accidental stress of weather, in speaking to Dido 3. 715 he ascribes the event to a god, meaning apparently that he now sees it is friendly providence, not accident. Comp. 3. 337.

213.] 'Raptum pugna' is rightly ex-

Mandet humo solita, aut si qua id fortuna vetabit,
Absenti ferat inferias, decoretque sepulchro. 215
Neu matri miserae tanti sim caussa doloris,
Quae te sola, puer, multis e matribus ausa
Persequitur, magni nec moenia curat Acestae.
Ille autem: Caussas nequiquam nectis inanis,
Nec mea iam mutata loco sententia cedit. 220
Adceleremus, ait. Vigiles simul excitat. Illi
Succedunt servantque vices; statione relicta
Ipse comes Niso graditur, regemque requirunt.
Cetera per terras omnis animalia somno

plained by Cerda, rescued from the fray, the two alternatives being to rescue a friend's body or to ransom it.

214.] Serv. says that there was a doubt in his time about the punctuation, some connecting 'solita' with what goes before, others with what follows. Subsequent editors have generally adopted the former punctuation: Wagn., Gossrau, and Ribbeck prefer the latter. The objection to the former is the construction of the abl. with 'mandet,' which is undeniably harsh and unexampled. Yet it does not seem unlike Virg. to combine such expressions as 'mandare humo' (dat.) and 'condere humo' (abl.), while he may possibly be imitating some older phrase, in times when dat. and abl. were confused. 'Solita,' about which also difficulties have been raised, simply means, as Heyne says, "qua nos mortui condi et humari sollenni more solemus." 'Solita' on the other hand goes awkwardly with 'si qua Fortuna,' though Ribbeck explains it, "non queritur Fortunae iniquitatem sed ut v. 210 multis idem accidere, ne singulare fatum timere videatur, significat," to which it may be answered that while death in an expedition like that which Nisus contemplates is likely, it is not usual that the body should not be recovered. D. Heinsius and Burm. read 'humo solida,' which Heyne rightly condemns as only appropriate to the case of a shipwrecked man.

215.] 'Absenti,' as cenotaphs were raised and honours paid to those whose bodies were elsewhere, 3. 304., 6. 505. 'Inferias' G. 4. 545. 'Decoret sepulchro' like "Nemo me lacrimis decoret," Ennius' epitaph on himself. Here there may be a notion that the honour is a mere honour, as the body is absent.

217.] Spence (Polymetis) finds a difficulty here, as in 11. 35 the Trojan women are mentioned as being in Italy. But Heyne rightly remarks that Virg. cannot have meant the Trojans to have sailed without their wives, but only that the aged women were left in Sicily. 'Ausa persequitur,' a variety for "ausa est persequi." Rom. has 'a matribus.'

218.] 'Prosequitur,' the reading before Pierius and Heins., is found in none of Ribbeck's MSS. 'Moenia Acestae:' see 5. 717, 750 foll. We might have expected 'magnae,' as Acesta was the name of the place, and so Trapp conjectured: but the MSS. have no variety, and v. 286 supports 'magni.'

219.] 'Caussas nectis' like "caussas innecte" 4. 51, where as here there seems to be the double notion of multiplying reasons and making them into a web for entanglement, though in the note there I have thrown doubt on the latter shade of meaning.

220.] 'Loco cedit' 7. 332. As Forb. remarks, it is the opposite of "sedet (or "stat") sententia."

221.] "Adceleremus, ait" 6. 630. 'Vigiles,' those who were appointed to relieve them.

222.] 'Servant' seems to combine the notions of keeping up and guarding, 'vices' in the latter connexion being something of a cognate acc. Serv. says some in his time connected 'statione relicta' with 'vices,' as if it were a sort of attributive abl. in place of a gen.

223.] 'Comes Niso graditur,' like "cui fidus Achates It comes" 6. 158, walks by his side. 'Regem' of the prince Ascanius, like "regina" 6. 28 of the princess Ariadne.

224—313.] 'They go to the generals, and Nisus proposes that he and Euryalus should go to seek Aeneas. Aletes ap-

Laxabant curas et corda oblita laborum: 225
Ductores Teucrum primi, delecta iuventus,
Consilium summis regni de rebus habebant,
Quid facerent, quisve Aeneae iam nuntius esset.
Stant longis adnixi hastis et scuta tenentes
Castrorum et campi medio. Tum Nisus et una 230
Euryalus confestim alacres admittier orant;
Rem magnam, pretiumque morae fore. Primus Iulus
Accepit trepidos, ac Nisum dicere iussit.
Tum sic Hyrtacides: Audite o mentibus aequis,
Aeneadae, neve haec nostris spectentur ab annis, 235

plauds them, and Ascanius promises them rewards, and offers his friendship to Euryalus in particular. Euryalus commends his mother to the care of Ascanius, who undertakes to be a son to her. The generals give them presents of armour, and they start.'

224.] Comp. 8. 26. There is a general resemblance to Il. 2. 1 foll., 10. 1 foll. 'Somno' abl. instr., though it might be 'in sleep.' Comp. 5. 836, "placida laxabant membra quiete," where there is the same doubt, the probability rather inclining to the latter view.

225.] See on 4. 528. 'Laxare curas' like "vincula, nodos, iugum laxare:" see Forc. Cerda comp. Lucr. 4. 908, "somnus . . animi curas e pectore solvat." 'Oblita laborum' with 'corda,' proleptically, as Forb. says.

226.] "Primi duces" 7. 107. The reading before Heins. (whether found in any MSS. is uncertain) was 'et delecta iuventus,' which Peerlkamp and Ribbeck prefer, distinguishing the leaders, such as Aletes v. 246, from the youth. Virg. however obviously imitated Lucr. 1. 86, "Ductores Danaum delecti, prima virorum," and used 'iuventus' generally of warriors. Comp. "Argiva iuventus" 7. 672, of the two leaders Catillus and Coras, and Livy 1. 14, "iuventute armata inmissa." "Delecta iuventus" 4. 130., 8. 499.

227.] Serv. says this line is from Lucilius (Sat. 1 fr. 1 Müller), "Consilium summis hominum de rebus habebant." 'Summis rebus' (see on 2. 322), the same as "summa rerum."

228.] 'Iam,' by this time, implying that there was no time to be lost. 'Nuntius esset:' one inferior MS. gives 'iret' as a variant.

229.] While in deliberation, they held themselves in readiness for attack. The comparison with Il. 8. 493, where Hector leans on his spear in haranguing the Trojans, is not quite in point, as he is advising them to disarm for the night. Pal. originally had 'enscut. atq. entes,' from which meaningless jumble Ribbeck gratuitously extracts "in scuta tuentes."

230.] 'Castrorum et campi medio' is generally understood, after Serv., to mean that the generals are met in a free space answering to the Roman praetorium in the middle of the encampment, and so Lersch § 44, though it would still be open to question whether 'campus' is intended for that space or for the whole area covered by the 'castra.' Mr. Long however rejects the interpretation altogether, and thinks the meaning must be 'in a place between the camp and the plain.' In Il. 8. 491., 10. 199 the Trojans and Greeks meet severally ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος.

231.] 'Alacres' with 'orant.' 'Admittier' like "accingier" 4. 493, "dominarier" 7. 70.

232.] "Rem magnam esse quam adferant, et pretium fore morae, temporis sibi audiendis dati" Forb. Serv. mentions another explanation, that the thing would not admit of delay, that delay might cost them dear: but 'pretium morae' seems to be modelled on "operae pretium." We may say if we like that 'magnam' and 'pretium morae' are predicates: but it does not signify much.

233.] 'Accepit,' welcomed, 8. 178. 'Dicere' i.q. "loqui," as in the well-known formula of the Consul calling on the senators to speak, "Dic, M. Tulli" (Cic. Att. 9. 5).

234.] 'O' out of place, as in 6. 509. 'Mentibus aequis,' kindly, like the more common "aequo animo."

235.] The more common expression is

Quae ferimus. Rutuli somno vinoque soluti
Conticuere; locum insidiis conspeximus ipsi,
Qui patet in bivio portae, quae proxuma ponto;
Interrupti ignes, aterque ad sidera fumus
Erigitur; si fortuna permittitis uti, 240
Quaesitum Aenean et moenia Pallantea:
Mox hic cum spoliis, ingenti caede peracta,
Adfore cernetis. Nec nos via fallit euntis:
Vidimus obscuris primam sub vallibus urbem
Venatu adsiduo et totum cognovimus amnem. 245

"spectare ex aliqua re," as in Ter. Andr. 4. 1. 22, "Tuum animum ex animo spectari meo," Cic. Tusc. 5. 10, "Non ex singulis vocibus philosophi spectandi sunt, sed ex perpetuitate atque constantia."

236.] See on v. 189. Here, besides the authority for 'sepulti' quoted there, it is found as a variant in another of Ribbeck's cursives.

237.] Pal., Gud., and another of Ribbeck's cursives have 'procubuere,' as in v. 190, Gud. however giving 'conticuere' as a variant. In v. 190 however the fact of silence is mentioned immediately afterwards. Virg. is fond of repeating himself partially, and here he also thought of 2. 252, "fusi per moenia Teucri Conticuere." Heins. retained 'procubuere.' 'Insidiis' with 'locum:' comp. Sall. Jug. 50, "uti locum castris antecaperet."

238.] The meaning seems to be that by going through the gate next the sea they will be able to make their way stealthily ('insidiis' of a stealthy expedition) to Pallanteum. The camp would have more gates than one, like a Roman camp. 'Bivio portae' seems merely = "porta," the gate affording a passage out and in, so that there will be no special relevancy in it here. Mr. Long, however, agrees with Forc. that 'bivium' = 'luogo di due strade:' two roads meeting at the gate, which is thus distinguished from other gates.

239.] The sense seems to be that instead of a regular chain of fires, some have gone out, and some are smouldering; a contrast to Il. 8. 509, καίωμεν πυρὰ πολλά, σέλας δ' εἰς οὐρανὸν ἵκῃ.

240.] "Sub auras Erigitur" 8. 25. 'Fortuna uti,' to make use of the opportunity, like "utere sorte tua" 12. 932.

241.] The old reading was 'ad moenia,' which is found in one of Ribbeck's cursives (see on 2. 139). Heyne, who, like his predecessors, retained it, adopted in his later editions a change in the pointing, suggested by a "vir doctus," so as to construct "quaesitum Aenean ad moenia Pallantea" with 'adfore,' 'quaesitum' being understood as a participle. His reasons for this were the harshness of 'quaesitum' after 'uti,' and the impropriety of Nisus talking about slaughter and spoils, when his object was to summon Aeneas. Wagn. restored 'et' and brought back the usual pointing, defending the construction of the supine after other than verbs of motion by a fragment of Sall. "neque vos ultum iniurias hortor," and arguing from v. 208 that Nisus had more than a simple errand to Aeneas in his mind from the first. No doubt Virg.'s judgment may be questioned in allowing Nisus and Euryalus to waste their time in killing and plunder; but as he chose to make them do so, there is nothing strange in making them avow their intention unrebuked. He was thinking of course of the double object of Ulysses and Diomed Il. 10. 206, 207. The supine may be explained either by saying that 'fortuna uti' is really equivalent to a verb of motion (e.g. "fortuna usis ire"), or by the wider considerations suggested by Wagn., or by both. Serv. says that some placed the line after v. 243. 'Moenia Pallantea' v. 196.

243.] Med. has 'fallet,' which would be preferable, if there were more authority for it.

244.] 'Vidimus primam urbem,' we have caught a glimpse of the city (Pallanteum). So nearly Serv., "primam partem urbis." Comp. "prima terra" 1. 541. 'Sub vallibus' with 'vidimus,' not with 'urbem.' Pallanteum, as Serv. observes, was on a hill, and they would see it from the valley. Pal. corrected has 'moenibus;' and so Gud. with 'vallibus' as a variant.

245.] 'Assiduo' explains how they came to get within sight of Pallanteum.

Hic annis gravis atque animi maturus Aletes:
Di patrii, quorum semper sub numine Troia est,
Non tamen omnino Teucros delere paratis,
Cum talis animos iuvenum et tam certa tulistis 249
Pectora.—Sic memorans, humeros dextrasque tenebat
Amborum, et voltum lacrimis atque ora rigabat.—
Quae vobis, quae digna, viri, pro laudibus istis
Praemia posse rear solvi? pulcherrima primum
Di moresque dabunt vestri; tum cetera reddet
Actutum pius Aeneas atque integer aevi 255
Ascanius, meriti tanti non inmemor umquam.
Immo ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penatis
Assaracique Larem et canae penetralia Vestae
Obtestor; quaecumque mihi fortuna fidesque est, 260

246.] "Gravis annis" Hor. 1 S. 1. 4. 'Animi maturus' like "aevi maturus" 5. 73. Comp. also "animi dubius" G. 3. 289, "victus animi" ib. 4. 491. Rom. has 'animis,' which would mean spirits or courage. "Grandaevus Aletes" 1. 121.

247.] "Di patrii" 2. 702. "Vestro in numine Troia est" ib. 703.

248.] 'Tamen' has the force of in spite of all: comp. E. 10. 31. With the line generally comp. 5. 687. 'Parare' of divine decree 2. 121.

249.] 'Cum tulistis:' Madv. § 358. obs. 2. With 'animos tulistis' comp. 1. 605, "quae te tam laeta tulerunt Saecula?" 'Certa pectora' like "certus homo" for a trustworthy man: see Forc. The old reading was "talis animos iuvenum, tam certa." Heyne says "'Et' e codd. intulit Heins. secundum Pierium: Scilicet si iam ante receptum offendisset, hoc egisset ut iterum tolleret," a very unjust criticism, as if Heins. had reformed the text arbitrarily, not in obedience to MSS. All Ribbeck's MSS. insert 'et.'

250.] 'Sic memorans—rigabat' is parenthetical, and is doubtless introduced in this manner to show that Aletes' words were interrupted by his emotion. "Sic memorans, largo fletu simul ora rigabat" 6. 699. 'Humeros dextrasque tenebat,' he threw his arms round their necks and grasped their hands.

251.] 'Voltum atque ora' 10. 821.

252.] 'Pro talibus ausis,' the reading before Heins., is found in Gud. as a second reading and in two other of Ribbeck's cursives, in one of them in an erasure. It probably came from 2. 535 or 12. 351, though if the authority for 'pro laudibus istis' were less, the latter might be traced in its turn to 10. 825. Serv. read 'laudibus.' 'Laudibus' of praiseworthy deeds 8. 273.

254.] Comp. 1. 603, "Di tibi . . . praemia digna ferant." 'Mores vestri:' Serv. comp. Cic. 2 Phil. 44, "Satis in ipsa conscientia pulcherrimi facti fructus," which he says is "tractum de philosophis." See note on 1. 604.

255.] 'Actutum' is a favourite word with the comic writers, but occurs also in Cic. and Livy: see Forc. "Integer aevi" 2. 638: see on v. 246 above. Serv. says that Ennius applied the expression to the gods. The youth of Ascanius is mentioned, as Donatus remarks, "ut diuturnior res sit."

257.] 'Vos' followed by 'Nise,' as in v. 525 by "O Calliope." For 'reducto' Pierius' Medicean MS. and some others give 'recepto,' doubtless from v. 262, where two MSS. have 'reducto.'

258.] 'Excipit' 4. 114 note. The epithet 'magnos' may be an argument for identifying the Penates with the "magni Di:" see on 2. 293, 294.

259.] See on 5. 744. Assaracus is not himself the Lar, as Cerda thinks, but is doubtless mentioned merely as one of those ancestors by whom the Lar was worshipped.

260.] Ascanius says that he entrusts his whole fortune and hope to them, meaning, as the context shows, that his whole dependence is on the return of his father, which he relies on them to bring about. 'Fides' = "fiducia," and so nearly i. q. "spes."

In vestris pono gremiis: revocate parentem,
Reddite conspectum; nihil illo triste recepto.
Bina dabo argento perfecta atque aspera signis
Pocula, devicta genitor quae cepit Arisba,
Et tripodas geminos, auri duo magna talenta, 265
Cratera antiquum, quem dat Sidonia Dido.
Si vero capere Italiam sceptrisque potiri
Contigerit victori, et praedae dicere sortem:

262.] "Conspectum genitoris" 6. 108.

263.] "Argento perfecta atque aspera signis" 5. 267 note.

264.] Arisbe was one of the places that sent allies to Troy, Il. 2. 836, so that the conquest by Aeneas, if it took place at all, must have happened before the Trojan war. Serv., who suggests this interpretation, mentions another, that the capture was by Achilles (a circumstance not mentioned in Hom.), from whom the spoils passed to Pyrrhus, and eventually through Helenus to Aeneas, "'quae cepit' pro 'quae accepit,'" which is of course out of the question. Whether Virg. followed any tradition at all may be doubted: he had called Nisus 'Hyrtacides,' probably borrowing the patronymic from Il. 2. 837, Ἄσιος Ὑρτακίδης, and now, wanting a town to specify, he would naturally borrow the name of the place from which the Homeric son of Hyrtacus came. We know that Virg. made a copious and indiscriminate use of Homeric materials; and perhaps in our ignorance of the bulk of post-Homeric legends we may be led to imagine that he is borrowing from them when he is really indebted only to the Iliad and his own ingenuity. Those who think he is referring to an actual legendary event may appeal to a third suggestion of Serv., who says, that Abas was said to have related in his "Troica" that after the abandonment of Troy by the Greeks Astyanax was made king there, that Antenor attacked him with the help of the neighbouring cities, Arisbe among the number, and that Aeneas came to his assistance and overcame the invaders, on which occasion he may have taken Arisbe. If this story existed, it is possible that Virg. may have alluded to it without adopting it (see on 4. 427): but the other supposition seems simpler.

265.] 'Tripodas' 5. 110. 'Magna talenta' 5. 248. The writer in Dict. A. ('Pondera') says that the silver talent was called 'magnum' in comparison of the gold, which was equal only to six Attic drachmae, and that it is this small gold talent which is "perhaps connected with the small talent which is the only one that occurs in Homer." In that case Virg. must be charged either with ignorance or with great exaggeration. Two talents of gold are among the prizes at the games Il. 23. 269. For the asyndeton following the conjunction comp. 8. 132.

266.] There seems to be no other explanation of 'dat' than that it is substituted for "dedit" for metrical convenience, as Pope in his Homer and other poets use the present for the perf. for similar reasons. Wagn. thinks 'quem dat Dido' = "quem possideo donatum a Didone," a gift being a thing enduring. It would be more reasonable to explain it "quem acceptum referetis Didoni;" but the notion of any such obligation to Dido would be far-fetched. In 1. 79, which Gossrau on 4. 228 comp., the act of giving is really permanent, as the gift might be withdrawn. For v. 360., 11. 172, see notes there. Peerlkamp, who thinks the line spurious, asks how the 'crater' could be divided between two. But though the other gifts are in pairs, it does not follow that each pair was to be simply divided, as there might be a partition of the whole quantity of presents; or the gifts may be intended for the two friends in common. At the same time we need not shrink from admitting that there are some things in this whole passage which Virg. might have reconsidered.

268.] Ascanius says 'victori' generally rather than "mihi," doubtless from modesty. 'Dicere' Med., Pal., Gud. originally, 'ducere' Rom., Gud. corrected, and three other of Ribbeck's cursives. Serv. mentions both, along with a tertium quid, 'deicere' (comp. "deiectam sortem" 5. 490). 'Dicere' seems best, 'dicere sortem' being explained "statuere," with Serv., like "praemia dicit" 5. 486, "multam dicere" &c. Heins. approved it, and Wagn. and most recent editors have adopted it. 'Praedae' is probably dative.

Vidisti, quo Turnus equo, quibus ibat in armis
Aureus; ipsum illum, clipeum cristasque rubentis 270
Excipiam sorti, iam nunc tua praemia, Nise.
Praeterea bis sex genitor lectissima matrum
Corpora captivosque dabit, suaque omnibus arma;
Insuper his, campi quod rex habet ipse Latinus.
Te vero, mea quem spatiis propioribus aetas 275
Insequitur, venerande puer, iam pectore toto

269.] Imitated from Il. 10. 322, where Dolon asks for the horses of Achilles. There may be also a reminiscence of Il. 8. 191 foll., where Hector is describing the golden shield of Nestor. Gossrau, who thinks Ascanius far too forward and extravagant in his promises, complains of his undertaking here what is not in his power. But he obviously makes the engagement in his father's name, in his character of "rex," v. 223. The construction is "vidisti equum quo ibat, arma in quibus ibat:" see on G. 4. 150. 'Ibat' refers to Turnus' appearance the day before (v. 49), which would naturally be in the mind of all. 'Ibat equo' like "navibus ibant" 10. 213. 'Ibat in armis' like "stabat in armis" v. 581. The preposition might have been omitted: comp. 1. 751.

270.] 'Aureus' is explained by 'quibus in armis:' comp. v. 163 above. Perhaps we may comp. 'aureum ire' of marching in golden armour with "aureum stare" of having a golden statue. 'Ipsum illum' of the horse, 'clipeum cristasque' standing for the armour. 'Rubentis' of a crest: see above vv. 50, 163. Rom. has 'comantis' from 3. 468.

271.] 'Excipiam sorti,' ἐξαιρέτους ποιήσομαι. For the custom see on 5. 534. 'Sorti' archaic abl.: see on G. 4. 165.

272.] 'Matrum corpora' G. 3. 51: comp. A. 2. 18., 7. 650. Here the periphrasis is accounted for when we remember that slaves are spoken of. 'Matrum' seems to mean females with children. It is not easy to say whether 'bis sex' is meant to cover the whole, 'matrum corpora captivosque,' as Heyne thinks, or whether it is to be repeated with 'captivos,' which is the view of Serv. It would seem that these promises, like that in the previous verse, are made to Nisus alone, Euryalus being compensated with the offer of Ascanius' friendship vv. 275 foll.: but the case is not clear.

273.] 'Omnibus' belongs of course only to 'captivos.' It is not constructed with 'dabit,' as Forb. thinks, but goes with 'sua,' as in "suo sibi gladio hunc iugulo" Ter. Ad. 5. 8. 35 &c.

274.] For 'insuper' with abl. see Forc. Ascanius promises Nisus the domain (τέμενος) of Latinus. Gossrau complains that Latinus ought not to be mulcted, not being really the author of the war, and that if the royal possession go to Nisus, nothing will be left for Aeneas. But though Aeneas is more considerate of the rights of Latinus (12. 190 foll.), Ascanius might naturally regard the king of Latium as the chief of the confederacy; and it is only in consonance with Virg.'s habit elsewhere that he should regard the royal domain in the light of later times, as forming only a part of the royal revenue. The constructions 'insuper his' and 'campi quod' have led to much confusion in the MSS. Med. reads 'insuper is campi quos,' Pal. corrected, Gud., and a correction in another of Ribbeck's cursives also have 'quos,' Rom. has 'his campis;' there are also found 'id campi,' which was once common in the editions, 'hi campi quos,' and 'campos quos.' Ladewig adopts 'is' from Med., understanding it of Aeneas, while Lachm. on Lucr. 4. 933 thinks it may stand for 'iis,' which is monosyllabic in the MSS. of Lucr. Serv. apparently found 'his,' which he explains as dative.

275.] The comparison of life to a racecourse is too common to need illustration. We have the metaphor again 10. 472. Ascanius means that his own years are not so far behind Euryalus'.

276.] Cerda, in a copious note, explains 'venerande' of Euryalus' beauty: but it is doubtless meant to form a sort of contrast to 'puer,' the deeds of Euryalus having entitled him to that veneration which properly attends advanced years. 'Pectore accipio' like "toro accipit" 8. 178, as we should say 'I welcome you to my heart.' Comp. also 4. 530. With 'pectore toto' Serv. comp. Cic. Legg. 1. 18, "Si non ipse amicus per se amatur toto pectore, ut

Accipio et comitem casus conplector in omnis.
Nulla meis sine te quaeretur gloria rebus;
Seu pacem seu bella geram, tibi maxuma rerum
Verborumque fides. Contra quem talia fatur 280
Euryalus: Me nulla dies tam fortibus ausis
Dissimilem arguerit; tantum fortuna secunda,
Haud adversa cadat. Sed te super omnia dona
Unum oro: genetrix Priami de gente vetusta
Est mihi, quam miseram tenuit non Ilia tellus 285
Mecum excedentem, non moenia regis Acestae.

dicitur:" Virg.'s meaning however is somewhat more physical, and may be illustrated by "tota veste vocantem" 8. 712.

277.] 'Casus in omnis' seems to be constructed partly with 'comitem,' partly with the sentence generally. For the first comp. Lucan 8. 588, "An tantum in fluctus placeo comes?" for the second Sil. 1. 76, "Et se participem casus sociarat in omnis," cited by Forb. and Gossrau.

278.] 'Meis rebus' may stand for "mihi" as the agent (comp. v. 301 below), or the construction may be 'nulla gloria quaeretur (a me) meis rebus,' for my fortunes, the dat. as perhaps in G. 4. 419.

279.] It is difficult to say whether 'seu pacem seu bella geram' should be coupled, as Jahn once thought, with what precedes, or, as the editors generally have done, with what follows: but perhaps the latter is better. It is not settled, as Wagn. thinks, by the supposed correspondence of 'verborum' to 'pacem,' 'rerum' to 'bella,' which is more than doubtful, the simpler view being that 'rerum verborumque' is simply an exhaustive division of life, actions and words. With 'pacem—geram' comp. 7. 444, "Bella viri pacemque gerent." 'Tibi maxuma rerum Verborumque fides' seems to mean "tibi maxume credam et facta et verba," not, I will entrust you with things to be done and said, but I will communicate to you my words and actions, a description of friendship.

280.] 'Contra quem,' in reply to whom, as "quae contra" 6. 398 is in reply to which.

281.] 'I will never fall short of this act of courage.' We might have expected 'orsis,' which would be neater.

282.] The force of 'arguerit' seems to be 'you shall never have cause to say that time has proved.' See on 6. 89. With 'dies arguerit' comp. Catull. 62 (64). 322, "Carmine, perfidiae quod post nulla arguet aetas." The difficulty of the following words is well known. If we read 'Aut adversa' v. 283, as Serv. prefers to do, with Gud. corrected and two other of Ribbeck's cursives, we must either take 'tantum' by itself, "tantum de me polliceri audeo," as Heyne gives it, which would be very harsh and abrupt, and is not sufficiently supported by 2. 690 "hoc tantum," or connect 'dissimilem tantum,' as in Hor. 2 S. 3. 313 (see Bentley's note), unlike to that extent, where 'tantum,' separated from 'dissimilem' and put last in the sentence, would be weak. It seems better then to read 'Haud adversa,' which is also mentioned by Serv., and is found in Med., Pal., and Rom., joining 'tantum' with what follows: "Let but fortune be prosperous, not adverse;" a natural condition to throw in when he is making a promise about his future life, yet does not know whether this very expedition may not be fatal to him. 'Haud adversa,' which Heyne thinks would be weak after 'secunda,' is sufficiently accounted for by Euryalus' tendency under such circumstances to contemplate the possibility of an unfavourable issue.

283.] 'Cadat' as in 2. 709, "Quo res cumque cadent." 'Super' seems to mean both beyond and above, 'super omnia unum' being like "pro omnibus unum" 3. 435.

284.] "Unum oro" 6. 106. "Rhoeti de gente vetusta" 10. 388. 'Priami gens' is of course the family of Priam, not the race of Troy.

285.] 'Miseram' with reference to what she has undergone and may have to undergo, as Gossrau rightly gives it. "Ilia tellus" 11. 245.

286.] 'Mecum excedentem' in prose would be "quin mecum excederet:" but Virg. has expressed himself as if Euryalus' mother was actually departing while Troy and Acesta strove to keep her back. 'Moenia Acestae' v. 218.

Hanc ego nunc ignaram huius quodcumque pericli est
Inque salutatam linquo (Nox et tua testis
Dextera), quod nequeam lacrimas perferre parentis.
At tu, oro, solare inopem, et succurre relictae. 290
Hanc sine me spem ferre tui: audentior ibo
In casus omnis. Percussa mente dederunt
Dardanidae lacrimas; ante omnis pulcher Iulus,
Atque animum patriae strinxit pietatis imago.
Tum sic effatur: 295
Sponde digna tuis ingentibus omnia coeptis.

287.] Pal., Rom., and originally one of Ribbeck's cursives omit 'est;' but this would create ambiguity, as 'huius' might conceivably go with 'pericli.' For 'huius quodcumque pericli est' comp. 1. 78 note. Here the form of expression indicates uncertainty, 'this peril, be it great or small.'

288.] In making Euryalus leave his mother without bidding her farewell, Virg. may have thought of Telemachus' departure from Ithaca Od. 1. 373 foll., as Germ. remarks. For the tmesis Serv. comp. "inutilis inque ligatus" 10. 794, which however is not quite the same, as there 'in' has a meaning in its separate state, here it has none. Ennius, as is well known, carried the practice further still, breaking up non-compound words, as "saxo cere comminuit brum," a pardonable act of violence in the first writer of Latin hexameters. For instances of tmesis in Lucretius see Munro on Lucr. 1. 452. With the oath that follows comp. 4. 492.

289.] 'Quod nequeam' is generally taken as dependent on 'testis:' but Madv. Opusc. 2. 237 is right in connecting it with 'linquo' and making 'Nox—dextera' parenthetical. There is still a question about the subj. 'nequeam,' as Euryalus is stating his own reason for his conduct, and so would naturally employ the ind.: but "possim" and "nequeam" are used elsewhere in cases where we should expect "possum," "nequeo:" see Munro on Lucr. 1. 808, to whose instances add Sen. Herc. F. 1261, "Nemo polluto *queat* Animo mederi." We might also explain the subj. here as conditional: "I leave her without greeting, because, if I were to say farewell, I should be unable," &c.

290.] Some copies, including one of Ribbeck's cursives, read 'hanc' for 'at,' apparently from a confusion with the next line.

291.] 'Ferre,' to carry with me on my expedition. The hiatus is accounted for by the pause, perhaps indicating that Euryalus' utterance was broken.

292.] 'Perculsa,' the reading before Pierius and Heins., is found as a correction in Gud. 'Dare lacrimas' 4. 370. Wagn. restores 'dedere' from Med., but his reasons for the preference (Q. V. 5) seem fanciful, and 'dederunt' is found in Pal., Rom., Gud., and apparently the bulk of MSS.

293.] "Ante omnis pulcher Iulus" 5. 570, where 'ante omnis' is constructed with 'pulcher;' one of many proofs that parallel passages cannot be quoted with confidence in support of a particular construction.

294.] Nearly repeated 10. 824. 'Imago' may be merely the sight, as in 2. 369; but it is perhaps better to take it of the resemblance. Ascanius was reminded of his own affection for his father. 'Strinxit,' crossed, a metaphor from grazing a thing lightly (5. 163), as we should say, flashed across his mind (comp. Claudian Ruf. 2. 336, "Iam summum radiis stringebat Lucifer Haemum"). No instance of this metaphorical use of the word earlier than Virg. is given by Forc. With the sentiment Heyne comp. Il. 19. 339.

296.] 'Sponde,' which was restored by Wagn., is the reading of all Ribbeck's MSS. except two cursives, and is recognized by Donatus: "Quidquid scis, ait, convenire meritis tuis, quidquid arbitratus fueris te dignum, ante ipsam petitionem tu tibi spondere ne dubites, atque ita, ut iam te accepisse confidas." Strictly speaking of course it is Ascanius who makes the promise: but Virg. for the sake of variety represents him as authorizing Euryalus to make the promise to his own mind. Peerlkamp rightly points out that 'sponde' is supported by the next line, as otherwise 'namque' would introduce not a reason for what has been said, but simply a repetition of it (see however on G. 2. 398). If 'spondeo' were read, it would have to be pronounced as a dissyllable, as Virg. does not

Namque erit ista mihi genetrix, nomenque Creusae
Solum defuerit, nec partum gratia talem
Parva manet. Casus factum quicumque sequentur,
Per caput hoc iuro, per quod pater ante solebat: 300
Quae tibi polliceor reduci rebusque secundis,
Haec eadem matrique tuae generique manebunt.
Sic ait inlacrimans; humero simul exuit ensem,
Auratum, mira quem fecerat arte Lycaon
Gnosius atque habilem vagina aptarat eburna. 305
Dat Niso Mnestheus pellem horrentisque leonis
Exuvias; galeam fidus permutat Aletes.
Protinus armati incedunt; quos omnis euntis
Primorum manus ad portas, iuvenumque senumque,

shorten the final 'o' in verbs except in the case of "scio" and "nescio," which are perhaps themselves instances of synizesis (see on E. 8. 44). 'Ingentibus coeptis' 10. 461.

297.] "Namque erit ille mihi semper deus" E. 1. 7. Here 'ista' has its proper sense, that mother of yours. 'Nomen—defuerit,' she shall be Creusa in all but the name: i. e. she shall be treated in all respects like my mother.

298.] 'Defuerit' is apparently to be explained 'men shall say that' &c.: see on v. 282. 'Partum talem,' τὸ τετοκέναι υἱὸν τοιοῦτον, Forb. "Debet ab omnibus coli quae talem creavit" Serv.

299.] 'Manet,' is in store for. "Si modo quod memoras factum fortuna sequatur" 4. 109. Here Pal. and one of Ribbeck's cursives have 'sequetur,' some other MSS. 'sequuntur,' which Heins. restored and Heyne retains: but Wagn. rightly defends the future from 2. 709., 12. 203.

300.] Aeneas was wont to swear by the head of Ascanius, and so Ascanius, in memory of his father, swears by his own. For the custom of swearing by the head comp. 4. 357. For a father swearing by his son Gossrau comp. Dem. in Conon. p. 1268, φασὶ γὰρ παραστησάμενον τοὺς παῖδας αὐτὸν κατὰ τούτων ὀμεῖσθαι, καὶ ἀράς τινας δεινὰς καὶ χαλεπὰς ἐπαράσεσθαι. Serv., among other fancies, mentions an interpretation of 'ante,' before he became chief pontiff, chief pontiffs only swearing by the gods.

301. Comp. Cic. Phil. 14. 13, "Qui ex iis quibus illa [praemia] promissa sunt pro patria occiderunt, eorum parentibus, liberis, coniugibus, fratribus eadem tribuenda censeo."

302.] 'Manere' with dat. 10. 629, where however "rata" is added. As Wagn. remarks, it differs from 'manere' with acc., the latter meaning to await, the former to be continued to or belong to in perpetuum.

303.] Ὣς φάτο δακρυχέων Il. 1. 357. Canon. and another MS. have 'Sic ait, et lacrimans.' The gifts of armour to the warriors at starting are from Il. 10. 255 foll., where perhaps the object is disguise as well as compliment. For the connexion of the sword and the shoulder see on 8. 459.

304.] 'Auratum' seems to refer to the decorations of the hilt.

305.] Gnosian javelins are mentioned 5. 306: comp. also the workmanship of Daedalus, who was a Cretan. The ivory scabbard is doubtless from Od. 8. 404, where the Phaeacian Euryalus gives a sword to Ulysses (comp. ib. 416 with "humero exuit," ib. 403, 406 with "auratum"). 'Habilem' apparently goes with 'aptarat,' fitted neatly or fitted for carrying. So perhaps 1. 318, "habilem suspenderat arcum," in spite of the note there.

306.] 'Pellem exuviasque,' ἓν διὰ δυοῖν, like "veste fulvique pelle leonis" 2. 722 note. 'Horrentis' probably acc. pl.

307.] In Hom. helmets are given both to Diomed and Ulysses. 'Permutat' with Nisus' helmet.

308.] 'Protinus' may either be of time or place; but the former seems more likely. Hom. has βάν ῥ' ἰέναι Il. 10. 273. 'Armati' may mean not merely that they put on the arms given them, but that they put on their arms, being comparatively unarmed before: comp. Il. 10. 254. "Quos omnis euntis" 5. 554.

309.] Λιπέτην δὲ κατ' αὐτόθι πάντας

Prosequitur votis. Nec non et pulcher Iulus, 310
Ante annos animumque gerens curamque virilem,
Multa patri mandata dabat portanda. Sed aurae
Omnia discerpunt, et nubibus inrita donant.
Egressi superant fossas, noctisque per umbram
Castra inimica petunt, multis tamen ante futuri 315
Exitio. Passim somno vinoque per herbam
Corpora fusa vident, arrectos litore currus,
Inter lora rotasque viros, simul arma iacere,
Vina simul. Prior Hyrtacides sic ore locutus:

ἀρίστους Il. 10. 273. Nothing is said of prayers in Hom.; but an omen is sent to them on starting. "Primores Argivorum viros" Catull. 66 (68). 87. 'Iuvenumque senumque' apposition to 'primorum.'

310.] "Prosequitur dictis" 6. 898.

311.] 'Ante annos:' Gossrau comp. Ov. A. A. 1. 184, "Caesaribus virtus contigit ante diem. Ingenium caeleste suis velocius annis Surgit." 'Animum gerens virilem' is from the lines quoted Cic. Off. 1. 18, "Vos etenim, iuvenes, animum geritis muliebrem, Illa virago viri," where, as here, 'gerere' may indicate that the character is not natural: see on 1. 315. 'Curam gerere' for "curare" occurs 12. 48.

312.] 'Mandata dabat portanda' is the order in all Ribbeck's MSS. Heyne retained the old reading 'portanda dabat mandata.' 'Mandata dabat' occurs in the same place in the line 6. 116. Here the imperf. seems to be used to denote frequency, as if Ascanius had not done when Nisus and Euryalus departed. Mr. Nettleship suggests that it denotes incompleteness, indicating that the message was never delivered.

313.] From Catull. 62 (64). 142, "Quae cuncta aerii discerpunt inrita venti," as Cerda remarks. Forb. comp. id. 28 (30). 9, "tua dicta omnia factaque Ventos inrita ferre et nebulas aerias sinis." It may be observed that in Od. 8. 408, the context of which has been quoted on v. 305, occur the words (spoken as an apology to Ulysses by Euryalus), Ἔπος δ' εἴπερ τι βέβακται Δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι. For 'inrita' Rom. has 'inlita.'

314—367.] 'They enter the camp of the enemy and kill many sleeping. At last Nisus warns Euryalus that daybreak is approaching, and they depart with many spoils, including the helmet of Messapus.'

314.] "Superant montis" G. 3. 270. Pierius says that all the old copies have 'umbras:' all Ribbeck's however give 'umbram.'

315.] Much difficulty has been made about 'tamen,' which is really one of the most pathetic touches in Virg. It refers to a suppressed thought, as if he had said "perituri quidem, multis tamen," &c. Some, as Heyne, have thought of emending the line; others, as Peerlkamp and Dietsch, of omitting the obnoxious words and combining vv. 315, 316 into one: while those who defend the text as it stands press, with Serv., the sense of 'inimica,' as if the meaning were that their plunder of the camp led to their ruin, a view which, though far more tolerable than the others which have been proposed, would still in its degree injure the passage. The words of Serv. however, "cum dolore dictum est 'inimica,'" contrast favourably with those of later critics, who talk of "inpedita sententia," or even propose "loco tabem eximere desectis verbis." With the sense generally comp. 10. 509, "Cum tamen ingentis Rutulorum linquis acervos." 'Multis futuri exitio' like "Exitio est avidum mare nautis" Hor. 1 Od. 28. 18. For 'ante' see note on 12. 680.

316.] 'Somno vinoque fusa' like "somno vinoque soluti" above v. 236. 'Passim' as in 2. 364, in its original sense, dispersedly. 'Vino somnoque,' the order before Heins., is found in none of Ribbeck's MSS. Rom. and one of Ribbeck's cursives have 'per umbram,' an obvious error.

317.] 'Arrectos litore,' set up on the shore, the pole being turned up, the body of the car down, as Heyne explains it, comparing Stat. Theb. 3. 414. Virg. may have thought partly of Il. 10. 473 foll., partly of ib. 505.

319.] 'Vina,' cups or casks, "vasa vini" (Serv.) and "relliquiae vini in poculis" (Taubm.) both being included. With Serv.'s interpretation Heyne comp.

Euryale, audendum dextra; nunc ipsa vocat res. 320
Hac iter est. Tu, ne qua manus se attollere nobis
A tergo possit, custodi et consule longe;
Haec ego vasta dabo, et lato te limite ducam.
Sic memorat, vocemque premit; simul ense superbum
Rhamnetem adgreditur, qui forte tapetibus altis 325
Exstructus toto proflabat pectore somnum,
Rex idem, et regi Turno gratissimus augur;
Sed non augurio potuit depellere pestem.
Tris iuxta famulos temere inter tela iacentis
Armigerumque Remi premit aurigamque sub ipsis 330

Val. F. 3. 609, "conpressa trahentem Vina manu," where Burm. quotes this passage. Taubm.'s other suggestion, "vomitu regurgitata vina," is hardly to be entertained. 'Sic ore locutus' 1. 164 &c.

320.] 'Audendum dextra' is from Il. 10. 479, ἀλλ' ἄγε δή, πρόφερε κρατερὸν μένος· οὐδέ τί σε χρὴ Ἑστάμεναι μέλεον σὺν τεύχεσιν. With 'ipsa vocat res' comp. Hor. 2 S. 1. 17, "cum res ipsa feret," Enn. A. 13. fr. 3, "Quo res sapsa loco sese ostentatque iubetque."

321.] "Hac iter" 6. 542. In Il. 10. 488 foll. Ulysses follows Diomed, not however to protect him, but to drag the dead bodies out of the way of the horses.

322.] 'Consule' i. q. "cura," take measures. Comp. such expressions as "male de aliquo consulere." Virg. may have thought of Il. 10. 481, μελήσουσιν δ' ἐμοὶ ἵπποι, though the resemblance does not extend beyond the verb. 'Longe:' comp. 7. 486, "late custodia credita campi."

323.] 'Vasta dabo' i. q. 'vastabo,' itself the reading of Gud. corrected, another of Ribbeck's cursives, and some others. So "defensum dabit" 12. 437. The expression is common in the comic writers, e. g. Ter. Heaut. 5. 1. 78, "si vivo, adeo exornatum dabo, Adeo depexum ut dum vivat meminerit semper mei." Comp. Gk. τιθέναι, and see Munro on Lucr. 4. 41. 'Haec' is used generally of what Nisus sees about him. 'Lato te limite ducam,' I will give you a broad path to follow me in. "Latum limitem agit ferro" 10. 513. Gud. originally had 'limine.'

324.] 'Vocem premere' Ov. M. 9. 761, Phaedrus 1. 11. 12, cited by Gossrau and Cerda, of ceasing from utterance, like "presso ore" 6. 155. Heyne and Forb. prefer Serv.'s other interpretation, making 'vocemque premit' i. q. "submissa voce:" but the absence of authority seems against this. We are intended to understand that Nisus speaks briefly, and is silent as soon as he can be: comp. v. 353, "breviter cum talia Nisus." 'Superbum' is explained by what follows in v. 325.

325.] 'Rhamnes' is chosen as a name connected with old Rome. "Adgressi ferro" 2. 463. 'Tapetibus altis,' rugs heaped up by way of a couch, or perhaps spread on a high couch. Cerda comp. Stat. Theb. 2. 91, "Fuderat Assyriis exstructa tapetibus alto Membra toro," obviously an imitation of Virg.

326.] "Inperat exstructos frangere nona toros" Martial 4. 8. 6. The participle is here transferred, "notissima hypallage Vergiliana," as Cerda says, from the couch to the man. "'Toto proflabat pectore somnum' periphrasis est, ne verbo humili stertentem dicat," Serv. We may perhaps comp. "pectore noctem accipit" 4. 530, where there may be a notion of the quiet breathing of sleep. Diomed kills Rhesus ἀσθμαίνοντα, Il. 10. 496.

327.] "Rex idem hominum Phoebique sacerdos" 3. 80. Here the meaning seems to be that though a prince himself, he served Turnus in the capacity of augur. 'Regi Turno' below v. 369.

328.] From Il. 2. 859, οἰωνιστής, Ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν, as Serv. remarks. Cerda comp. also Apoll. R. 2. 816., 4. 1503. 'Depellere pestem' is exactly λοιγὸν ἀμῦναι Il. 1. 341.

329.] "Iacentes sic temere" Hor. 2 Od. 11. 14. For 'tela' Rom. has 'lora' from v. 318, where some copies give 'tela.' The soldiers of Rhesus on the contrary sleep with their arms regularly piled, εὖ κατὰ κόσμον, τριστοιχί, Il. 10. 471 foll.

330.] Schrader conj. 'Remum,' which is found in one inferior MS. and approved by Heyne, Remus being thus made the armour-bearer of Rhamnes. But it is in

Nactus equis, ferroque secat pendentia colla;
Tum caput ipsi aufert domino, truncumque relinquit
Sanguine singultantem; atro tepefacta cruore
Terra torique madent. Nec non Lamyrumque Lamumque
Et iuvenem Serranum, illa qui plurima nocte 335
Luserat, insignis facie, multoque iacebat
Membra deo victus; felix, si protinus illum
Aequasset nocti ludum in lucemque tulisset.
Inpastus ceu plena leo per ovilia turbans—
Suadet enim vesana fames—manditque trahitque 340

accordance with Virg.'s love of variety to mention the armour-bearer first and then the master; nor is there anything strange, as Peerlkamp thinks, in representing Remus and his servants as lying near Rhamnes. Here it is doubtful whether the 'armiger' and 'auriga' are different persons, or, as they might be (comp. 2. 467., 6. 485), the same. In Il. 10. 504 the arms of Rhesus lie in his car. 'Premit' = "opprimit." The sense is clear, though no parallel instance has been quoted: 2. 530., 8. 249 are different. 'Sub ipsis equis' again contrasts with the arrangement in the camp of Rhesus Il. 10. 473 foll.

331.] 'Nactus,' τυχών: comp. ἐκιχήσατο Il. 10. 494. "'Pendentia colla' quasi ebriorum; aut ita iacentium ut colla penderent" Serv. "Desecto collo" 8. 438.

332.] The master is killed after his attendants, like Rhesus Il. 10. 494. 'Caput aufert' 10. 394.

333.] The arteries of the neck spout blood with a gurgling sound. Comp. Od. 22. 18, Soph. Aj. 1390. Virg. may have thought of Il. 10. 521, ἄνδρας τ' ἀσπαίροντας ἐν ἀργαλέῃσι φονῇσιν. Serv. mentions a doubt whether 'atro' goes with 'sanguine' or with 'cruore:' but the epithet would be weak at the end of a clause, and 'cruor' is more naturally called 'ater' than 'sanguis.' 'Atro—madent' from Il. 10. 484, ἐρυθαίνετο δ' αἵματι γαῖα.

334.] 'Terra torique' is hardly a hendiadys, as Forb. thinks; but to take 'tori' of an actual couch does not make it probable, as Gossrau contends after Peerlkamp, that Rhamnes is spoken of, as Remus may well have had a bed too. 'Nec non' suggests a verb, to be supplied from the context.

335.] 'Sarranum,' which Heins. and Heyne prefer, is found in none of Ribbeck's MSS. To suppose with Heins. that Virg. would avoid the use of an honoured Roman name is as gratuitous as to fancy with Wagn. that he may have intended to glance at an Atilius whom he attacks in the 3rd and 4th of the Catalecta, if they are his. For the name see on 6. 844.

336.] 'Luserat:' comp. v. 167 above. It seems to refer to some game, such as dice, rather than to banter: but it is difficult to say. "Insignis facie" v. 583 below.

337.] "'Deo' vel vino, vel somno" Serv. Modern commentators, after Donatus, prefer the former, Emm. the latter: comp. Stat. Theb. 2. 76, "Serta inter vacuosque mero crateras anhelum Proflabant sub luce deum," evidently an imitation of this passage and v. 326. Looking at Virg. alone, we should decide for the former, as to mention sleep as a god here would be too ambitious. As might be expected, two MSS. have 'vinctus,' which Wakef. prefers. Possibly it may suit 'membra' better: but 'victus' is more appropriate to 'deo.' 'Protinus' onward, as in E. 1. 13, here however referring to time. Probably it should be constructed both with 'aequasset' and 'tulisset:' had he gone on so as to make the game as long as the night, &c.

338.] With 'aequasset nocti ludum' Gossrau comp. Sil. 7. 340, "somno noctes aequare," with 'in lucemque tulisset,' Hor. 3 Od. 8. 15, "vigiles lucernas Perfer in lucem." 'In lucemque' like "in caeloque" Lucr. 5. 1188.

339.] From Il. 10. 485 foll. Here the simile has no apodosis, unless we are to extract one from the verb implied in v. 334: but the reference to Nisus is clear. 'Turbans' intransitive, 6. 800 note. Serv. says "perturbans ovilia: nam tmesis est." The word may have been suggested by κλονέωσι, used (actively) in a like simile Il. 15. 324.

340.] 'Suadet enim vesana fames' is probably from κέλεται δέ ἑ θυμὸς ἀγήνωρ Il. 12. 300, κέλεται δέ ἑ γαστήρ Od. 6.

Molle pecus mutumque metu; fremit ore cruento.
Nec minor Euryali caedes; incensus et ipse
Perfurit, ac multam in medio sine nomine plebem,
Fadumque Herbesumque subit Rhoetumque Abarimque,
Ignaros; Rhoetum, vigilantem et cuncta videntem, 345
Sed magnum metuens se post cratera tegebat:
Pectore in adverso totum cui comminus ensem
Condidit adsurgenti, et multa morte recepit.
Purpuream vomit ille animam, et cum sanguine mixta
Vina refert moriens; hic furto fervidus instat. 350

133, both of them similes from lions. It is repeated 10. 724. 'Trahere' is coupled with "rapere" by Sallust and Plautus in the sense of spoiling: see Forc. Here it expresses the action of the lion, dragging the sheep along while he is devouring them. The alliteration 'mandit—molle—mutum—metu' is expressive. Virg. probably imitated Il. 16. 355, *αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας.*

341.] "Muta metu" Lucr. 1. 92, comp. by Cerda. The words occur 12. 718, also of cattle. 'Fremit ore cruento' 1. 296. Rom., and originally Med. and Pal., have 'multum,' a strange agreement in error. Some in Serv.'s time actually connected 'mutumque metu' with 'fremit.'

342.] 'Euryali caedes' like "Pyrrhi caede" 2. 526. 'Et ipse,' as well as Nisus, though his business was not to slaughter but to guard his friend.

343.] 'In medio,' lying in his way: as Serv. explains it, he did not go out of his way, like Nisus, to kill the leaders, but took the Rutulians as he found them.

344.] The only parallel to this sense of 'subire' with acc. of stealthily attacking a person given by Forc. is Quint. 4. 5, "Interim fallendus est iudex et variis artibus subeundus."

345.] 'Ignaros,' unconscious because asleep. If 'Rhoetum' is right, we must suppose that Virg., in his love of variety, chose first to mention Rhoetus among those who were killed in sleep and then to correct himself. The MSS., though as usual spelling the name in a diversity of ways, present no really different reading.

346.] 'Sed' is rightly explained by Wagn. as showing why Rhoetus was as easily slaughtered as if he had been asleep; though awake, he was hiding in terror. Heyne makes a difficulty about the size of the 'crater:' but we may suppose that Rhoetus coiled himself up, and that after all he was imperfectly hidden. The sentence is inartificially constructed, like a Homeric clause with the nom. changed, e. g. Il. 18. 33, *ὁ δ' ἔστενε κυδάλιμον κῆρ.*

347.] "Ferrum adverso sub pectore condit" 12. 950. Cerda comp. Il. 16. 340, *πᾶν δ' εἴσω ἔδυ ξίφος.*

348.] Rhoetus was rising when Euryalus was upon him. 'Multa morte recepit' is rightly explained by Serv. "Eduxit gladium cum multo cruore," 'mors' being used nearly as Hom. talks of *πορφύρεος θάνατος* (if *πορφύρεος* refer to blood). Cerda, following a hint of Serv., and followed by Merrick on Tryphiodorus 378, ingeniously but improbably understands 'recepit' of welcoming as if with a banquet, Rhoetus being the object of the verb, and 'morte recepit' constructed like "urbe, tecto, mensa, lare reciperet" Livy 26. 25, comparing Il. 5. 238, *τόνδε δ' ἐγὼν ἐπιόντα δεδέξομαι ὀξέϊ δουρί*, Soph. El. 96, *ὃν . . . φοίνιος Ἄρης οὐκ ἐξένισεν.* Serv. says Cornutus read 'multa nocte,' and doubted whether to take 'nocte' literally or as a synonyme for 'morte.'

349.] Serv. says that many in his time read 'purpureum,' connecting it with the preceding line; and some later critics have wished to do the same. 'Purpuream animam' however is a highly poetical expression, after the manner of the Homeric *πορφύρεος θάνατος*, just cited, and may possibly be translated from Hom. Hymn to Apollo, v. 361, *λεῖπε δὲ θυμὸν φοινὸν ἀποπνείουσα*, though there it seems more natural to connect *φοινόν* with *ἀποπνείουσα.* "Mixtosque in sanguine dentes" 5. 470. Comp. also 3. 632.

350.] 'Refert,' *ἀναφέρει*, like "referebat pectore voces" 5. 409. 'Furto' might refer to taking spoils; but it seems better understood, with Serv. and the rest of the commentators, as i. q. "nocturno proelio" (see on v. 150). 'Furto' with 'instat,'

Iamque ad Messapi socios tendebat; ibi ignem
Deficere extremum et religatos rite videbat
Carpere gramen equos: breviter cum talia Nisus—
Sensit enim nimia caede atque cupidine ferri—
Absistamus, ait; nam lux inimica propinquat. 355
Poenarum exhaustum satis est; via facta per hostis.
Multa virum solido argento perfecta relinquunt
Armaque craterasque simul pulchrosque tapetas.
Euryalus phaleras Rhamnetis et aurea bullis
Cingula, Tiburti Remulo ditissimus olim 360
Quae mittit dona, hospitio cum iungeret absens,

not, as Serv. and Donatus perhaps thought, with 'fervidus.'

351.] So Diomed is doubting whether to kill more of the Thracians, when Pallas suggests that some of their Trojan allies may awake, Il. 10. 503 foll. 'Iamque tendebat' answers to 'breviter cum talia Nisus,' 'ibi' &c. being parenthetical. 'Ubi,' the reading before Wagn., is found only in one of Ribbeck's MSS., a cursive.

352.] 'Extremum' is explained by 'deficere:' the fire was burning low. Gossrau comp. Ov. M. 2. 117, "Cornuaque extremae velut evanescere Lunae." Euryalus saw that the fire was going out, a proof that the watchers were asleep, and that the horses were grazing, so that he was minded to carry them off, as Wagn. rightly interprets the clause. The trait is of course from Hom., and 'religatos rite' may have been suggested by *εὖ κατὰ κόσμον* Il. 10. 472, though there the horses are not mentioned till the next clause.

354.] 'Caede atque cupidine,' *ἓν διὰ δυοῖν*. "Caedis cupido" occurs below, v. 460. A former notion of Wagn.'s, referring 'cupidine' to Euryalus' desire of plunder, is not so good.

355.] From Il. 10. 251, *ἀλλ' ἴομεν· μάλα γὰρ νὺξ ἄνεται, ἐγγύθι δ' ἠώς*, comp. by Cerda, where however Ulysses is speaking before they set out. "'Lux inimica,' proditrix" Serv. Comp. "saevus Oriens" 5. 739. "Vis inimica propinquat" 12. 150.

356.] "Cui nunquam exhausti satis est" G. 2. 398. 'Exhaurire' is commonly used in a metaphorical sense of endurance, as in 4. 14 &c.; here it is apparently applied to the person taking or receiving the satisfaction of vengeance, 'exhaurire' being regarded as a stronger synonyme of "sumere" or "expetere." To interpret it of the sufferers would suit the ordinary use of the word better, but seems less likely in this context. 'Via facta per hostis:' comp. v. 323 above.

357.] 'Virum' probably with 'arma' alone. 'Argento perfecta' v. 263 above.

358.] 'Simul' does not mean 'also,' but shows that the military furniture was mixed in confusion with that belonging to revelry and sleep. Comp. v. 318.

359.] 'Phaleras' are probably distinct from 'cingula,' as Rhamnes may well have had both, and 'phalerae' in their proper sense (see on 5. 310) were familiar to a Roman. In what follows the belt alone seems to be spoken of in v. 458 Virg., with his usual love of variety, ignores the belt and mentions the 'phalerae.' Heyne, who thinks 'phaleras et cingula' *ἓν διὰ δυοῖν*, comp. Sil. 15. 255, where 'phalerae' are borne by a warrior on his breast. "Fulserunt cingula bullis" 12. 942. 'Aurea bullis' i. q. "aureis bullis," with golden bosses or studs. Here the 'cingula' is probably the sword belt, as in 12. l. c., not the girdle. Virg. may have thought, as Wagn. suggests, of Agamemnon's sword Il. 11. 29, which was studded with gold and had a golden belt, *ἐν δέ οἱ ἧλοι Χρύσειοι πάμφαινον . . . χρυσέοισιν ἀορτήρεσσιν ἀρηρός*.

360.] This descent of the belt is studied after Hom.: comp. Il. 2. 102 foll. (Agamemnon's sceptre), ib. 10. 266 foll. (Meriones' helmet).

361.] *Ἀμφιδάμας δὲ Μόλῳ δῶκε ξεινήϊον εἶναι* Il. 10. 269. Here the gift is sent in order to cement a friendship. Virg. apparently uses 'mittit' rather than "misit" because of 'dat' in the next line. For the present see on v. 267 above. In translating the passage about the sceptre from Il. 2 Pope similarly employs the historic present. For the imperf. subj. in connexion with the historic present see Madv.

Caedicus; ille suo moriens dat habere nepoti;
Post mortem bello Rutuli pugnaque potiti;
Haec rapit, atque humeris nequiquam fortibus aptat.
Tum galeam Messapi habilem cristisque decoram 365
Induit. Excedunt castris, et tuta capessunt.
Interea praemissi equites ex urbe Latina,
Cetera dum legio campis instructa moratur,
Ibant et Turno regi responsa ferebant,

§ 382. obs. 3. "Iungi hospitio" 7. 264. The object of 'iungeret' is of course Remulus.

362.] 'Ille,' Remulus. 'Moriens dat' E. 2. 37. Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ Il. 2. 106. 'Dat habere' 5. 262. Δῶκεν ᾧ παιδὶ φορῆναι Il. 10. 270.

363.] This line caused great trouble to the early critics, Serv. saying of it "Sane sciendum locum hunc esse unum de XII. (al. XIII.) Vergili sive per naturam obscuris, sive insolubilibus, sive emendandis, sive sic relictis ut a nobis per historiae antiquae ignorantiam liquide non intellegantur." The difficulties connected with it are stated by Wagn. in his larger edition. It is not clear whether 'post mortem' is the death of Remulus or of his grandson, 'moriens' being in favour of the former view, the general sense of the latter: we are not told distinctly how Rhamnes acquired the 'phalerae' and belt, but are left to infer that he received them as his share of the spoil after a battle in which the grandson of Remulus was killed: 'bello pugnaque' are a cumbrous mode of expression in a context which speaks only of the spoils of one man. On the other hand, if the line be omitted, all is plain, the unnamed grandson of Remulus being Rhamnes. This reasoning is strong, and would probably be conclusive in the case of a writer whose text was less well established. As however the line is found in all the MSS. (Med. and another giving 'pugnamque,' Rom. and one or two others 'praedaque,' perhaps from v. 450) and was read by Serv. and Donatus, it seems best to retain it, adopting Serv.'s suggestion that Virg. left it in the rough. 'Post mortem' seems most naturally to refer to the death of Remulus, as Wagn. now takes it in his latest school edition, that of his grandson being implied in the fact that his spoils were taken from him: the name of the grandson, as Serv. says, would naturally be the same as that of the grandfather, and consequently is not given: 'bello pugnaque' is a pleonasm like πολέμῳ τε μάχῃ τε, as Heyne remarks. Donatus ap. Serv. takes 'post mortem' of the death of Euryalus, which is also the view of Cunningham: and Ribbeck supposes that to have been the meaning of the author of the verse, who added it to explain 'nequiquam' in the next line.

364.] 'Haec' referring to 'dona' or 'cingula.' Serv. decides for 'nequiquam aptat' as against 'nequiquam fortibus,' and later commentators agree. 'Nequiquam fortibus' however is strongly supported by "fortissima frustra pectora" 2. 348, and is favoured by the order of the words. For 'humeris fortibus' see on 4. 11.

365.] 'Habilem,' εὐ ἁραρυῖαν, Heyne.

366.] 'Tuta' 6. 358., 11. 871. 'Capessere' of making for, 4. 346 note.

367—445.] 'They are surprised by a party from Latium. Euryalus is surrounded: Nisus attempts to rescue him and kills two of the enemy: their leader kills Euryalus, and is himself killed by Nisus, who falls covered with wounds on his friend's body.'

367.] 'Praemissi' sent on or express, 1. 644., 6. 38. For 'Latina' Peerlkamp wishes to read 'Latini,' as in 6. 891., 11. 213., 12. 137: here however the expression would identify Latinus with the mission sent, contrary to what we know of his refusal to take any active part in the war (7. 600, 618), an objection which does not apply to the other passages.

368.] The meaning apparently is that the Latin army generally is drawn up near the city, and does not at once march in answer to a requisition which we gather from this passage to have been sent by Turnus, a detachment of three hundred horse being sent instead.

369.] The old reading was 'regis,' which was apparently read by the Verona Schol., and is said in a note, not very consistently worded, in the Paris MS. of Serv. to be found "in omnibus bonis." All the MSS.

Ter centum, scutati omnes, Volscente magistro. 370
Iamque propinquabant castris, muroque subibant,
Cum procul hos laevo flectentis limite cernunt,
Et galea Euryalum sublustri noctis in umbra
Prodidit inmemorem radiisque adversa refulsit.
Haud temere est visum. Conclamat ab agmine Volscens:
State, viri; quae caussa viae? quive estis in armis? 376
Quove tenetis iter? Nihil illi tendere contra,
Sed celerare fugam in silvas et fidere nocti.
Obiiciunt equites sese ad divortia nota

however appear to give 'regi,' which Wagn. and most later editors restore. 'Regis' would be objectionable for the reason mentioned on v. 367, and 'Turno regi' has occurred already above v. 327., 8. 17, where see note. 'Responsa' then will be the answer from the authorities in the city charged with carrying on the war.

370.] Three hundred was the ordinary number of the cavalry of a Roman legion (Lersch, A. V. § 26). Serv. finds a propriety in 'scutati,' "nam clipei peditum sunt, scuta equitum:" but this is not borne out by the language of the Latin writers, who attribute the "scutum" to the infantry, it having superseded the "clipeus" (Livy 8. 8), so that Livy 28. 2 uses 'scutati' to designate the infantry as distinguished from "equites." Lersch § 31 supposes that the 'scuta' are mentioned as an extraordinary thing, "quae enim exinde oritur fortitudo equitum atque habilitas magnis illis tegumentis se tuentium!" which seems a strange notion. The words 'scutati omnes' occur in the chapter of Livy (8. 8) above referred to. 'Magistro' reminds us of the "magister equitum."

371.] One of Ribbeck's cursives corrected and some inferior MSS. have 'portis,' from 11. 621. 'Muro' Med., Rom., 'muros' Pal., Gud. The line is nearly repeated from 7. 161, where the weight of authority is in favour of 'muro,' so that it seems better to read 'muro' here, though 'muros' is perhaps supported by a doubtful notice in Serv. The 'murus' is doubtless the "agger" of the Rutulian camp, which must have been fortified, though we do not hear of the fact elsewhere.

372.] 'Laevo:' the way to the right would have led them to the Rutulian camp and to Laurentum: that to the left led them inland. See Heyne on v. 195. 'Flectentis:' "clauso transitu fluminis, ad Oceanum flectit" Livy 28. 16.

373.] 'Sublustri,' because the moon was shining.

374.] 'Inmemorem' probably = "inprudentem," as in 2. 244, but we may say that he did not remember that he was wearing what might attract attention. Euryalus' imprudence contrasts with Diomed's prudence Il. 10. 258 in taking a helmet without cone or crest, as Heyne remarks. It matters little whether 'radiis' goes with 'refulsit' or 'adversa.' 'Adversa' opposite to the moon.

375.] Ter. Eun. 2. 2. 60 has "non temere" for "non de nihilo est" (comp. Plaut. Aul. 2. 2. 7), so that the construction may be "visum est haud temere esse," the hostile party saw it was no casual thing. But it seems better to connect 'temere' with 'visum:' they did not observe it carelessly, but took note of it. So Hor. 2 S. 2. 116, "non temere edi luce profesta Quicquam," I did not eat anything thoughtlessly, or without good cause. Some editors, recent as well as early, make 'Haud temere est visum' part of Volscens' speech, which is hardly so good. Pal. and originally Gud. have 'ab aggere,' which Heins. explained of a raised way, as in 5. 273.

376.] 'In armis' i. q. "armati," as in 7. 436 &c.

377.] "Quove tenetis iter" 1. 370. "'Nihil illi tendere contra,' hoc est, nihil contra responderunt: nam tendo contra sermonem tuum est respondeo tibi, tendo contra iter tuum est occurro tibi," Serv. Comp. "tendebat Iulum" 2. 674, "munera tende" G. 4. 534, and our phrase 'offer in reply.' 'Tendere contra' 5. 27 of making head against a thing.

378.] 'Celerare fugam' 1. 357. Pal. and Gud. have 'silvis.'

379.] 'Divortia' would naturally mean a branching of two or more paths, as in Livy 44. 2 (comp. by Cerda), "prope

Hinc atque hinc, omnemque abitum custode coronant.
Silva fuit late dumis atque ilice nigra 381
Horrida, quam densi conplerant undique sentes;
Rara per occultos lucebat semita calles.
Euryalum tenebrae ramorum onerosaque praeda
Inpediunt, fallitque timor regione viarum. 385
Nisus abit; iamque inprudens evaserat hostis
Atque locos, qui post Albae de nomine dicti

divortium itinerum castra posituri erant," a sense in which it is frequently applied to a water-shed. So it is explained by Serv., "viae in diversa tendentes, hoc est, ad diverticula viae militaris." "Diverticulum" however seems rather to mean a bye-path, a turning from the regular road, and so it is often written "deverticulum." Tac. Agr. 19 has "divortia itinerum et longinquitas regionum indicebatur," where some have wished to read "devortia." Here we should rather expect to hear of bye-paths than of cross-paths: the MSS. however seem to present no variety of reading, and it would be hazardous either to assume a word "devortium" or to give 'divortia,' without further authority, the sense of "deverticula."

380.] For 'abitum' Med. (second reading), Pal., Rom., fragm. Verona, and originally Gud. have 'aditum,' which was the old reading before Heins. Serv. however distinctly prefers 'abitum,' which is required by the sense. 'Coronant' i. q. "cingunt," as in Lucr. 2. 802, "pluma columbarum . . . Quae sita cervices circum collumque coronat" and other instances quoted by Forc., with a further reference to the use of "corona" as a military term for besiegers surrounding a place (Forc. "corona").

381.] "Horrida dumis" 8. 348. 'Ilice nigra' E. 6. 54, G. 3. 333.

382.] Med. has 'conplebant,' as in 5. 107: here however the pluperf. seems better.

383.] Serv. mentions another reading 'ducebat,' which is the second reading of Med., and is found in one or two of Ribbeck's cursives: 'lucebat' however is much more poetical, and is confirmed by Prop. 3. 5. 17, "Ante pedes caecis lucebat semita nobis," quoted by Gossrau. Ruhkopf comp. Apoll. R. 1. 1281, διαγλαύσσουσι δ' ἀταρποί. 'Rara' with 'lucebat.' The glimmering is that of the path as perceptible through the brushwood, as Serv. and Peerlkamp take it, not of the path as occasionally illuminated by the moonlight, as Heyne thinks. 'Per occultos calles' seems to mean that there were several paths, all more or less overgrown, and that the 'semita' had to be found sometimes in one, sometimes in another.

384.] 'Tenebrae ramorum' like "nemorum tenebris" 6. 238. The meaning apparently is that Euryalus was prevented from seeing his way, and also actually entangled by the branches.

385.] 'Regione viarum' 2. 737 note. Here as in 7. 215, it is constructed somewhat irregularly with 'fallit,' as a sort of abl. of respect, deceives him in respect of the line of road, much as if 'fallit' could be interchanged with "errare facit." Or we might say that 'regione' was abl. instrum., deceives by the line of road, i. e. by ignorance of the line of road, like "ignota captus regione viarum" Val. F. 2. 43, quoted by Forb. Med. a m. p. had 'falli,' which Heins. approved, taking 'falli timor' as = "timor ne falleretur."

386.] 'Nisus abit' 5. 318. There is also a reference to 'abitum' v. 380: he extricated himself from the wood. 'Inprudens,' without thinking of Euryalus. The word seems at first sight so little in keeping with a successful escape that we can scarcely wonder that some in the time of Serv. explained it as "valde prudens."

387.] The common reading before Heins. was 'lacus,' which is supposed to be merely a conj. of Joannes Baptista Egnatius, a Venice editor of 1507. The Alban lake is well known, whereas no place is known to have borne the name of 'Albani loci.' But Nisus could not have got nearly as far as the Alban lake: and Wagn. rightly remarks against Heyne that however loose Virg.'s geography may be elsewhere, in speaking of the district about Rome he is likely to be fairly accurate. Ladewig conj. 'Ac lucos,' after a hint of Heyne's, as Cic. Mil. 31 appeals to "Albani tumuli atque luci." Even these however would be too distant to have been reached by Nisus. It

Albani, tum rex stabula alta Latinus habebat,
Ut stetit, et frustra absentem respexit amicum.
Euryale infelix, qua te regione reliqui? 390
Quave sequar, rursus perplexum iter omne revolvens
Fallacis silvae? Simul et vestigia retro
Observata legit, dumisque silentibus errat.
Audit equos, audit strepitus et signa sequentum.
Nec longum in medio tempus, cum clamor ad auris 395
Pervenit, ac videt Euryalum; quem iam manus omnis,
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit et conantem plurima frustra.
Quid faciat? qua vi iuvenem, quibus audeat armis

remains then with Wagn. to suppose that 'loci Albani' was a name given to some district in those parts, perhaps a territory appropriated by the Romans after the taking of Alba. For the form 'locos' 1. 306, 365. 'De nomine' 1. 277, 534 &c.

388.] Latinus kept his flocks there. 'Stabula alta' 6. 179. Tyrrheus is the royal herdsman 7. 485, so that the scene would seem to be the same as that of the battle between the Trojans and the Latin rustics. 'Tum—habebat' is connected loosely with what goes before, as in 8. 100 note.

389.] Wagn. rightly connects this line with what goes before, 'iamque' being followed by 'ut' as by "cum" elsewhere, e. g. v. 372 above. 'Absentem respexit' might have stood for 'looking back, found him absent,' like "amissum respexi" 2. 741, but Virg. has added 'frustra' to make his meaning clearer.

390.] Wagn. is right again in connecting 'infelix' with 'Euryale,' as against Serv. and Donatus. Taken with what follows, it would, as he remarks, give a false emphasis.

391.] Since the time of Serv. it has been doubted whether 'rursus—silvae' was said by Nisus or by the poet. The former view seems clearly preferable: 'simul et' would be meaningless, as coupling two things that are really the same, 'revolvens' and 'legit' (contrast 6. 669): and the feeling of the words 'perplexum—omne—fallacis' is much more appropriate to Nisus, if indeed the clause is not necessary to explain 'quave sequar.' 'Revolvens' is used of gathering up again on the spindle the thread already spun, Sen. Herc. F. 183, Stat. Theb. 7. 774, and so here it is applied to retracing a tangled way. Med. (first reading) has 'resolves,' i. e. 'resolvens,' the reading of two other MSS., to which Wagn. once inclined, comparing 6. 29. Gossrau would omit the whole line.

392.] 'Simul:' even while complaining of his task as an impossibility, he sets about it. "Vestigia retro Observata sequor" 2. 753. 'Observata' = "observando:" he retraces his steps by scrutinizing and noting where he had been.

393.] The force of 'silentibus,' which has been doubted, is to intimate that Nisus is listening, and so to prepare us for the next line.

394.] 'Signa sequentum' must here be footsteps and other sounds, though the word is more ordinarily used of tokens perceptible to the eye: comp. 5. 590, "signa sequendi." Comp. its use of a military signal, a sense which Serv. wishes to give to it here.

395.] Germ. remarks that 'nec longum in medio tempus' is a phrase modelled on the Greek, comparing among other passages Aesch. Supp. 735, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου. Forc. cites "medio tempore" i. q. "interea" from Suet. and Justin. 'Nec longum tempus' G. 2. 80. For 'cum' Med. and originally Gud. have 'tum.'

397.] The place and the night have done him wrong. 'Fraude' abl. of cause, constructed with the whole notion 'oppressum rapit.' "Magno turbante tumultu" 6. 857, which refutes a punctuation 'noctis—tumultu,' mentioned by Serv.

398.] They have seized him and are hurrying him away. 'Conari' with acc. 10. 685.

399.] Comp. 4. 283, G. 4. 504. Forb. explains 'qua vi, quibus armis' "qui fieri possit ut vi et armis iuvenem eripiat,"

Eripere? an sese medios moriturus in enses 400
Inferat, et pulchram properet per volnera mortem?
Ocius adducto torquens hastile lacerto,
Suspiciens altam Lunam, et sic voce precatur:
Tu, dea, tu praesens nostro succurre labori,
Astrorum decus et nemorum Latonia custos; 405
Si qua tuis umquam pro me pater Hyrtacus aris
Dona tulit, si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi;
Hunc sine me turbare globum, et rege tela per auras.

like "quo numine laeso" 1. 8. This however is hardly necessary, as Nisus might reasonably ask what force of arms that he could command would enable him to prevail against such a host, as Orpheus in G. 4. l. c. is supposed to ask, "Quo fletu Manis, qua Numina voce moveret?"

400.] "Densos fertur moriturus in hostis" 2. 511, from which Med., Rom., Verona fragm., and one of Ribbeck's cursives read 'hostis' here. Serv. mentions both readings, himself apparently preferring 'hostis.'

401.] "Pulchramque petunt per volnera mortem" G. 4. 218.

402.] "Adductis lacertis" 5. 141.

403.] The reading of this line is very uncertain. All the MSS. appear to give 'et sic,' Rom., Verona fragm., and some others 'ad Lunam.' The editors generally omit 'et:' Wagn. restored it, though he now inclines to suspect that 'torquetque' should be read for 'torquens.' The two participles without a copulative are awkward: the copulative with no finite verb preceding is worse than awkward. It is true that some Greek writers use καί or τε after a participle; but the irregularities of Hom., Aesch., and Thuc. cannot be adduced to defend an unexampled construction in Virg. Wagn.'s plea that Nisus is excited and disturbed seems scarcely true as a matter of fact: Nisus has been distracted, now he is resolved; and the prayer that follows is clear and even rhetorical. On the other hand, it seems impossible to resist the consensus of the MSS., backed as it is by Priscian 1034 P, who quotes the line as an instance of 'et' out of its place—'suspiciens altam Lunam et' for 'et suspiciens.' If we might conjecture, it would be natural to suppose that the original reading was 'suspiciens altam ad Lunam sic voce precatur'—that 'ad' dropped out, and afterwards reappeared in the form of 'et' (see on 2. 139) in a wrong place. Or we might propose to omit the whole line, supplying a verb of speech from the context, as Nisus' prayer would be more likely to be silent than articulate, 'voce.' Meanwhile, retaining 'et,' we may follow the bulk of the MSS. in omitting 'ad,' as the elision neutralizes the jingle 'altam Lunam,' which would otherwise be objectionable and un-Virgilian. For 'voce' a variant in Med. has 'forte,' Gud. corrected, and another cursive 'ore:' see on 6. 186.

404.] For prayers before discharging a weapon comp. Il. 4. 101 foll., Od. 24. 518 foll. Here Virg. is perhaps thinking of the prayer of Ulysses and Diomed Il. 10. 277 foll. This line recalls ib. 290 Σὺν σοί, δῖα θεά, ὅτε οἱ πρόφρασσα παρέστης. Ὣς νῦν μοι ἐθέλουσα παρίστασο.

405.] 'Astrorum decus,' πρέσβιστον ἄστρων, Aesch. Theb. 390, comp. by Cerda, the moon being probably included among the 'astra.' The line resembles the opening of Hor. Carm. Saec. "silvarumque potens Diana, Lucidum caeli decus," as Forb. remarks. Comp. also Hor. 3 Od. 22. 1, "Montium custos nemorumque Virgo."

406.] Comp. generally Il. 1. 39 foll., the prayer of Chryses. W. Ribbeck cites Od. 4. 763 foll.

407.] 'Si qua auxi' seems i. q. "si qua addidi," the acc. being a kind of cognate. There may be also a notion of honouring by sacrifice, for which Forc. comp. Plaut. Merc. 4. 1. 10, "aliquid cedo, Qui hanc vicini nostri aram augeam." For Nisus' hunting see above vv. 178, 245.

408.] 'Tholo' the dome, internally, 'fastigia' the summit, externally. For offerings hung from the dome, Cerda comp. Stat. Silv. 1. 4. 32, Theb. 2. 733.

409.] "'Sine,' ἔασον, ut Il. 8. 242, 243. Sollemnius erat δός με, da, fac me," Heyne.

Dixerat, et toto connixus corpore ferrum 410
Coniicit. Hasta volans noctis diverberat umbras,
Et venit aversi in tergum Sulmonis, ibique
Frangitur, ac fisso transit praecordia ligno.
Volvitur ille vomens calidum de pectore flumen
Frigidus, et longis singultibus ilia pulsat. 415
Diversi circumspiciunt. Hoc acrior idem
Ecce aliud summa telum librabat ab aure.
Dum trepidant, iit hasta Tago per tempus utrumque,
Stridens, traiectoque haesit tepefacta cerebro.
Saevit atrox Volscens, nec teli conspicit usquam 420

If the word was suggested by anything more than metrical convenience, we may trace in it a feeling of pessimism, as in G. 4. 7 (note), as if the gods were in the habit of preventing men from being as successful as they might otherwise be. 'Turbare,' that Euryalus might escape in the confusion, as Forb. remarks. 'Globum' of a mass of men v. 515 &c. 'Rege' i. q. "dirige," 6. 30. Germ. comp. Il. 5. 290, βέλος δ' ἴθυνεν Ἀθήνη.

410.] 'Toto connixus corpore' 10. 127.

411.] "Diverberet umbras," in a different sense, 6. 294. See on 10. 396. "Sagitta Hyrtacidae iuvenis volucris diverberat auras" 5. 503. "Aerias quasi dum diverberet undas" Lucr. 2. 152 of the light of the sun: it is curious that in v. 699 below Virg. in speaking of the flight of a javelin borrows "aera per tenerum" from the same context.

412.] The great bulk of MSS. give 'adversi,' 'aversi' being apparently only found in two or three inferior copies, including MS. Ball. Serv. and the earlier commentators, reading 'adversi,' understood 'tergum' of the shield, with reference to which they also explained 'fisso ligno:' but though 'tergum' might perhaps stand for a shield (see on 10. 718, Serv. on 11. 619), 'tergum Sulmonis' could hardly mean the shield of Sulmo. 'Aversus' and 'adversus' are confused in MSS., which on a matter like this are not more authoritative than on a question of orthography. Serv. regards this as one of the insoluble passages in Virg. (see on v. 364).

413.] 'Fixo,' the old reading before Heins., is found in none of Ribbeck's MSS. The shaft of the spear is broken, but the force of the throw drives it through the back to the heart.

414.] 'Volvitur' v. 433. The latter part of the line is from Lucr. 2. 354 "Sanguinis exspirans calidum de pectore flumen."

415.] 'Frigidus' contrasted with 'calidum,' perhaps rather unseasonably. "Imaque longo Ilia singultu tendunt" G. 3. 507. Rom. has 'pulsant,' the verb, as is often the case in MSS., being accommodated to the noun preceding.

416.] Macrob. Sat. 6. 1 quotes Pacuvius (Medus fr. 6), "Divorsi circumspicimus, horror percipit." 'Hoc acrior,' "quod latuerat, et quod ei primus prospere cesserat iactus" Serv. Pal. (two corrections), Med. (second reading), and Gud. (originally) have 'acrius,' as in G. 4. 248.

417.] The hand is raised over the shoulder to a level with the ear. Cerda comp. Eur. Hipp. 220, παρὰ χαίταν ξανθὰν ῥίψαι Θεσσαλὸν ὅρπακ'. Later poets have imitated Virg., e. g. Ov. M. 2. 311, 624, cited by Cerda and Gossrau. Cerda also quotes Il. 23. 431, δίσκου κατωμαδίοιο. Pal., Gud., and two others of Ribbeck's cursives have 'telum summa.' Some MSS. (none of Ribbeck's) have 'vibrabat.'

418.] ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν Αἰχμὴ χαλκείη Il. 4. 503. 'Iit' Pal., 'it' Med., Rom., and two of Ribbeck's cursives. Gud. is doubtful, Ribbeck having inserted it in both lists. See Excursus on G. 2. 81. In the other passages in question the evidence is strongly for the uncontracted form, and if it is retained elsewhere, it should certainly be retained here. One MS. and Priscian in three places give 'volat.'

419.] 'Stridens' similarly forms the first foot of 4. 185. With 'tepefacta' Heyne comp. Il. 16. 333, πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι. "Fixo ferrum in pulmone tepescit" v. 701, cited by Serv.

420.] "Neque enim is teli nec volneris auctor" v. 748 below.

Auctorem, nec quo se ardens inmittere possit.
Tu tamen interea calido mihi sanguine poenas
Persolves amborum, inquit; simul ense recluso
Ibat in Euryalum. Tum vero exterritus, amens,
Conclamat Nisus: nec se celare tenebris 425
Amplius, aut tantum potuit perferre dolorem:
Me, me, adsum, qui feci, in me convertite ferrum,
O Rutuli! mea fraus omnis; nihil iste nec ausus,
Nec potuit; caelum hoc et conscia sidera testor;
Tantum infelicem nimium dilexit amicum. 430
Talia dicta dabat; sed viribus ensis adactus
Transabiit costas et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus

421.] "Furens antro se inmisit aperto" 6. 262. 'Quo' virtually = "cui hosti." 'Ardens' is not, as Wagn. Q. V. 29 explains it, ἐφιέμενός περ, but rather i.q. "ardentem:" comp. 1. 314, 439 &c.

422.] "Nam mi calido das sanguine poenas" Enn. A. 1. fr. 58. 'Calido' is emphatic: your fresh life-blood. Comp. Soph. O. C. 622, θερμὸν αἷμα πίεται. 'Poenas' with gen. of the crime 11. 258. No other instance of a gen. of the person is quoted: but it may be regarded as an extension of the former, "amborum occisorum." Ποινή with gen. of the person whose death is atoned for is common in Hom.

423.] 'Ense recluso' 4. 646.

424.] "Imus in adversos" 11. 389.

426.] "Si potui tantum sperare dolorem, Et perferre, soror, potero" 4. 419. Here 'potuit' is used in two slightly different senses, meaning 'brooked' with 'celare,' 'was able' with 'perferre.'

427.] Taubmann's note may save the trouble of commenting on a well-known line: "Voces sunt perturbati, qui quod animo tenebat non potuit semel effundere. Ait ergo 'me,' et cum deesset continuatio verborum sequentium, ait iterum 'me.' Tertio, uti se paulatim colligere coepit, adiunxit 'adsum qui feci.' Quarto, 'in me convertite ferrum.' Certe magna subtilitate dispositum est." With 'qui feci' comp. the use of "fecit" in inscriptions.

428.] 'Fraus' of crime, like "fraudem capitalem admittere" Cic. Pro Rabir. 9. "Nulla nec—nec" E. 5. 25. Nisus seems to mean that Euryalus had neither the courage nor the strength to do the Rutulians any harm, doubtless thinking not of the two deaths just inflicted, in which it was manifest Euryalus could have had no share, but of the slaughter in the camp as yet unknown to them. Appealing to their pity for his friend's youth and innocence, he is at no pains to guard his reputation for courage.

429.] 'Conscia,' which have seen the events of the night. Comp. Juv. 8. 149, "Nocte quidem: sed luna videt, sed sidera testis Intendunt oculos."

430.] "Contra illud, Cur ergo venit? dicit, Tantum amicum dilexit ut cum nihil posset tamen veniret," Serv., who must not be supposed to have misunderstood 'tantum' because he uses it in a different sense.

431.] 'Viribus' not quite i.q. "vi," which would be more general, and would not imply human power. Elsewhere some epithet is mostly used, as "summis," "totis," "validis." With 'adactus' comp. "*adacta* vis teli" Lucr. 3. 172.

432.] 'Transabiit' Rom., 'transadigit' Pal., Gud., Med. corrected (from 'transadibit'). The latter is found 12. 276, 508, but could not stand after 'adactus.' Two of Ribbeck's cursives have 'transadiit.' For the confusion between "ad" and "ab" comp. v. 380 above. 'Transabeo' occurs several times in the later poets: see Forc. Rom. and one or two of Ribbeck's cursives have 'rupit:' but there is some force in the change of tense: while Nisus is yet speaking, the sword has entered Euryalus' ribs, and is making its way through his breast. Rom. has also 'pectora candida.'

433.] 'Volvitur' above v. 414. 'Leto' in death, abl., not, as Wagn. thinks, dat., to the death-god, which would be very

It cruor, inque humeros cervix conlapsa recumbit:
Purpureus veluti cum flos succisus aratro 435
Languescit moriens, lassove papavera collo
Demisere caput, pluvia cum forte gravantur.
At Nisus ruit in medios, solumque per omnis
Volscentem petit; in solo Volscente moratur.
Quem circum glomerati hostes hinc comminus atque hinc
Proturbant. Instat non setius, ac rotat ensem 441
Fulmineum, donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstulit hosti.
Tum super exanimum sese proiecit amicum
Confossus, placidaque ibi demum morte quievit. 445
  Fortunati ambo! si quid mea carmina possunt,
Nulla dies umquam memori vos eximet aevo,
Dum domus Aeneae Capitoli inmobile saxum
Accolet, inperiumque pater Romanus habebit.

harsh here, whatever we may think of it in such passages as 8. 566, G. 3. 480 (note). Schrader rather ingeniously conj. 'solvitur,' which is apparently the original reading of one of Ribbeck's cursives.

434.] "Ad terramque fluit devexo pondere cervix" G. 3. 524.

435.] Comp. 11. 68 foll. 'Flos succisus aratro' is from two passages in Catull., 11. 22 foll., "prati Ultimi flos, praetereunte postquam Tactus aratro est," 60 (62). 40, "flos . . nullo contusus aratro."

436.] Some MSS. and early editions read 'laxo' or 'lapso:' but all Ribbeck's MSS. have 'lasso.' Wakef. needlessly conj. 'laeso.' The comparison is from Il. 8. 306 foll.

μήκων δ' ὣς ἑτέρωσε κάρη βάλεν, ἥτ' ἐνὶ κήπῳ,
καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσιν·
ὣς ἑτέρωσ' ἤμυσε κάρη πήληκι βαρυνθέν.

See also Apoll. R. 3. 1398 foll.

439.] 'Moratur' implies that nothing else stops him. For the construction with 'in' and abl. comp. 7. 253.

440.] 'Quem' is Nisus, constructed with 'proturbant.' Had the meaning been that Volscens' party gather round to protect him ('quem' with 'circum') we should have had "socii" rather than 'hostes.'

441.] 'Proturbant,' drive him off from Volscens. With 'comminus' contrast "proturbantque eminus hostem Missilibus" 10. 801. 'Non segnius,' the reading before Heins., is found in none of Ribbeck's MSS. "Rotat ensem" 10. 577.

442.] "Ensem fulmineum" 4. 579 note. "Pharo . . . Intorquens iaculum clamantis sistit in ore" 10. 323.

443.] "Animam rapit" 10. 348.

444.] 'Exanimum' Med., Gud. corrected, 'exanimem' Pal., Rom., Gud. originally. There seems no ground for deciding between them.

445.] 'Demum,' after the short sharp struggle.

446.] Comp. E. 6. 9 foll., where Virg. similarly promises a conditional celebrity to Varus, though more modestly, as is natural in a young poet.

447.] Comp. Prop. 4. 1. 63, "At non ingenio quaesitum nomen ab aevo Excidet," though there 'falling from time' means ceasing to live (as in Il. 24. 725, *ἀπ' αἰῶνος νέος ὤλεο*, Babrius 12. 4, *ἄωρον ἐκπεσόντα τῆς ζωῆς*), here 'memori' is emphatic, as if it had been "memoria aevi."

448.] 'Domus Aeneae' 3. 97. Heyne inquires whether it refers to the Julian family or to the Roman people. It really includes both, the former as the crown and flower of the latter. 'Inmobile' suggests that the house and its empire will be as permanent as the rock. 'Saxum,' as Prop. 4. 10. 45 talks of "Tarpeio saxo."

449.] It is singular, as Gossrau remarks, that Serv. does not comment on 'pater Romanus.' Three explanations of it have been proposed: by Turnebus 22. 15, taking

Victores praeda Rutuli spoliisque potiti, 450
Volscentem exanimum flentes in castra ferebant.
Nec minor in castris luctus Rhamnete reperto
Exsangui et primis una tot caede peremptis,
Serranoque Numaque. Ingens concursus ad ipsa
Corpora seminecisque viros tepidaque recentem 455
Caede locum et plenos spumanti sanguine rivos.

it of Augustus and his successors; by Niebuhr, Rom. Hist. 1 note 831, who makes 'pater' = "civis," a name derived from the old days when citizens and patricians were coextensive, improving on a view mentioned by Wagn., which understands it of the senate; and by Heyne, who thinks Capitoline Jove is meant. The third seems unlikely, as even a Roman would hardly have estimated the duration of Jupiter by the duration of his connexion with Rome, though it might perhaps receive some support from Hor. 3 Od. 5. 8, "Incolumi Iove et urbe Roma." The first and second, taken together, seem to represent the truth. The emperor is doubtless intended, as the head of the Roman aristocracy, gathering up in himself all the titles which had been held in honour in Rome, the head of the "patres" as "princeps senatus," and the representative of that principle of "patria potestas" which was characteristic of the Roman family. This Roman feeling has doubtless much to do with Aeneas' own title of 'pater,' which may be called an indirect compliment to the emperor.

450—458.] 'The body of the Latin leader is carried into the camp, and the carnage there discovered.'

450.] 'Rutuli' seems to be used convertibly with "Latini," much as Virg. makes the name of any one of the Greek races stand for the whole army at Troy. The expression here, 'Victores praeda spoliisque potiti' is doubtless meant to be half-ironical, as Trapp remarks.

451.] Pal., Rom., Gud., and another of Ribbeck's cursives have 'exanimem.' See on v. 444.

453.] 'Primis' i. q. "primoribus," as in 4. 133 &c., where however a gen. follows. 'Peremptis' is doubtless co-ordinate with 'exsangui,' not with 'reperto.' Comp. Aesch. Ag. 1451, δαμέντος φύλακος εὐμενεστάτου καὶ πολλὰ τλάντος γυναικὸς διαί.

454.] 'Serrano' v. 335. 'Numa' has not been mentioned before, so that Schrader conj. 'Lamo' from v. 334, Heyne 'Remo' from v. 330, while Ribbeck thinks that Virg. would certainly have altered the name had he lived to revise his work. But the poet's love of variety leads him elsewhere to introduce people by name who have not been particularized when they have previously appeared on the stage (comp. 6. 334, "Leucaspim," who is not specified in the description of the storm in A. 1); and it is at least as likely that the introduction of Numa here is from design as from carelessness. "Concursus ad amnem" 6. 318. 'Ipsa corpora' seems to be distinguished from the report of the death, as we should say, to recognize the bodies.

455.] 'Seminecis viros' distinguished from 'corpora.' Serv. mentions another reading, 'tepidumque recenti,' which has a certain amount of MS. support, 'tepidumque' being found in Rom., Pal., Med. corrected, and Gud. originally, 'recenti' in Pal. and Gud. originally. Med. originally had 'tepidamque recentem.' The reading in the text really, according to Virg.'s habit, implies the other, while it is peculiarly likely to have been altered, especially by any one who remembered 8. 195, "recenti caede tepebat humus." Macrob. Sat. 6. 6 quotes a remark by Serv. on the expression "recens caede."

456.] The MSS. again present a confusion of cases, Med. and Pal. corrected having 'pleno spumantis sanguine rivos,' while 'spumantis' is also found in Rom., and seems to have been read by Serv. 'Plenos spumanti' is found expressly in Gud. alone of the better MSS., though in another of Ribbeck's cursives it appears from a correction. But the point is precisely one on which MS. authority is valueless, as the initial letter of 'spumanti' and 'sanguine' will account for either reading (see on G. 2. 219 &c.); and if we look to internal considerations, though "spumantem sanguine" is found 6. 87, 'pleno' would be a strange epithet of 'sanguine' even in a connexion like this. For the image generally comp. v. 333.

Adgnoscunt spolia inter se galeamque nitentem
Messapi et multo phaleras sudore receptas.
Et iam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile: 460
Iam sole infuso, iam rebus luce retectis,
Turnus in arma viros, armis circumdatus ipse,
Suscitat, aeratasque acies in proelia cogit
Quisque suas, variisque acuunt rumoribus iras.
Quin ipsa arrectis—visu miserabile—in hastis 465
Praefigunt capita et multo clamore sequuntur
Euryali et Nisi.
Aeneadae duri murorum in parte sinistra
Opposuere aciem,—nam dextera cingitur amni—
Ingentisque tenent fossas, et turribus altis 470
Stant maesti; simul ora virûm praefixa movebant,

457.] They show the spoils to each other and so identify them. 'Nitentem' reminds us of that quality in the helmet which made it fatal to Euryalus, v. 373.

458.] 'Phaleras:' see on v. 359. 'Multo sudore receptas' may be a reminiscence of Enn. fr. inc. trag. 11 (Ribbeck), "Salmacida spolia sine sudore et sanguine."

459—502.] 'At daybreak the Latins set up the heads of Nisus and Euryalus on spears opposite the Trojan camp. Euryalus' mother hears and rushes to the spot, bewailing his fate and praying for death. Her friends remove her.'

459, 460.] Repeated from 4. 584, 585 (note).

461.] We need hardly connect this line with the preceding, so as to conceive of Aurora as pouring the sun upon the earth. It is safer to say that as in the preceding lines we have had the extreme of personification, here we have the other extreme, the sun being regarded not as an agent but as a thing. 'Rebus luce retectis:' comp. 4. 119, "radiisque retexerit orbem" (note), 6. 272, "rebus nox abstulit atra colorem."

462.] "Tullus in arma viros" 6. 814. "Arma circumdat humeris" 2. 510.

463.] "Aeratas acies" 7. 703.

464.] 'Suas' Med., 'suos' Ribbeck's other MSS. and Serv. Wagn. Q. V. 16 remarks that 'suos' would rather require 'cogunt,' which does not appear to be read by any MS. Κέλευε δὲ οἷσιν ἕκαστος Ἡγεμόνων Il. 4. 428. 'Rumoribus' are doubtless stories of the events of the past night. Comp. Soph. Aj. 141, ὡς καὶ τῆς νῦν φθιμένης νυκτὸς Μεγάλοι θόρυβοι κατέχουσ' ἡμᾶς κ.τ.λ. Those who take 'rumoribus' of the encouragements of the captains to their men may comp. 8. 90. "Magnisque acuunt stridoribus iras" 12. 590.

465.] Med. originally and some others have 'mirabile.'

466.] 'Multo clamore sequuntur' seems to be a parenthetical clause, as if it had been "multo clamore secuti," 'capita' going only with 'praefigunt.' This, which is natural enough, has led to a suspicion of the integrity of the text, Heyne and others thinking the hemistich v. 467 spurious. The names however are obviously wanted.

468.] 'Duri' of standing resistance. Rom. omits 'in.'

469.] Rom. and originally Med. and Gud. have 'dextra,' but 'dextera' (pars) is clearly right. Pal. has "amnis." Serv. has a grammatical note: "'Amne' debuit dicere: nunquam enim bene in 'i' exeunt, nisi quae communis sunt generis, ut 'docilis,' 'agilis:' sed ideo ausus est ita ponere ablativum, quia, ut supra diximus, apud maiores 'hic' et 'haec amnis' dicebatur." In some copies it is added "Verumtamen quae duas habent consonantes ante 'is' in 'i' et 'e' ablativum mittunt, ut 'ignis' 'igne' vel 'igni:' sic 'vectis' 'vecte' vel 'vecti:' Terentius in Eunucho" [4. 7. 4] "'Cum vecti Donax.'"

470.] 'Tenent,' they man the trenches. "Miseri stant turribus altis" 10. 121.

471.] They are 'maesti' on account of the absence of Aeneas and their own

Nota nimis miseris atroque fluentia tabo.
Interea pavidam volitans pennata per urbem
Nuntia Fama ruit, matrisque adlabitur auris
Euryali. At subitus miserae calor ossa reliquit; 475
Excussi manibus radii, revolutaque pensa.
Evolat infelix, et femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit, non illa virum, non illa pericli
Telorumque memor; caelum dehinc questibus inplet: 480
Hunc ego te, Euryale, aspicio? tune ille senectae
Sera meae requies, potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Adfari extremum miserae data copia matri?

danger, which accounts for 'simul.' Pal., Gud., and another of Ribbeck's cursives have 'videbant,' which was the reading before Heins.; but it seems to have originated from a misunderstanding of 'simul.'

472.] "Ora virum tristi pendebant pallida tabo" 8. 197.

473.] Comp. generally 4. 173, 298, 666. In 'pennata' Serv. finds an allusion to the feather which, according to the Schol. on Juv. 4. 149, was attached to despatches containing alarming news: but the image of Fame as winged is common enough: see 4. 180 foll., Hor. 2 Od. 2. 7, "Illum aget penna metuente solvi Fama superstes," the latter comp. by Forb. 'Urbem' the camp-settlement, v. 8.

474.] 'Adlabi' of a thing conceived as winged v. 578. Elsewhere in Virg. it takes a dat., as 6. 2.

475.] "Calor ossa reliquit" 3. 308. The expression recalls Lucr. 3. 123, "Cum corpora pauca *caloris* Diffugere, forasque per os est editus aer, Deserit extemplo venas atque *ossa relinquit.*"

476.] Imitated from Andromache's reception of the news of Hector's death Il. 22. 448, *τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς*, her weaving having been previously mentioned. Barnes on Il. l. c. conj. 'resolutaque membra;' but this part of the Homeric description is expressed in the preceding line. Virg. may also have thought of Apoll. R. 3. 255. 'Revoluta:' the threads which were passing round the shuttle are untwined when it falls to the ground.

477.] Comp. generally Anna rushing to Dido's side 4. 672 foll. "Femineo ululatu" 4. 667.

478.] 'Scissa comam' 4. 590. "Cursu petere" 1. 157. 'Agmina,' as Mr. Long remarks, is rather a singular word to use under the circumstances.

479.] 'Prima' not, as Serv. and Burm., nom. sing., but, as Heyne, acc. pl. She stands among the soldiers at the edge of the rampart, that she may have a nearer view of her son's head. 'Non illa' 6. 593. 'Pericli telorumque' *ἓν διὰ δυοῖν*. 'Memor virum' apparently refers to the want, not of sense of danger, but of the customary restraint of women before men. Forb. comp. Stat. Theb. 11. 318, a passage imitated from Virg., where Jocasta rushes upon the scene "non sexus decorisve memor."

480.] "Loca questibus inplet" G. 4. 515.

481.] 'Is it thus that I behold you?' Comp. 3. 558, "Nimirum haec illa Charybdis." For 'ille' Rom. has 'illa,' which Heins. restored and Heyne retained; but 'ille' is supported by 1. 664, "Nate, meae vires, mea magna potentia solus," and is much more likely to have been altered than 'illa.' See on v. 485 below.

482.] "Mea sola et sera voluptas" 8. 581. "Senectae tu requies miserae" 12. 57. Comp. the Greek *γηροβόσκος, γηροτρόφος*. 'Sera' means belonging to my latest days.

483.] 'Crudelis' is similarly placed 4. 811. 'Sub' gives the notion of entering dangers. Comp. "subire pericula," "pericula insinuandum" Lucr. 5. 44.

484.] Med. and originally Pal. have 'extremis,' a curious variety, which may be accounted for either by a confusion with the first syll. of 'miserae' or by a recollection of the expression "in extremis." "Extremum fato quod te adloquor hoc est" 6. 466. For 'copia adfari' see on G. 1. 213. "Coram data copia fandi" 1. 520.

Heu, terra ignota canibus date praeda Latinis 485
Alitibusque iaces! nec te tua funera mater
Produxi, pressive oculos, aut volnera lavi,
Veste tegens, tibi quam noctes festina diesque
Urguebam et tela curas solabar anilis.
Quo sequar? aut quae nunc artus avolsaque membra 490
Et funus lacerum tellus habet? Hoc mihi de te,
Nate, refers? hoc sum terraque marique secuta?
Figite me, si qua est pietas, in me omnia tela

485.] This and the following line are imitated from Od. 24. 290 foll. (comp. Il. 22. 86 foll.). In the present line Virg. thought of Il. 1. 4, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν Οἰωνοῖσί τε πᾶσι. All Ribbeck's MSS. have 'data,' but it can scarcely be doubted that 'date' is the true reading, though the oldest authority quoted for it is the second Mentelian, and that 'data' was introduced partly from the previous line, partly as being supposed to be the more regular construction. The voc. is used where we should expect the nom., as in 2. 283., 12. 947.

486.] 'Funera' has created great difficulty. Serv. makes it a nom., saying that 'funera' or "funerea" was an ancient term for an unprofessional, as "praefica" for a professional mourner: his note however leaves it in doubt whether he ever found 'funera' in that sense, though he may have found "funerea," and in the only other passage where it has been supposed to occur, Ennius' epitaph on himself, v. 1, "Nemo me lacrimis decoret, nec funera fletum Faxit," the MSS. of Cic., who twice quotes the passage, have 'fletu,' which is doubtless the right reading. Others have wished to take 'te' with 'veste tegens,' 'tua funera' with 'produxi,' which the order of the words absolutely repudiates. If the text is sound, it seems best with Ribbeck to follow Catrou's interpretation, making 'tua funera' epexegetical of 'te,' Euryalus' mother correcting herself in her grief, 'you—your corpse.' This is not free from objection, but perhaps it may receive some support from 12. 935 "Et me, seu corpus spoliatum lumine mavis, Redde meis." There seems no probability in any of the conjectures proposed: the most popular of them, Bembo's 'funere,' seems scarcely Virgilian, either in the construction it introduces or in the order of the words, and the insertion of 'et,' 'ad,' or 'in,' before 'tua' would be clumsy.

487.] Lucan 2. 298 has "longum producere funus," which confirms 'funera' here, Stat. 2 Silv. 1. 19 foll. "nigrae sollennia pompae . . . et puerile feretrum Produxi." But it is possible that the words here may mean 'I laid out the corpse,' like ἐκτείνειν. 'Pressive oculos,' ὀφθαλμοὺς καθελοῦσα Od. 24. 296. Macrob. Sat. 6. 2 comp. Enn. Cresph. fr. 8, "Neque terram iniicere neque cruenta convestire corpora Mihi licuit, nec miserae lavere lacrimae salsum sanguinem."

488.] So Andromache Il. 22. 510 foll. laments that Hector cannot be laid in the robes which are in store in the palace, τετυγμένα χερσὶ γυναικῶν. Here the garment was doubtless prepared for Euryalus' wearing when alive, and his mother laments that he cannot have the use of it even when dead. She was weaving when the news reached her, v. 476. 'Festina,' to finish it before her death.

489.] 'Vestem urguebam' like "urguet opus" Tibull. 1. 9. 8. 'Et solabar' is used loosely after the relative clause: comp. G. 2. 208 note. "Cantu solata laborem" G. 1. 293.

490.] She asks whither she is to follow him, his limbs being doubtless dispersed. 'Avolsa' torn from the trunk, like "avolsum humeris caput" 2. 558.

491.] 'Funus' of a corpse, as in Prop. 1. 17. 8, "Haeccine parva meum funus arena teget?" comp. by Cerda. "'Hoc' caput intuens ait" Serv.

492.] 'Refers,' from your expedition. 'Hoc' still refers to the head, according to Heyne's first interpretation. The alternative which he proposes and Wagn. prefers, "'hoc' pro 'eo,' 'propterea,'" would be much less forcible. She says 'secuta' rather than 'comitata' to express that this is the issue and, as it were, goal of her wanderings. Some early editions give 'quae' for 'hoc,' whether from any MS. is uncertain.

493.] "Si qua est caelo pietas" 2. 536. 'If you have the feelings of men.' Virg.

Coniicite, o Rutuli, me primam absumite ferro;
Aut tu, magne pater divom, miserere, tuoque 495
Invisum hoc detrude caput sub Tartara telo,
Quando aliter nequeo crudelem abrumpere vitam.
Hoc fletu concussi animi, maestusque per omnis
It gemitus; torpent infractae ad proelia vires.
Illam incendentem luctus Idaeus et Actor 500
Ilionei monitu et multum lacrimantis Iuli
Corripiunt, interque manus sub tecta reponunt.
At tuba terribilem sonitum procul aere canoro
Increpuit; sequitur clamor, caelumque remugit.
Adcelerant acta pariter testudine Volsci; 505
Et fossas inplere parant ac vellere vallum.
Quaerunt pars aditum, et scalis ascendere muros,
Qua rara est acies interlucetque corona

may have thought of Eur. Hec. 387, κεντεῖτε, μὴ φείδεσθ᾽· ἐγὼ 'τεκον Πάριν.

494.] Serv. remarks "Unusquisque in propriae salutis desperatione credit tum universa etiam posse consumi, unde est quod modo dixit, 'me primam,' quasi mortuo Euryalo omnes Troiani perituri essent." The observation shows great poetical feeling, and may be illustrated by Kent's question in the last scene of King Lear, "Is this the promised end?" Yet it seems simpler to say that she merely bids them kill her at once before they use their weapons further. Pal. originally had 'primum.' 'Absumite ferro' 4. 601.

495.] Comp. generally 5. 691 foll.

496.] 'Caput' 4. 613.

497.] 'Quando' i. q. "quoniam," 4. 315. "Crudelem abrumpere vitam" 8. 579.

498.] "Quo gemitu conversi animi" 2. 73.

499.] 'Ad proelia' might be constructed either with 'torpent infractae' or with 'vires:' but the former is more probable. Comp. 8. 509 note. "Exercitum tardatum ad proelia" Tac. A. 1. 62.

500.] Extravagant sorrow is compared to a flame, from its effect on the mourner and on the bystanders. Comp. 4. 360 "Desine meque tuis incendere teque querelis." Not unlike is ἄταν οὐρανίαν φλέγων Soph. Aj. 196. 'Luctus' is her own grief, not, as Heyne takes it, that of the army. Virg. was thinking of Catull. 62 (64). 226, "Nostros luctus nostraeque incendia mentis." Cerda comp. Il. 9. 433, δάκρυ' ἀναπρήσας, Od. 20. 353, οἰμωγὴ δέδηε. Idaeus and Actor do not appear elsewhere, though there is a namesake of the first 6. 485, Priam's herald and charioteer, of the second 12. 94.

501.] Ilioneus takes the lead as in 1. 521., 7. 212.

502.] 'Inter manus' 2. 681., 11. 811. Here it is constructed not with 'reponunt' but as if with an implied participle, "inter manus positam." Comp. Il. 5. 344, τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων. One of Ribbeck's cursives has 'reportant.'

503—524.] 'The Italians attempt to storm the camp in various ways.'

503.] Imitated from Enn. A. fr. inc. 8, "At tuba terribili sonitu taratantara dixit." 'Sonitum' cogn. acc. Prop. 1. 17. 6 has "saevas increpat aura minas."

505.] In the following description Virg. had in view partly the attack on the Greek wall, Il. 12. 378 foll., partly his own account of the assault on Priam's palace 2. 438 foll. 'Acta testudine' 2. 441. 'Pariter' apparently with 'acta,' as the effect of the συνασπισμός would depend on the similarity and uniformity of its construction, as a serried column. 'Volsci' are doubtless put for the Italians generally: comp. v. 517, where the same body of assailants is called 'Rutuli.'

506.] 'Vellere vallum' like "rescindit vallum" v. 524. Med. second reading has "pellere vallo" from v. 519. Rom. has "pellere vallum."

507.] 'Quaerunt aditum' v. 58 above. For the combination of the acc. and the object clause comp. G. 1. 25.

508.] With 'interlucet' comp. "luce-

Non tam spissa viris. Telorum effundere contra
Omne genus Teucri ac duris detrudere contis, 510
Adsueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, si qua
Possent tectam aciem perrumpere, cum tamen omnis
Ferre iuvat subter densa testudine casus.
Nec iam sufficiunt. Nam qua globus imminet ingens,
Inmanem Teucri molem volvuntque ruuntque, 516
Quae stravit Rutulos late, armorumque resolvit
Tegmina. Nec curant caeco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant. 520
Parte alia horrendus visu quassabat Etruscam
Pinum et fumiferos infert Mezentius ignis;
At Messapus equum domitor, Neptunia proles,
Rescindit vallum et scalas in moenia poscit.

bat" v. 383 above. "Rara muros cinxere corona" 10. 122.

509.] 'Spissa viris' thick in respect of men. So perhaps "spissa ramis laurea" Hor. 2 Od. 15. 9.

510.] "Nec saxa nec ullum Telorum interea cessat genus" 2. 467. 'Conti' may be either barge-poles used for want of better implements, or heavy pikes, a sense which the word bears in post-Augustan writers, Tac. A. 6. 35 &c.

511.] "Ut quos belli decennalis Troiani calamitas fecerat doctiores" Taubm.

513.] The rhythm is broken, so as to reflect the sense. Heyne calls the connexion of the clauses by 'cum tamen' "duriuscula:" it serves however to express a contrast, as in 10. 509, which is doubtless what Virg. intended, the resolution of the assailants being set against that of the assailed. Schrader conj. 'quam' ('aciem'), and Ribbeck actually reads 'num,' which is very un-Virgilian.

514.] Rom., Med. second reading (the first being 'lubat'), and two of Ribbeck's cursives have 'libet,' which was the reading before Cunningham and Heyne. 'Libet' however seems to mean to take a fancy to do a thing, at any rate in Virg. (comp. 12. 570, E. 2. 28., 3. 36., 10. 59, G. 3. 436), which would hardly suit the present passage. 'Iuvat' or 'iubat' is read by Pal. corrected, fragm. Vat. in an erasure, Gud., and another of Ribbeck's cursives. Pal. originally and others have 'iubet:' see on 4. 498. Virg., by using the word, transfers our sympathy for a moment to the besiegers, who are so confident in the strength of their defence that they regard the danger incurred as a pleasure: comp. G. 2. 37, 437 &c. 'Casus' may perhaps be meant to be taken in its original sense of a downfall.

515.] The nom. for 'sufficiunt' has to be supplied from 'aciem.' 'Globus' v. 409 above. "Muris imminet hostis" 10. 26. With the sense generally comp. 2. 460 foll.

517.] 'Rutulos:' see on v. 506. 'Armorum tegmina,' as Serv. says, are the shields.

518.] "Caeco Marte resistunt" 2. 335. The reference here is to the fight carried on under the penthouse of shields, and the point of the epithet seems to lie in the disadvantage of that mode of combat to those who practise it, as they cannot see what is coming. Thus 'audaces' may have a double force: they have no longer the courage to encounter unseen dangers, at the same time that like Ajax in Hom., they prefer to face peril in day-light.

522.] 'Pinum' is doubtless a torch, not, as has been thought, Mezentius' spear (comp. 10. 762): but the epithet 'Etruscam' seems an idle one, as he is not likely to have brought a torch with him from his own country, and to call the torch Etruscan simply as carried by him is to exceed Virg.'s ordinary licence in the transference of epithets.

523.] Repeated from 7. 691.

524.] The incident is from Il. 12. 397,

Vos, o Calliope, precor, adspirate canenti, 525
Quas ibi tum ferro strages, quae funera Turnus
Ediderit, quem quisque virum demiserit Orco;
Et mecum ingentis oras evolvite belli.
[Et meministis enim, divae, et memorare potestis.]
Turris erat vasto suspectu et pontibus altis, 530
Opportuna loco; summis quam viribus omnes
Expugnare Itali summaque evertere opum vi
Certabant, Troes contra defendere saxis
Perque cavas densi tela intorquere fenestras.
Princeps ardentem coniecit lampada Turnus, 535
Et flammam adfixit lateri; quae plurima vento
Corripuit tabulas et postibus haesit adesis.
Turbati trepidare intus, frustraque malorum

where Sarpedon wrenches down a battlement and makes a breach in the wall. Pal. (apparently in an erasure), Gud. originally, and another of Ribbeck's cursives have 'ad moenia.'

525—529.] 'Aid me, ye Muses, to sing of the deeds of Turnus and the rest.'

525.] 'Vos, o Calliope,' like "vestras, Eure, domos" 1. 140 note. For the invocation comp. Il. 14. 508. Calliope is called by Hes. Theog. 79 προφερεστάτη ἁπασέων.

526.] 'Quas ediderit' after 'canenti.' "Funera stragemque dedere" G. 3. 247. "Strages ediderit" v. 785 below. "Edebat funera" 10. 602. Comp. the use of "edere" of games, shows, &c. Rom. has 'sibi' for 'ibi.'

527.] 'Virum' gen. pl., not acc. sing.

528.] From Enn. A. 6. fr. 1, "Quis potis ingentis oras evolvere belli?" The meaning of 'oras evolvite' is not quite clear: but we can scarcely be wrong in supposing the reference to be to a volume or roll which is spread out in its full dimensions. 'Unroll with me the mighty length and breadth of the war.'

529.] This line is found in Rom. alone of Ribbeck's MSS., so it seems best to enclose it in brackets, as possibly repeated from 7. 645.

530—589.] 'A turret in which some of the Trojans are congregated is attacked and set fire to by the Italians and eventually overthrown. Those who are not killed by the fall are slain by the enemy. The fight continues, and many are slain on both sides.'

530.] The Trojan 'turres' had been mentioned above v. 46: one of them is now more particularly described. 'Suspectu' virtually height, as in 6. 579, the opposite of "despectus." The use of 'vasto' here is an answer to Wagn.'s doctrine, mentioned on 5. 821, that the word conveys a notion of something dread-inspiring. The bridges seem to show that the tower did not stand on the "agger" but before it, communicating with it by their means. See on v. 170 above.

532.] "Summa nituntur. opum vi" Enn. A. 4. fr. 5., 16. fr. 10, words borrowed by Virg., 12. 552.

533.] "Certant defendere saxis" 10. 130.

534.] 'Intorquere,' at the foe. 'Densi' qualifies 'intorquere,' as if it had been "densa tela."

535.] 'Lampada' 6. 587. Here it is doubtless a "malleolus" (8. 694 note), which would account for its sticking to the side of the tower so as to kindle it. 'Princeps,' as leader of his men: see on 10. 254.

536.] It would be too much to couple 'plurima vento' as i.q. "glomerata vento," though Serv. so takes it: so we may say that 'plurima' qualifies 'corripuit,' 'vento' being constructed as in 1. 307, "vento accesserit oras."

537.] 'Postibus' seems to be a loose synonyme for "trabibus." Schrader ingeniously conj. 'pontibus.' Serv. says "non iam adesis, sed quos edit adhaerendo, i. e. haesitans adedit vel adesos reddidit." Med. corrected has 'adhaesis,' and so perhaps Rom. 'adhessis.'

538.] 'Malorum fugam' like "fuga pericli" 8. 251.

Velle fugam. Dum se glomerant, retroque residunt
In partem, quae peste caret, tum pondere turris 540
Procubuit subito, et caelum tonat omne fragore.
Semineces ad terram, inmani mole secuta,
Confixique suis telis et pectora duro
Transfossi ligno veniunt. Vix unus Helenor
Et Lycus elapsi; quorum primaevus Helenor, 545
Maeonio regi quem serva Licymnia furtim
Sustulerat vetitisque ad Troiam miserat armis,
Ense levis nudo parmaque inglorius alba.
Isque ubi se Turni media inter milia vidit,

539.] 'Retro residunt' is not pleonastic; they retire from the burning part and settle down. Forb. quotes from Peerlkamp, "Recedentes simul cum turre residunt: melius quam quod Schrader. coni. 'recedunt:' quia omnes stant in una parte, turris inclinatur, et ipsi cum turre."

540.] 'Pestis' of fire 5. 683.

541.] 'Subito' might go with 'pondere,' as it was the sudden accession of weight that overthrew the tower: but it is simpler to take it as an adv. The tense in 'procubuit' gives a further notion of suddenness. "Caelum tonat omne tumultu" 12. 757.

542.] They fall against one part of the tower, that behind them, but that before them falls on them.

543.] In the fall they are pierced by their own weapons and by the broken wood.

545.] Cerda supposes Helenor and Lycus to be brothers, Helenor the elder, but illegitimate. But this is to mistake the meaning of 'primaevus,' and it is more natural to suppose that they are unconnected with each other.

546.] 'Maeonio regi,' the king of Maeonia or Lydia. In Hom. the Maeonians are led by Mesthles and Antiphus, sons of Talaemenes by Limne, Il. 2. 864 foll. 'Furtim' merely signifies that the birth was illegitimate, like "furtivum" 7. 660, σκότιον δέ ἑ γείνατο μήτηρ Il. 6. 24.

547.] 'Sustulerat' is constructed like "educet" 6. 765 note: perhaps it also includes the two notions of bearing and rearing, "tollere" being used in both senses (comp. v. 203 above, and see Forc.). 'Vetitis' has been variously explained: by Donatus, very improbably, because Troy was not fated to destruction; by Serv., because slaves were not allowed to serve in the Roman army; by Heyne, because Helenor was too young for service; by Peerlkamp, because Helenor's father forbade him to serve. This last view might be combined with Serv.'s, or we might say that his father forbade him to serve from fear that he would be killed: comp. Il. 2. 832, οὐδὲ οὓς παῖδας ἔασκεν Στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτι Πειθέσθην. It is likely that Virg. should have copied Hom.; it is as likely that he should have alluded to a Roman custom; and there seem no further considerations to decide the judgment either way.

548.] Helenor is armed like a Roman "veles," and hence called 'levis.' Gossrau comp. Livy 38. 21, "Hic (veles) miles tripedalem parmam habet et in dextra hastas, quibus eminus utitur: gladio Hispaniensi est cinctus. Quod si pede collato pugnandum est, translatis in laevam hastis, stringit gladium." So when Camilla dismounts, 11. 711, she is "Ense pedes nudo puraque interrita parma." The spears are not mentioned, doubtless having been laid aside. For the 'parma,' which was lighter than the "clipeus" or "scutum," comp. Lersch § 31, who notes that it forms part of the "levia arma" (10. 800, 817) of Lausus, a young warrior like Helenor. The absence of any cognizance on the shield seems to be a mark of youth (comp. the case of Camilla) rather than of servile condition, as, if Serv.'s interpretation of 'vetitis armis' is well founded, Helenor as a slave should have had no arms at all, not the arms of a slave. 'Inglorius' seems to mean no more than undistinguished. In the case of Amphiaraus (Aesch. Theb. 588, Eur. Phoen. 1119), to which Heyne and others refer, the bearing of a shield without cognizance is noted as a special piece of modesty, as men generally have their shields emblazoned.

549.] As soon as he recovers his footing

Hinc acies atque hinc acies adstare Latinas: 550
Ut fera, quae, densa venantum saepta corona,
Contra tela furit, seseque haud nescia morti
Iniicit et saltu supra venabula fertur,
Haud aliter iuvenis medios moriturus in hostis
Inruit, et, qua tela videt densissima, tendit. 555
At pedibus longe melior Lycus inter et hostis
Inter et arma fuga muros tenet, altaque certat
Prendere tecta manu sociumque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,
Increpat his victor: Nostrasne evadere, demens, 560
Sperasti te posse manus? simul arripit ipsum
Pendentem, et magna muri cum parte revellit:
Qualis ubi aut leporem aut candenti corpore cycnum
Sustulit alta petens pedibus Iovis armiger uncis,
Quaesitum aut matri multis balatibus agnum 565
Martius a stabulis rapuit lupus. Undique clamor
Tollitur; invadunt et fossas aggere conplent;

after the fall, he finds the enemy surrounding him.

550.] The repetition of 'acies' as well as 'hinc' represents his hopeless condition more forcibly. Comp. 11. 766, "hos aditus, iamque hos aditus."

551.] Heyne comp. Il. 12. 41 foll., 20. 164 foll.; but the resemblance is not particularly close. "Densa corona" 12. 744.

552.] For 'furit' Pal. and originally Gud. have 'ruit.' 'Haud nescia' like "iugulo haud inscius accipit ensem" 10. 907.

553.] The meaning is not that she leaps over the spears, but that she leaps above them and falls upon them.

554.] "Densos fertur moriturus in hostis" 2. 511.

555.] 'Densissima' seems to be used rather of darts hurled in a shower than of spears bristling. Comp. "densa tela" 7. 673, "spicula densa" 12. 409. For the other view we might quote "densos acie atque horrentibus hastis" 10. 178.

556.] 'Pedibus melior' like "lingua melior" 11. 338. The repetition 'inter et hostis inter et arma' gives a vivid picture of him threading his way among the enemy. So in Tibull. 2. 1. 67, comp. by Forb., "Ipse interque greges interque armenta Cupido Natus et indomitas dicitur inter equas," the repetition impresses the notion of the connexion of Cupid with the country more strongly.

558.] 'Tecta' used loosely for "moenia." Two MSS. (none of Ribbeck's) have 'saxa.' 'Socium' 5. 174. He wished to be helped up the parapet. Rom. has 'dextra.'

559.] Turnus throws a dart after him and chases him also. "Teloque sequi (voluit) quem prendere cursu Non poterat" 12. 775: comp. ib. 354.

560.] 'His' vv. 198 above, 640 below.

562.] 'Pendentem,' clinging to the wall. 'Magna muri cum parte' is from Il. 12. 398, where Sarpedon pulls away a battlement, ἡ δ' ἕσπετο πᾶσα διαμπερές. Here it shows Turnus' strength and Lycus' convulsive energy.

563.] Virg. has combined and varied several similes in Hom., Il. 15. 690 foll. (an eagle pouncing on swans), ib. 17. 674 foll., 22. 308 foll. (an eagle carrying off a lamb or a hare). 'Candenti corpore' like "praestanti corpore" 1. 71.

564.] "Alta petens" 5. 508. The eagle flies up to his eyrie. "Pedibus Iovis armiger uncis" 5. 255.

565.] Rom., Gud. corrected, and another of Ribbeck's cursives have 'matris.'

566.] 'Martius,' sacred to Mars, because the wolf suckled Mars' children, Romulus and Remus. "Martiales lupi" Hor. 1 Od. 17. 9. "Clamorem tollunt" 11. 622, of an engagement.

567.] 'Invadunt (Rutuli).' Mr. Long

Ardentis taedas alii ad fastigia iactant.
Ilioneus saxo atque ingenti fragmine montis
Lucetium, portae subeuntem ignisque ferentem, 570
Emathiona Liger, Corynaeum sternit Asilas,
Hic iaculo bonus, hic longe fallente sagitta;
Ortygium Caeneus, victorem Caenea Turnus,
Turnus Itym Cloniumque, Dioxippum Promolumque,
Et Sagarim et summis stantem pro turribus Idan; 575
Privernum Capys. Hunc primo levis hasta Themillae
Strinxerat: ille manum proiecto tegmine demens
Ad volnus tulit; ergo alis adlapsa sagitta
Et laevo adfixa est lateri manus, abditaque intus
Spiramenta animae letali volnere rupit. 580
Stabat in egregiis Arcentis filius armis,

seems to be right in taking 'aggere' of earth thrown in to fill up the ditch. He quotes Caesar B. G. 7. 85, "agger ab universis in munitionem coniectus ascensum dat Gallis," ib. 2. 12 "aggere iacto."

568.] "Ignem ad fastigia iactant" 8. 491.

569.] See on 10. 698, where the line is nearly repeated. "Saxum, haud partem exiguam montis" 10. 127. Comp. G. 3. 239 note.

570.] "Auxilio subeuntem et tela ferentem" 2. 216. One of Ribbeck's cursives has 'ignem.' On 'Lucetium' Serv. says, "Solum hoc nomen est quod dictum a Vergilio in nullo alio reperitur auctore. Sane lingua Osca Lucetius est Iuppiter, dictus a luce quam praestare dicitur hominibus. Ipse est enim nostra lingua diespiter, i. e. diei pater."

571.] 'Liger' 10. 576. 'Asilas' not the same as the one mentioned 10. 175, who is a leader of the Etruscan contingent. 'Corynaeum:' see on 6. 228.

572.] "Iaculo melior" 5. 68. The descriptive attributes indicate how the persons mentioned in v. 571 are killed. The first 'hic' is doubtless Liger, the second Asilas. "Insignis iaculo et longe fallente sagitta" 10. 754. Val. F. 3. 182 (comp. by Cerda) uses "fallere nervo" as a synonyme for shooting with an arrow.

575.] 'Sagarim' 5. 263. "Pro turribus adstant" v. 677 below. Idas stands on the wall in a defensive attitude. So "pro portis" 12. 661, before the gates.

576.] 'Capys' 1. 183. 'Levis' seems to qualify 'strinxerat.'

577.] He threw down his shield and put his hand to the wound. "Amissam laevam cum tegmine" Lucr. 3. 649.

578.] 'Ergo,' as if the coming of the arrow had been the consequence of his unguarded state, the real meaning being that it was that which made the arrow deadly. "Alis adlapsa sagitta" 12. 319.

579.] 'Adfixa' Pal., Gud., 'infixa' Med., Rom., and two of Ribbeck's cursives. The former, which Heins. and Heyne restored, is certainly the more natural expression, and as the authority is sufficient, it seems best to recall it. Those who prefer 'infixa' must take it as a condensed expression for "infixa et adfixa lateri," as there is no parallel between "sagitta infigit manum lateri" and "natis infigunt oscula matres," which Wagn. quotes from Sil. 12. 738. The nom. is changed rather awkwardly, the subject of 'rupit' being 'sagitta.' 'Abdita,' 'sagitta,' not, as would be possible, 'spiramenta.' For 'abditaque' Med. originally had 'atque addita.'

580.] 'Spiramenta animae,' the lungs. Taubm. comp. Eur. Hec. 567, τέμνει σιδήρῳ πνεύματος διαῤῥοάς, where however the windpipe is meant. "Tum latebras animae, pectus mucrone recludit" 10. 601. Two of Ribbeck's cursives have 'rumpit,' which was read by Heins. and Heyne.

581.] 'Stabat,' probably on the wall: see on v. 589 below. "Stetit in armis" 12. 938. The son of Arcens is evidently one of Aeneas' Sicilian companions. The description of him, which is evidently introduced for the sake of variety, somewhat resembles that of Virbius 7. 761 foll.

Pictus acu chlamydem et ferrugine clarus Hibera,
Insignis facie, genitor quem miserat Arcens,
Eductum matris luco Symaethia circum
Flumina, pinguis ubi et placabilis ara Palici: 585
Stridentem fundam positis Mezentius hastis
Ipse ter adducta circum caput egit habena,
Et media adversi liquefacto tempora plumbo
Diffidit, ac multa porrectum extendit arena.
Tum primum bello celerem intendisse sagittam 590
Dicitur, ante feras solitus terrere fugacis,

582.] "Pictus acu tunicas" 11. 777. "Peregrina ferrugine clarus et ostro" 11. 772. "Ferrugine Hibera" Catull. 62 (64). 227. For 'ferrugine' see on G. 1. 467.

583.] 'Insignis facie' v. 336 above. Serv. strangely separates 'Arcens' from 'miserat,' thinking that the name of the son ought to be mentioned as well as that of the father.

584.] Comp. 7. 763, 764, which these lines nearly repeat. 'Matris' Gud., 'Martis' Med., Pal., Rom., and one of Ribbeck's cursives. Mars is not known to have been connected with Sicily, and the grove of Mars at Colchis may have been thought of by transcribers. It is still open to question whether 'Matris' means Ceres, who was of course worshipped in Sicily, or some nymph who was mother of Arcens' son. Perhaps the latter is the more probable view. For the river Symaethus see Dict. G. The story of the Palici, who were Sicilian deities, was variously told: see Dict. M. They were mentioned in the *Αἰτναῖαι*, a lost tragedy of Aesch. A difficulty has been made about the sing., for which 'Palicum' and 'Palicis' have been proposed, while Wagn. at one time suggested that 'Palici' was nom. pl. in apposition to 'ara:' now he quotes Ov. 2 Ex Pont. 10. 25, "Hennaeosque lacus et olentia stagna Palici."

586.] For 'hastis' Rom., two of Ribbeck's cursives, and a variant in Gud. have 'armis,' which may have come from a recollection of such passages as 8. 482., 10. 52, 768, as Wagn. remarks. 'Hastis' may here be a dual, agreeably to the custom of carrying two spears (1. 313 &c.): but it may also be plural, comp. 10. 882 foll.

587.] 'Ter' with 'egit.' Cerda refers to Veget. 2. 23, where it is enjoined that slingers should whirl the sling only once, the reason for which is, as he rightly says, not that the repetition of the movement would not give force to the sling, but that it would consume time, so that the slinger should learn to put as much force as possible into the single movement. 'Adducta:' as Mr. Long remarks, the sling is whirled round, and the centrifugal force would carry it away, if the centripetal, the string and the arm, did not draw it to the body. "Fundam tereti circum caput egit habena" 11. 579. 'Ipse' seems to mean with all his force. Mr. Long prefers to regard it as contrasted with 'positis hastis.'

588.] 'Media' with 'diffidit.' The blow came right between the temples. "Mediam ferro gemina inter tempora frontem Dividit" v. 750 below. It was a common opinion that a leaden bullet melted in its passage through the air. Cerda comp. Aristot. De Caelo 2. 7, οἷον καὶ ἐπὶ τῶν φερομένων βελῶν· ταῦτα γὰρ αὐτὰ ἐκπυροῦται οὕτως ὥστε τήκεσθαι τὰς μολυβδίδας, Lucr. 6. 177 foll., "omnia motu Percalefacta vides ardescere: plumbea vero Glans etiam longo cursu volvenda liquescit" ("quiescit" MSS., "calescit" Lachm.), Sen. N. Q. 2. 57, "Liquescit excussa glans funda, et attritu aeris velut igne destillat."

589.] "Fulva moribundum extendit arena" 5. 374. He falls, probably from the wall, upon the sandy plain below.

590—620.] 'Numanus, brother-in-law of Turnus, reviles the Trojans, boastfully contrasting their effeminacy with the martial and manly training of the Rutulians.'

590.] 'Bello' is emphatic, as the next line shows. 'Intendere,' elsewhere applied to the bow, v. 665 below, 8. 704, is here used of the arrow. See on v. 623.

591.] 'Dicitur:' the historic mode of expression is used to give pomp to the occasion. Comp. v. 79. 'Fugacis' contains an implied opposition to brave men.

Ascanius, fortemque manu fudisse Numanum ;
Cui Remulo cognomen erat, Turnique minorem
Germanam nuper thalamo sociatus habebat.
Is primam ante aciem digna atque indigna relatu 595
Vociferans tumidusque novo praecordia regno
Ibat et ingentem sese clamore ferebat :
Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et morti praetendere muros ?
En, qui nostra sibi bello connubia poscunt ! 600
Quis deus Italiam, quae vos dementia adegit ?

592.] 'Manu' with 'fudisse.' 'Fundere' of laying low 1. 193., 11. 665, where however 'humi' is added. "Ingrato Steropen quod fuderat arcu" Val. F. 1. 446. The name of this person seems to have been Numanus, his surname Remulus. Wagn., following a suggestion of Heyne's, thinks he may be called Numanus as king of Numana in the Picene territory. But it seems more probable that Virg. has given him a name which may suggest that he is the eponymous hero of the town, like Privernus above v. 576, though the assignment of two names to the same man is unusual, especially when one of them, Remulus, is found elsewhere in connexion with other persons, v. 360 above, 11. 636.

593.] "Cui nunc cognomen Iulo Additur" 1. 267. With the change of construction in the second relative clause comp. Hirt. Bell. Alex. 56, "ut quibus pecunias imperasset, neque contulissent se adirent," quoted by Madv. Opusc. 2. p. 177.

594.] 'Nuper' with 'sociatus,' not with 'habebat.' 'Thalamo sociatus' like "urbe, domo socias" 1. 600. 'Germanam sociatus habebat' a variety for "germanam sociatam habebat:" comp. 1. 314 &c. Turnus' elder sister was Iuturna.

595.] "Primam ante aciem" 7. 531, 673. 'Digna atque indigna relatu,' as Scaliger observes, has the air of a proverbial expression, like ῥητὰ καὶ ἄῤῥητά, "dicenda tacenda," "fanda nefanda," the notion being that he is talking idly and indiscriminately, so that we need not follow Heyne in marking off the worthy from the unworthy parts of his speech. So "digna indigna pati" 12. 811 = "quaecunque acciderint pati." 'Relatu,' like 'dicitur' v. 591, indicates that the poet wishes to be thought to be writing history. But the word may refer to Numanus' own utterance.

596.] 'Novo regno,' his alliance with royalty. His wife, as a princess, would be called "regina:" comp. 6. 28.

597.] 'Ingenti,' the reading before Heins., is found in none of Ribbeck's MSS. 'Ingentem se ferebat' like "inmani corpore se ferebat" 5. 372, "magna se mole ferebat" 8. 199, "portis sese extulit ingens" 12. 441. At the same time, by adding 'clamore,' Virg. may have wished to indicate the other sense of 'ferebat,' "iactabat," as Serv. understands it.

598.] So Hector to Polydamas, Il. 18. 287, ἦ οὔπω κεκόρησθε ἐελμένοι ἔνδοθι πύργων; 'Pudet' might conceivably be a translation of κεκόρησθε: comp. E. 7. 44 note. "Obsidione tenentur" 10. 109. "Vallis obsessa tenetur" ib. 120.

599.] 'Bis capti,' like "gentis bis victae" 11. 402, probably referring to the two captures of Troy by Hercules and by the Greeks, though Gossrau thinks the second conquest is by the Rutulians, which Numanus professes to regard as already complete. 'Morti' is the reading of all Ribbeck's MSS. ('morte' Med. a m. p., as also 'protendere') and of Serv., and is more forcible than 'Marti,' which Burm. and Heyne introduced from a few MSS. Serv. well comp. v. 143 above, "leti discrimina parva."

600.] 'Bello' emphatic; the Trojans came wooing with the sword, and yet they dare not fight. 'Nostra connubia,' not an alliance with us, but brides belonging to us. One of Ribbeck's cursives originally had 'poscant.'

601.] 'Deus' is coupled with 'dementia,' as above v. 185 "deus" is identified with "dira cupido," the notion being that of a strong preternatural impulse. Or it is possible that Numanus may mean to intimate that the oracles which led the Trojans to Italy are merely a madman's delusion.

Non hic Atridae, nec fandi fictor Ulixes.
Durum a stirpe genus natos ad flumina primum
Deferimus saevoque gelu duramus et undis;
Venatu invigilant pueri, silvasque fatigant; 605
Flectere ludus equos et spicula tendere cornu.
At patiens operum parvoque adsueta iuventus
Aut rastris terram domat, aut quatit oppida bello.
Omne aevum ferro teritur, versaque iuvencum
Terga fatigamus hasta; nec tarda senectus 610
Debilitat viris animi mutatque vigorem:
Canitiem galea premimus; semperque recentis
Comportare iuvat praedas et vivere rapto.
Vobis picta croco et fulgenti murice vestis;

602.] As in vv. 148 foll. above, reproaches addressed to the Trojans are made to glance off on their Greek conquerors, who, it is intimated, are inferior to the Rutulians. With 'fandi fictor' Heyne comp. ἐπίκλοπος μύθων Il. 22. 281, the taunt of Hector to Achilles.

603.] 'Genus' may be in apposition either to 'nos' implied in 'deferimus,' or to 'natos.' Perhaps the former is neater. 'A stirpe' with 'durum.' Heins. read 'ab stirpe' from only one MS. 'Primum' is explained by what follows, vv. 605, 607, 609 &c. The first step is to inure the infant to cold: then follow other stages of endurance.

604.] Pal., Gud., and another of Ribbeck's cursives have 'duroque,' as if 'durum—duramus' were not enough already. 'Gelu et undis' ἓν διὰ δυοῖν.

605.] 'Venatu invigilant' like "victu invigilant" G. 4. 158. 'Silvasque fatigant' like "mare terrasque caelumque fatigat" 1. 280, "noctemque diemque fatigant" 8. 94.

606.] Their ordinary pastime is breaking horses and shooting with the bow. 'Spicula tendere' like "intendisse sagittam" above v. 590. "Torquere cornu spicula" E. 10. 59.

607.] Repeated from G. 2. 472, with the substitution of 'at' for 'et' and 'parvo' for 'exiguo.'

608.] 'Rastris' are probably specified as heavy, "iniquo pondere rastri" G. 1. 164.

609.] 'Ferro teritur' virtually = "ferro exercendo teritur." 'Teritur' seems to combine the notions of spending and attrition. 'The spear is never out of our hands; we turn it and use the other end as a goad.' 'Iuvencum' for 'iuvencorum' is also found Stat. Theb. 4. 409, cited by Forc.

610.] Serv. mentions a variant 'sera senectus,' which is found in one MS. "Tarda gelu senectus" 8. 508.

611.] 'Mutat' changes for the worse. So perhaps "viris alias" 5. 466.

612, 613.] 'Premimus' expresses both the weight of the helmet and its power of confining the hair (4. 148., 5. 556). 'Semper—rapto' seems to refer not to the old specially, but to the habits of the nation in general. The words are repeated from 7. 748, 749, with the change of 'convectare' into 'comportare.' 'Convectare' was the reading here before Heins., but is found in none of Ribbeck's MSS. 'Recentis praedas' is less appropriate here, as in the mouth of Numanus it is a sort of boast of barbarism.

614.] For these reproaches, which really belong to the Phrygians of post-Homeric times, see on 4. 215, and comp. the whole passage. Heyne however remarks that Virg. had in his mind Priam's reproaches to his sons Il. 24. 261, ψεῦσταί τ' ὀρχησταί τε, χοροιτυπίῃσιν ἄριστοι, as well as Alcinous' character of his nation Od. 8. 248, αἰεὶ δ' ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε, Εἵματά τ' ἐξημοιβά, λοετρά τε θερμὰ καὶ εὐναί. The embroidered chlamys was a Phrygian dress (3. 484). Here the reference seems to be to "pallia" interwoven with purple or saffron, or both (see Dict. A. 'Pallium'), though Heyne thinks that Virg. means garments of purple or saffron embroidered with something else (gold thread?). For saffron garments comp. 11. 775, and see Dict. A. 'Crocota,' where Appuleius (Met. 8. 11) is cited for their use by the priests of Cybele.

Desidiae cordi; iuvat indulgere choreis; 615
Et tunicae manicas, et habent redimicula mitrae.
O vere Phrygiae, neque enim Phryges, ite per alta
Dindyma, ubi adsuetis biforem dat tibia cantum.
Tympana vos buxusque vocat Berecyntia Matris
Idaeae: sinite arma viris, et cedite ferro. 620
Talia iactantem dictis ac dira canentem
Non tulit Ascanius; nervoque obversus equino
Contendit telum, diversaque bracchia ducens

615.] 'Cordi' 7. 326., 10. 252. No other authority is quoted for the pl. 'desidiae,' which doubtless follows the analogy of "munditiae," "inimicitiae," "irae." The condemnation of dancing is in the spirit of Virg.'s own time. "Nemo fere saltat sobrius nisi forte insanit" Cic. pro Mur. 6.

616.] Tunics with sleeves, called χειριδωτοί (Dict. A. 'Chiridota'), were thought effeminate by the old Romans: see Gell. 7. 12, Cic. 2 Cat. 10, referred to by Taubm. and Serv. For the 'mitra' comp. 4. 216. The reproach was really not that the mitre had strings, which were an ordinary part of it, but that the mitre was worn at all. "Qui longa domi redimicula sumunt Frontibus" Juv. 2. 84.

617.] ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιΐδες, οὐκέτ' Ἀχαιοί Il. 2. 235. Here the reproach seems to be keener, as Serv. remarks: "ipsos vituperaverat Phryges: nunc ad maiorem iniuriam Phrygias, non Phryges dixit."

618.] 'Dindyma' 10. 252. 'Biforem:' Serv. quotes a passage from Varro, "Tibia Phrygia dextra unum foramen habet, sinistra duo, quorum unum acutum sonum habet, alterum gravem" (comp. Dict. A. 'Tibia'), so that the reference here would be to a flute with two stops. Heyne comp. Hor. A. P. 202, "Tibia non, ut nunc, orichalco vincta tubaeque Aemula, sed tenuis simplexque foramine pauco." No earlier authority is quoted for 'biforis' in this or in its literal sense. Probably Virg. was thinking of the διθύραμβος, which was originally performed to the flute (Dict. A. 'Chorus,' ed. 1), whether the etymology be a correct one or no.

619.] "Tympana tenta tonant palmis" Lucr. 2. 618, of the worshippers of Cybele. The 'buxus' is again the flute. "Prima terebrato per rara foramina buxo Ut daret effeci tibia longa sonos" Ov. F. 6. 697: comp. Id. M. 4. 30., 12. 158. "Idaeam vocitant Matrem" Lucr. 2. 611. 'Vocat,' to the revel on the mountain: comp. 4. 303. 'Vocant,' which Heins. restored and Heyne retained, is found in two of Ribbeck's cursives.

620.] For 'sinere' with acc., see on G. 4. 7. Here we shall best understand the construction by rendering it into Greek, ἐᾶτε ὅπλα ἀνδράσι. 'Cedite ferro' like "cedere bonis," relinquish to others. With the general sense of this and the preceding lines comp. 11. 735 foll.

621—663.] 'Ascanius invokes Jupiter, and shoots Remulus in the middle of his boasting. Apollo applauds the deed, but bids Ascanius rest content and not attempt more.'

621.] "Talia iactabam" 2. 588. 'Talia iactantem dictis' is a variety for "talia iactantem dicta." 'Dira canentem:' Remulus' words were words of ill omen, and his speech might be called a denunciation. 'Canentem' probably includes the notions of imprecation and measured utterance. Comp. 11. 399.

622.] 'Non tulit' 2. 407. 'Obversus:' Ascanius is said to have turned towards the string, the meaning being that he drew the string towards himself. But 'nervo' may be abl. instr. with 'contendit.' 'Nervo equino' is from Attius, Phil. fr. 9, "Reciproca tendens nervo equino concita tela," as Serv. remarks. It is doubted whether 'equino' means of horsehair (Cerda comp. Hesych., ἱππικὴ τάσις, ἡ νευρὰ τοῦ τόξου, διὰ τὸ ἐξ ἱππείων γίγνεσθαι τριχῶν) or of the hide or intestines of the horse. The description is elaborated after Il. 4. 116 foll., the fulness of detail being justified, as Heyne remarks, by the importance of the occasion.

623.] 'Contendit' Med., Rom., 'intendit' Pal., Gud. Heins. introduced the latter, and so Ribbeck: but the former, which Wagn. prefers, has greater MS. support, Pal. and Gud. apparently belonging to some extent to the same recension; and 'intendit' may have been introduced from v. 590 above. For 'contendit' see

Constitit, ante Iovem supplex per vota precatus:
Iuppiter omnipotens, audacibus adnue coeptis. 625
Ipse tibi ad tua templa feram sollemnia dona,
Et statuam ante aras aurata fronte iuvencum,
Candentem, pariterque caput cum matre ferentem,
Iam cornu petat et pedibus qui spargat arenam.
Audiit et caeli Genitor de parte serena 630
Intonuit laevum; sonat una fatifer arcus.
Effugit horrendum stridens adducta sagitta,
Perque caput Remuli venit et cava tempora ferro
Transigit. I, verbis virtutem inlude superbis!
Bis capti Phryges haec Rutulis responsa remittunt. 635
Hoc tantum Ascanius; Teucri clamore sequuntur

on 5. 513. 'Diversa' with 'ducens.' Heyne comp. Apoll. R. 3. 283, ἀμφοτέρῃσι διασχόμενος παλάμῃσιν.

624.] 'Per vota precatus' like "vocant per carmina laeta" G. 2. 388.

625.] "Audacibus adnue coeptis" G. 1. 40.

626.] 'Ipse,' as Wagn. remarks, has a sort of adversative force. 'Do thou hear me: *I* will offer.' Serv. thinks the point is that Ascanius will sacrifice for the first time on his own account. "Ipse . . dona feram" G. 3. 22.

627.] Perhaps a hendiadys with the preceding verse. The line may be an imitation of Od. 3. 382 foll., where σοὶ δ' αὖ ἐγὼ is parallel to 'ipse.' 'Statuam' a sacrificial term like "constituam" 5. 237 &c. For the sacrifice of bullocks with gilded horns comp. Od. 3. 432 foll.

628.] 'Pariter caput cum matre ferentem,' as tall as his mother, i. e. full grown. Gaell. comp. Theocr. 8. 14, ἰσομάτορα ἀμνόν. "Capita alta ferentis" 1. 189.

629.] Repeated from E. 3. 87, where see note.

630.] For thunder in a clear sky comp. G. 1. 487 &c.

631.] "Intonuit laevum" 2. 693, where as here it is a good omen. 'Una:' the bow twanged as the thunder rumbled. This and the next line are from Il. 4. 125, λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστός. Pal., Gud., and two other of Ribbeck's cursives have 'letifer,' the reading before Heins., a recollection of 10. 169.

632.] Pal., Rom., and Gud. corrected have 'et fugit,' which Ribbeck explains as 'ecfugit,' the original reading of one of his cursives. Serv. notices both 'et fugit' and 'effugit,' preferring the latter. Heyne inclined to 'et fugit,' taking 'et' with 'una:' but this, as Wagn. remarks, is to mistake the sense: see on the preceding line. 'Adducta' expresses the condition of the arrow before its flight, and so implies rapid motion. Pal. and Gud. have 'adlapsa,' probably from v. 578 above: and this seems to have led to 'elapsa,' the reading before Heins., found in two of Ribbeck's cursives. With 'horrendum stridens' Heyne comp. Il. 1. 49, δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

633.] 'Cava tempora' v. 808 below, 10. 891. Here it implies that the brain is pierced.

634.] The reading of the first word in this line is doubtful. 'Traiicit,' the common reading, is found in Med., and substantially in Gud. corrected and three other of Ribbeck's cursives: Pal. has 'transigit' altered into 'transiit,' which seems to have been the original word in Gud.; Rom. has 'transadigit,' omitting 'i,' which is left out in some other copies, including Med. originally. On the whole 'transigit' seems to account best for the different varieties, so that Ribbeck is right in restoring it. This use of the word is common in post-Augustan writers: see Forc. 'I' followed by another imperative, with a sarcastic force 7. 425, 426. Comp. E. 1. 73 note. The jingle 'verbis—superbis' is in the taste of the earlier Latin poetry, and was doubtless intended. Elsewhere in Virg. 'inludere' takes a dative.

636.] "Clamore sequuntur" v. 466 above, &c. Here the meaning is not that they follow Ascanius, but that they back up his success with a shout, ἐπευφήμησαν as Forb. aptly renders it.

Laetitiaque fremunt animosque ad sidera tollunt.
Aetheria tum forte plaga crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens, atque his victorem adfatur Iulum : 640
Macte nova virtute, puer ; sic itur ad astra,
Dis genite et geniture deos. Iure omnia bella
Gente sub Assaraci fato ventura resident ;
Nec te Troia capit. Simul haec effatus ab alto
Aethere se mittit, spirantis dimovet auras, 645
Ascaniumque petit. Formam tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisae
Armiger ante fuit fidusque ad limina custos ;

637.] 'Animos tollere' of encouraging one's self 10. 250, G. 2. 350. For the hyperbole Gossrau comp. 6. 783, "animos aequabit Olympo," 10. 548 "caelo animum ferebat."

638.] 'Aetheria plaga' 1. 394. 'Crinitus' 1. 740. "Intonsum Cynthium" Hor. 1 Od. 21. 2. "Crinitus Apollo" occurs Enn. Alcumaeo fr. 4 Vahlen.

639.] 'Urbem' seems to be the camp-settlement, which the 'Ausoniae acies' are attacking. Comp. above v. 8 &c.

640.] "Iunonem . . . fulva pugnas de nube tuentem" 12. 792.

641.] For 'macte' see Excursus to this Book.

642, 643.] 'Dis genite:' see on 6. 322. 'Geniture deos' points to the Caesars. What follows is expressed with something of oracular obscurity. The meaning seems to be that the house of Assaracus is qualified by merit as well as ordained by destiny to put an end to war: they are born to conquer, and their enemies have to submit. The primary reference is to Ascanius putting down the wars that were to trouble Aeneas (if we suppose Virg. to follow this form of the legend: see on 4. 615) and reigning in peace: the secondary reference is to Augustus composing civil discord and shutting the temple of Janus. 'Fato ventura' perhaps with 'resident,' are destined to settle down: it may however be simply constructed with 'bella,' 'all the wars of the future,' indicating among other things, as Cerda suggests, that the civil wars were devised by fate, and are not to be charged on the Caesars. "Gente sub Hectorea" 1. 273. "Domus Assaraci" 1. 284. Some MSS. and perhaps originally Gud. have 'residunt.'

644.] 'Nec te Troia capit' is again a prophecy with more than one fulfilment, pointing to the removal from Nova Troia to Lavinium and from Lavinium to Alba, and also to the necessary extension of the Roman power over the world. There is doubtless an allusion too to Philip's speech to Alexander, thus given by Plut. Alex. 6, ὦ παῖ, ζήτει σεαυτῷ βασιλείαν ἴσην· Μακεδονία γάρ σε οὐ χωρεῖ. 'Simul' with 'effatus,' ἅμα εἰπών.

645.] "Caelo se protinus alto Misit" 10. 634. Pal. and originally Gud. have 'misit' here. 'Spirantis dimovet auras' i. q. "ventos secat," as Forb. remarks. In 4. 223 the winds are to help Mercury's flight. Gossrau comp. 5. 839, "Aera dimovit tenebrosum et dispulit umbras."

646.] 'Formam oris' like "imaginis formam" Enn. Epig. 1.

647.] 'Butes' is of course different from the one mentioned 5. 372. Possibly he may be the one who is killed 11. 690 foll. 'Dardanio Anchisae' 1. 617. The appearance of Apollo in the form of Butes is from Il. 17. 322 foll., where he appears to Aeneas in the form of Periphas Ἠπυτίδης, his father's herald. We have already had Epytides 5. 546 foll., described as "custodem comitemque Iuli," so that it is strange that Virg. should here mention Butes instead, unless we suppose him to mean the same person by both, Butes, son of Epytus, which is scarcely likely. This passage also recalls Il. 14. 136, where Poseidon addresses Agamemnon παλαιῷ φωτὶ ἐοικώς.

648.] "Qui Parrhasio Euandro Armiger ante fuit" 11. 31, of Acoetes, the 'comes' of Pallas. 'Ad limina custos' like "ad lecticam servus," as Heyne remarks. The office intended seems to be that of the "atriensis," which is Roman, not heroic.

Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longaevo similis, vocemque coloremque 650
Et crinis albos et saeva sonoribus arma,
Atque his ardentem dictis adfatur Iulum:
Sit satis, Aenide, telis inpune Numanum
Oppetiisse tuis; primam hanc tibi magnus Apollo
Concedit laudem, et paribus non invidet armis; 655
Cetera parce, puer, bello. Sic orsus Apollo
Mortalis medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Adgnovere deum proceres divinaque tela
Dardanidae, pharetramque fuga sensere sonantem. 660
Ergo avidum pugnae dictis ac numine Phoebi
Ascanium prohibent; ipsi in certamina rursus
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris;

649.] "Comes additur" 6. 528.

650.] This and the next line are repeated with alterations from 4. 558, 559.

651.] Rom. and some others have 'flavos,' an evident interpolation from 4. 559. 'Saeva sonoribus' = "saeve sonantia." We must suppose the old man to be a warrior still. Apollo in his own person would only have had bow and quiver.

653.] 'Aeneade,' the old reading, is supported by Rom. 'Aeneadae.' Ribbeck's other MSS. (one of the cursives in an erasure) have 'Aenide,' which is supported by Priscian p. 583 and Serv., the latter apparently reading 'Aeneide' as a trisyllable and comparing "Theseide." Wagn. supposes Virg. to have purposely avoided the more usual form, just as he has chosen to call his poem "Aeneis" rather than "Aeneïs." Whether there was ever a form "Aeneus," or whether Virg. has only imagined one for the moment, we cannot say.

654.] "Coniugis dextra oppetiit" 11. 268. 'Primam laudem,' the glory of a first success. "Magnus Apollo" E. 3. 104.

655.] "Mihi concede laborem" E. 10. 1. "Paribus armis" 6. 826 &c. Here the word is emphatic: Apollo does not grudge you the comparison of himself as a successful archer. Contrast Triton's jealousy of the rivalry of Misenus 6. 173, and comp. Il. 23. 865, ὄρνιθος μὲν ἅμαρτε· μέγηρε γάρ οἱ τόγ' Ἀπόλλων.

656.] 'Cetera' adverbially 3. 594. 'Parce bello' like "parce metu" 1. 255. Πολέμου δ' ἀποπαύεο πάμπαν Il. 1. 422. 'Orsus' at the end of a speech 12. 806, contrary to what we should expect, as Serv. remarks.

657, 658.] Repeated from 4. 277, 278, with the change of "visus medio" into 'medio aspectus.' Gud. has 'medio visus' here as a variant. Med., Pal., Rom., and Gud. have 'aspectu,' a curious agreement in error, though of course the mistake is easily accounted for by the initial letter of 'sermone' and the proximity of 'medio.' Donatus strangely takes 'mortalis' as nom., "i. e. constitutus sub hominis forma."

659.] Apollo resumes his divinity as he flies, like Venus 1. 402 foll., Iris 5. 657 foll. In Il. 17. 333 Aeneas recognizes Apollo by looking him in the face.

660.] 'Sonantem' with the motion of his flight. Ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο Αὐτοῦ κινηθέντος Il. 1. 46.

661.] "Othryadae dictis et numine divom" 2. 336. Med. has 'et numine,' and 'ac' in Rom. is apparently in an erasure.

662.] 'Rursus,' as if Ascanius' adventure had been an interlude, and so 'succedunt.' "Succedere in pugnam," "in stationem" &c. are found in Livy: see Forc.

663.] With 'animas in aperta pericula mittunt' Cerda comp. Il. 9. 322, αἰεὶ ἐμὴν ψυχὴν παραβαλλόμενος πολεμίζειν.

664—690.] 'The Trojans become more daring. Pandarus and Bitias, two gigantic brothers, throw open the gates, and the besieged prepare for a sally.'

664.] 'Totis per propugnacula muris,'

Intendunt acris arcus, amentaque torquent. 665
Sternitur omne solum telis; tum scuta cavaeque
Dant sonitum flictu galeae; pugna aspera surgit:
Quantus ab occasu veniens pluvialibus Haedis
Verberat imber humum; quam multa grandine nimbi
In vada praecipitant, cum Iuppiter horridus austris 670
Torquet aquosam hiemem et caelo cava nubila rumpit.
  Pandarus et Bitias, Idaeo Alcanore creti,
Quos Iovis eduxit luco silvestris Iaera,
Abietibus iuvenes patriis et montibus aequos,
Portam, quae ducis inperio commissa, recludunt, 675
Freti armis, ultroque invitant moenibus hostem.

an amplification for "per muros," as Heyne remarks.

665.] "Acris tendunt arcus" 7. 164. 'Amenta' Dict. A.

666.] From Il. 12. 156 foll., comp. by Heyne.

667.] "'Flictu' pro adflictu aut inflictu, i. e. ictu: nam detraxit more suo praepositionem. Et locutus est iuxta antiquum morem. Pacuvius Teucro [fr. 15] 'flictus navium'" Serv. Rom. and Med. have 'adflictu' or 'atflictu.' "Pugna aspera surgit" 11. 635. Virg. doubtless imitates Il. 15. 696, *αὖτις δὲ δριμεῖα μάχη περὶ νηυσὶν ἐτύχθη.*

668.] In Il. 12. l. c. the comparison is to a snow-storm. 'Pluvialibus Haedis' abl. of circumstance or time. For the Kids see G. 1. 205. "Inpetus orientis Haedi" Hor. 3 Od. 1. 28.

669.] "Quam multa grandine nimbi Culmiuibus crepitant" 5. 458.

670.] "'In vada' noli temptare: variat rem: antecedenti membro 'humum' memoraverat, nunc mare" Serv. The words are probably suggested by a line in the second description of a snow-storm in Il. 12 (278 foll.), *καί τ' ἐφ' ἁλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς.* "Iuppiter uvidus austris" G. 1. 418.

671.] *νέφεα σκιόεντα δονήσας* Il. 12. 157. "Hiemis aquosae" E. 10. 66. 'Torquet' expresses the formation of hail: comp. 8. 429. For 'caelo' one MS. has 'telo,' an ingenious variety, which Wakef. prefers; but 'caelo' means from or in the sky. Med. a m. p. has 'cava lumina,' which perhaps some future editor will introduce into the text, in the sense of 'the windows of heaven' (see Forc. 'lumen'), but the expression would be quite un-Virgilian.

672.] From Il. 12. 127 foll., where two Lapithae, Polypoetes and Leonteus, keep the gate of the Greek rampart. Macrob. Sat. 6. 2 says that it is modelled on a scene during the Histrian war in Enn. Ann. 15. Pandarus has the same name as the Homeric hero. 'Bitias' 1. 738 seems to be a Carthaginian.

673.] 'Iovis luco' the grove of Jove on Ida. 'Eduxit' 6. 765 note. 'Iaera,' one of the Nereids Il. 18. 42, is here made a wood-nymph.

674.] *ἕστασαν ὡς ὅτε τε δρύες οὔρεσιν ὑψικάρηνοι* Il. 12. 132, where however the comparison rather regards firmness than height, as the context shows. Bryant plausibly conj. "in montibus:" but Virg. doubtless wished to vary the expression, remembering the comparison of Polyphemus and the queen of the Laestrygons to mountain-peaks Od. 9. 191., 10. 113. He also thought of Il. 5. 560 *ἐλάτῃσιν ἐοικότες ὑψηλῇσιν.* It matters little whether 'patriis' goes with 'abietibus' or with 'montibus.' Pal., Gud., and another of Ribbeck's cursives have 'patriis iuvenes.'

675.] Serv. gives a choice of interpretations of 'commissa,' "credita" and "clausa," preferring the latter, a fancy in which modern commentators have not followed him. 'Ducis' is doubtless Aeneas. We may suppose that they had the general charge of the gate, others acting as sentries under them, vv. 176, 221.

676.] 'Armis' emphatic: trusting not to defences, but to the arms in their hands; so that we need not be tempted by Peerlkamp's 'animis.' Possibly however it may mean the arms of their comrades: comp. Il. 12. 153, *λαοῖσιν καθύπερθε πεποιθότες ἠδὲ βίηφιν*: but this is less likely. A third view is conceivable, that it may come from "armus:" comp. 4. 11., 11. 641, 644.

Ipsi intus dextra ac laeva pro turribus adstant,
Armati ferro et cristis capita alta corusci:
Quales aeriae liquentia flumina circum,
Sive Padi ripis, Athesim seu propter amoenum, 680
Consurgunt geminae quercus intonsaque caelo
Attollunt capita et sublimi vertice nutant.
Inrumpunt, aditus Rutuli ut videre patentis.
Continuo Quercens et pulcher Aquicolus armis
Et praeceps animi Tmarus et Mavortius Haemon 685
Agminibus totis aut versi terga dedere,
Aut ipso portae posuere in limine vitam.
Tum magis increscunt animis discordibus irae;
Et iam collecti Troes glomerantur eodem,
Et conferre manum et procurrere longius audent. 690
Ductori Turno, diversa in parte furenti

'Moenibus' apparently = "in moenia," so that it is not parallel to "solio invitat" 8. 178.

677.] They stand on each side of the gate before the ramparts, making room for the Rutulians to enter, but ready to fall on them as soon as they are within. "Pro turribus," above v. 575, in spite of which Heyne strangely understands it ἀντὶ πύργων, "tanquam binae turres," after an alternative interpretation proposed by Serv.

678.] 'Cristis corusci' may be intended as a translation of κορυθαίολος. Med. has 'coruscant.'

679.] An expansion of the comparison of v. 674 into a formal simile. Comp. 3. 679 foll. Serv. has a variant 'Liquetia,' the name of a river of Cisalpine Gaul flowing into the Adriatic (also called "Liquentia"); and this is found in one of Ribbeck's cursives, and in two others, including Gud., from a correction. 'Liquetia' might possibly have an adj. "Liquetius:" comp. "Lyaeus," "Lenaeus," "Sychaeus:" but the transition from the general to the specific, marked by 'sive—seu,' is more in Virg.'s manner (Heyne comp. 11. 68 foll.), though Serv. actually makes it a ground of objection to the common reading. For 'liquentia' see on 1. 432. "Liquuntur rupibus amnes" G. 2. 187.

680.] For similes with geographical specifications comp. 7. 674 foll., 699 foll. 'Athesim' Dict. Geogr. "Fontem propter amoenum" Lucr. 4. 1024.

681.] "Caelo capita alta ferentis" 3. 678.

684.] Ribbeck removes the period after 'patentis,' joining 'continuo—totis' with 'inrumpunt,' and reading in v. 686 'at versi.' But the common reading perhaps better expresses the instantaneous repulse of the Rutulians. The two names here have an Italian look, while those in the next line more resemble what we should expect to see on the side of the Trojans; but all are evidently Rutulian. 'Pulcher armis' i. q. "pulchris armis:" comp. "gravis ictu" 5. 274.

685.] 'Praeceps animi' like "fidens animi" 2. 61, "infelix animi" 4. 529 note.

686.] The MSS. vary between 'aut versi' and 'aversi,' the latter being the original reading of Pal. This gives some colour to Ribbeck's alteration, but does not actually support it.

687.] 'Posuere vitam' like "animas ponunt" G. 4. 238. Rom. has 'ipsi.'

688.] 'Animis discordibus' seems i. q. "animis pugnantium:" comp. 10. 356, "discordes venti Proelia ceu tollunt."

689.] 'Glomerantur eodem,' mass themselves on the same spot. Rom. has 'in unum.' 'Eodem' seems to be explained by 'glomerantur,' not, as Pier. gives it, "ad eandem portam quam Pandarus et Bitias recluserant."

690.] 'Conferre manum:' comp. v. 44 above. 'Procurrere longius,' to advance beyond the gates.

691—716.] 'Turnus rushes to the scene and kills Bitias.'

691.] 'Furere' of unrestrained slaughter 10. 545.

Turbantique viros, perfertur nuntius, hostem
Fervere caede nova, et portas praebere patentis.
Deserit inceptum, atque inmani concitus ira
Dardaniam ruit ad portam fratresque superbos. 695
Et primum Antiphaten, is enim se primus agebat,
Thebana de matre nothum Sarpedonis alti,
Coniecto sternit iaculo; volat Itala cornus
Aera per tenerum, stomachoque infixa sub altum
Pectus abit; reddit specus atri volneris undam 700
Spumantem, et fixo ferrum in pulmone tepescit.
Tum Meropem atque Erymanta manu, tum sternit Aphidnum;
Tum Bitian ardentem oculis animisque frementem,
Non iaculo; neque enim iaculo vitam ille dedisset;
Sed magnum stridens contorta phalarica venit, 705

692.] 'Turbare' of throwing ranks into confusion above v. 409. It is doubtful whether 'perfertur' is i. q. "perfert se," or whether we are to take 'nuntius' of tidings: see on 4. 237. The latter however is supported by passages in other authors, e. g. Cic. Pro Lig. 3, "C. Pansa mihi nuntium perferente;" Id. Pro Balbo 28, "Nolite hunc illi acerbum nuntium velle perferri."

693.] 'Nova,' following on the success of Ascanius. "Superbum Caede nova" 10. 515.

694.] 'Deserit inceptum' he breaks off what he was employed on, his course of carnage outside the wall. So Aeneas, 12. 699, "opera omnia rumpit" to confront Turnus.

695.] Perhaps Virg. may have thought of Catull. 62 (64). 85, "Magnanimum ad Minoa venit sedesque superbas."

696.] The name Antiphates is from Hom., where it is borne by the king of the Laestrygons. "Se matutinus agebat" 8. 465: see on 6. 337.

697.] 'Thebana,' from Thebe in Cilicia (Il. 1. 366., 6. 415), as Turnebus rightly takes it. "Supposita de matre nothos" 7. 283. 'Nothum' with gen. on the analogy of "filius." "Altus Orodes" 10. 737, where as here it seems i. q. "magnus." It may include the notion of physical greatness ("ingens Sarpedon" 1. 99), but this does not appear to be the whole account of it.

698.] 'Cornus' of a cornel javelin 12. 267.

699.] "Aera per tenerum" Lucr. 2. 146. 'Tenuem,' the reading before Heins., is in none of Ribbeck's MSS. 'Stomacho' seems to mean the stomach in our sense, not the gullet, as in Il. 17. 47.

700.] 'Abit' like "transabiit" above v. 432. 'Atri volneris' clearly goes with 'specus,' not, as Heyne and Forb. take it, with 'undam,' though Stat. Theb. 8. 748 has "volneris unda." 'Atri' combines the notions of the darkness of the cavity and the blackness of the blood. 'Alti,' the conj. of Price on Appul. M. p. 374, preferred by Peerlkamp, would only be less poetical.

701.] 'Tepescit' like "tepefacta" above v. 419.

702.] 'Manu' not of hand to hand fighting opposed to darting, as Serv. thinks, but generally, as in v. 592 above, as v. 704 seems to show that the javelin was used.

703.] "Animisque frementem" 12. 371.

704.] Forb. comp. Justin 39. 4, "spiritum non fato sed parricidio dedit," which seems to show that 'iaculo' is here abl., not, as Wagn. takes it, dat. With the sense Cerda comp. Il. 9. 545, οὐ μὲν γάρ κ' ἐδάμη παύροισι βροτοῖσιν, with the expression, 11. 568, "neque ipse manus feritate dedisset," where as here the construction is elliptical, there "neque dedisset [si accepissent]," here 'neque dedisset [si iaculum missum esset].'

705.] "The 'falarica' or 'phalarica' was the spear of the Saguntines, and was impelled by the aid of twisted ropes: it was large and ponderous, having a head of iron a cubit in length and a ball of lead at its other end: it sometimes carried flaming pitch and tow," Dict. A. 'Hasta:' comp.

Fulminis acta modo; quam nec duo taurea terga,
Nec duplici squama lorica fidelis et auro
Sustinuit; conlapsa ruunt inmania membra.
Dat tellus gemitum, et clipeum super intonat ingens.
Talis in Euboico Baiarum litore quondam 710
Saxea pila cadit, magnis quam molibus ante
Constructam ponto iaciunt: sic illa ruinam
Prona trahit, penitusque vadis inlisa recumbit;
Miscent se maria, et nigrae attolluntur arenae;
Tum sonitu Prochyta alta tremit, durumque cubile 715
Inarime Iovis inperiis inposta Typhoeo.

Livy 21. 8. The weapon here is evidently thrown by the hand, which, as Serv. says, enhances the notion of Turnus' strength. Non. p. 555 quotes along with this line one from Ennius (inc. fr. 72) "quae valide veniunt falarica missa," out of which the editors have made "quae valido veniunt contorta falarica missu;" but the conj. is a bold one, nor can it be established that Virg. imitated the line. Serv. and Non. derive the word from "falae," towers, as the weapon was used in sieges, which doubtless accounts for Virg. introducing it here.

706.] 'Duo taurea terga,' a shield with two folds of bulls' hide.

707.] 'Duplici squama et auro' hendiadys, the cuirass being "bilix" (12. 375: see on 3. 467), with double rows of gold chain or quilted work. "Squamis auroque" 8. 436. The ablatives seem to qualify 'fidelis,' though they might be taken with 'sustinuit' or constructed as descriptive abls. with 'lorica.'

709.] Non. p. 196 and Serv. seem right in taking 'clipeum' as neuter (a form for which see Forc.), so as to express the Homeric ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Julius Sabinus and Burm. interpret "ipse ingens intonat super clipeum."

710.] Pal., Gud., and three other of Ribbeck's cursives have 'qualis,' the reading before Wagn., who remarks that 'talis' agrees better with 'sic' v. 712. 'Euboico Baiarum in litore' like "Euboicis Cumarum oris" 6. 2 note, Baiae being near Cumae. Virg. draws a simile from the practice of his own time; not a usual thing with him. For these erections at Baiae comp. Hor. 2 Od. 18. 20 foll., 1 Ep. 1. 83 foll. 'Quondam' in a simile G. 4. 261 note.

711.] 'Pila' may have its ordinary sense of a pillar, in which case it is probably intended as the foundation of some building. Comp. Suet. Claud. 20 (speaking of the harbour at Ostia), "congestis pilis superposuit altissimam turrim." "Iactis in altum molibus" Hor. 3 Od. 1. 34. 'Ante,' as Wagn. remarks, shows the labour that has been spent on the masonry.

712.] 'Sic' repeats 'talis:' comp. Hor. 1 Od. 16. 7, 8, "non Liber aeque, non acuta Sic geminant Corybantes aera." 'Ruinam trahit' 2. 465 note.

714.] "Exsultantque vada, atque aestu miscentur arenae" 3. 557. Virg. may have thought of Soph. Ant. 590, κυλίνδει βυσσόθεν κελαινὰν θῖνα. Some MSS., including originally one of Ribbeck's cursives, have 'tolluntur.'

715.] The neighbouring islands feel the shock. Prochyta (Juv. 3. 5) may be called 'alta' as a rocky island (see on 3. 76), or 'alta' may go with 'tremit,' which seems more likely.

716.] Virg. has identified Pithecusa or Aenaria with the Homeric Ἄριμα (ὄρη), which he calls 'Inarime,' apparently mistaking Il. 2. 783, εἰν Ἀρίμοις, ὅθι φασὶ Τυφωέος ἔμμεναι εὐνάς. Homer's mountains were variously identified, some placing them in Cilicia, some in Mysia or Lydia, some in Syria, while Strabo p. 626 C says that others made them the same as Pithecusa, referring perhaps to Virg. Pindar Pyth. 1. 18 foll. had connected Typhoeus' or Typhon's punishment with Aetna, Pherecydes, cited by Schol. on Apoll. R. 2. 1210, with Pithecusa, so that the transference of the Homeric name was natural enough. For the identification of Homeric localities with Italy and its neighbourhood comp. 7. 10 note. Other legends connected these islands specially with Aeneas, Prochyta being named from a kinswoman of his, Aenaria, the place where his fleet landed. See Lewis, vol. 1,

Hic Mars armipotens animum virisque Latinis
Addidit, et stimulos acris sub pectore vertit;
Inmisitque Fugam Teucris atrumque Timorem.
Undique conveniunt, quoniam data copia pugnae, 720
Bellatorque animo deus incidit.
Pandarus, ut fuso germanum corpore cernit,
Et quo sit fortuna loco, qui casus agat res,
Portam vi multa converso cardine torquet,
Obnixus latis humeris, multosque suorum 725
Moenibus exclusos duro in certamine linquit;
Ast alios secum includit recipitque ruentis,
Demens! qui Rutulum in medio non agmine regem
Viderit inrumpentem, ultroque incluserit urbi,
Inmanem veluti pecora inter inertia tigrim. 730
Continuo nova lux oculis effulsit, et arma

pp. 324, 325. The form 'Inarime' is used not only by the poets but by Pliny 3. 6. Cerda defends Virg. against the charge of ignorance in employing it, contending that Hom. probably wrote Εἰναρίμοις, and maintaining that in any case Virg. had a right to combine the words: "quod ius poeticum, si hoc non est?"

717—777.] 'The Rutulians take heart. Pandarus shuts the gate, shutting in Turnus, whom he encounters and is killed. Turnus makes a great slaughter within the encampment.'

717.] "Vim addere victis" 2. 462. Mars is not the god of the Trojans, as mostly in Hom., but simply the war-god, helping or dispiriting each party indifferently.

718.] "Stimulos sub pectore vertit" 6. 100.

719.] Il. 9. 1, 2, 'Αχαιοὺς θεσπεσίη ἔχε φύζα, φόβου κρυόεντος ἑταίρη. "Atrae Formidinis ora" 12. 335, dark and deadly. Pal. originally had 'Furorem.'

720.] The meaning seems to be that the two armies join battle, though one is inspirited, the other disheartened. It is conceivable however that we may be meant to think of the Rutulians alone, which would agree better with the next line. 'Data,' by the opening of the gates. "Data copia" above v. 484.

721.] Heins. restored 'animos' from Med. a m. p.; but Lachm. on Lucr. 4. 568 questions the constr. with the acc., at least in good authors. The mention of the war-god is awkward after vv. 717—719, and perhaps not quite consistent with them. It is one of those rare cases where a hemistich does seem to point to an imperfection.

722.] 'Fuso corpore' an amplification for "fusum" (v. 592). "Animam moribundo corpore fudit" Lucr. 3. 1033. The line seems to be modelled on Il. 20. 419 (comp. Il. 11. 248 foll.).

723.] "Quo res summa loco" 2. 322. 'Agat' wields or disposes. Pal., Rom., Gud. originally, &c. have 'quis:' but Charisius p. 70 supports 'qui.' See on E. 1. 18.

724.] 'Vi multa' G. 4. 450. Med. has 'magna,' which Ribbeck adopts.

725.] "Obnixae humeris" 4. 406, where however the construction is not certain, "connixi humeris" 5. 264. "Latos humeros" 2. 721.

726.] Serv. comp. Stat. Theb. 10. 513, "Par operis iactura lucro: quippe hoste retento Exclusere suos," a good instance of the difference between Statius' manner and Virg.'s.

727.] 'Alios,' others of the Trojans, as the context seems to show that Turnus was the only one of the Rutulians admitted.

728.] "Demens qui" 6. 590. 'Rutulum' acc. sing. 'Medio agmine' of the Trojans.

729.] 'Ultro,' not only not kept him out, but shut him in. See on 2. 145.

730.] "Pecora inter inertia" 4. 158.

731.] "Continuo nova lux oculis offulsit" above v. 110, whence Rom. has 'offulsit' here, a reading restored by Heins. and retained by Heyne, who however felt it to be inappropriate. Turnus is made to look more terrible now that he is close

Horrendum sonuere; tremunt in vertice cristae
Sanguineae, clipeoque micantia fulmina mittit.
Adgnoscunt faciem invisam atque inmania membra
Turbati subito Aeneadae. Tum Pandarus ingens 735
Emicat, et mortis fraternae fervidus ira
Effatur: Non haec dotalis regia Amatae;
Nec muris cohibet patriis media Ardea Turnum.
Castra inimica vides; nulla hinc exire potestas.
Olli subridens sedato pectore Turnus: 740
Incipe, si qua animo virtus, et consere dextram;
Hic etiam inventum Priamo narrabis Achillen.
Dixerat. Ille rudem nodis et cortice crudo
Intorquet summis adnixus viribus hastam;
Excepere aurae; volnus Saturnia Iuno 745
Detorsit veniens, portaeque infigitur hasta.
At non hoc telum, mea quod vi dextera versat,

upon the enemy: comp. Il. 5. 1 foll., 22. 131 foll. "Horrendumque intonat armis" 12. 700.

732.] 'Cristae sanguineae' vv. 50, 270 above. With this and the next line comp. Il. 19. 375 foll.

733.] The reading is not quite certain. Med. has 'clipeo—mittit,' corrected from 'mittet,' Rom. 'clipeo—mittunt,' Pal. 'clipei—mittunt,' which seems to have been the original reading of Gud. The last can hardly be right, as there could be no meaning in the plural. The second was read by Heins., 'mittunt' being understood as "mittunt se," which would be harsh. Wagn. recalled the first, which is supported by corrections in Gud. and by Ribbeck's other cursives. The subject of 'mittit' then is Turnus, who is said to send forth lightnings ("mittes fulmina" of Jupiter Hor. 1 Od. 12. 59) from or by means of his shield. Heyne wished to read 'clipeus—mittit,' Pierson 'clipeum,' as in v. 709. 'Fulgura,' the reading before Heins., is found in some of Ribbeck's MSS. "Fulminat Aeneas armis" 12. 654.

734.] 'Faciem invisam' 2. 601. 'Inmania membra:' comp. 7. 784.

735.] 'Adgnoscunt turbati' i.q. "adgnoscunt et turbantur," Wagn.

736.] 'Emicat,' springs forth from the ranks. 'Mortis fraternae ira' like "ereptae virginis ira" 2. 413.

737.] 'Dotalis regia Amatae,' the royal palace of Laurentum, which Amata is to give you as her daughter's dowry. Comp. 4. 104., G. 1. 31, in which latter place as here the mother-in-law is said to give the dowry.

739.] 'Castra inimica' above v. 315. 'Exire potestas' 3. 670: see on G. 1. 213.

740.] "Olli subridens" 1. 254. "Sedato respondit corde" 12. 18.

741.] Rom. and another have 'animi:' but 'animo' is confirmed by 1. 529, "non ea vis animo." 'Incipe' invites Pandarus to throw first. "Proelia conserimus" 2. 397. For "conserere manum" see Forc.

742.] With the general form of expression comp. 2. 547. "Alius Latio iam partus Achilles" 6. 89.

744.] "Summis adnixus viribus" 5. 226.

745.] 'Excepere aurae' is meant to prepare us for the spear being turned aside by the wind. The incident is from Il. 20. 438 foll., *καὶ τόγ'* (Hector's lance) *'Αθήνη Πνοιῇ 'Αχιλλῆος πάλιν ἔτραπε κυδαλίμοιο, Ἦκα μάλα ψύξασα.* Perhaps Virg. may have thought of Juno as the goddess of the air. The pointing after 'aurae' is as old as Serv.

746.] 'Veniens' with 'volnus,' not, as some have thought, with 'Iuno.' "Ictum venientem a vertice velox Praevidit" 5. 446. 'Portae:' Virg. may have thought of Od. 22. 256 foll., 273 foll., where the weapons of the suitors are turned aside by Athene, and some of them strike the door.

747.] Peerlkamp complains that Turnus is not specified as the speaker, as Pandarus might be supposed to be drawing his

Effugies; neque enim is teli nec volneris auctor.
Sic ait, et sublatum alte consurgit in ensem,
Et mediam ferro gemina inter tempora frontem 750
Dividit inpubisque inmani volnere malas.
Fit sonus; ingenti concussa est pondere tellus;
Conlapsos artus atque arma cruenta cerebro
Sternit humi moriens, atque illi partibus aequis
Huc caput atque illuc humero ex utroque pependit. 755
Diffugiunt versi trepida formidine Troes.
Et, si continuo victorem ea cura subisset,
Rumpere claustra manu sociosque inmittere portis,
Ultimus ille dies bello gentique fuisset.
Sed furor ardentem caedisque insana cupido 760
Egit in adversos.
Principio Phalerim et succiso poplite Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum; Iuno viris animumque ministrat.
Addit Halym comitem et confixa Phegea parma; 765

sword: but the context explains it readily enough. Pal., Gud., and another of Ribbeck's cursives have 'librat,' seemingly from an interpretation, as Serv. says "'Versat,' librat, iactat: et est Ennianum 'versat mucronem' (inc. lib. 3)." 'Librat' too would be less appropriate, applying equally to a spear, 10. 421, 773.

748.] 'Is' is defined by the context: "non est is ut effugias." Pal. and Gud. have 'es.' "Teli auctorem" v. 421.

749.] "Alte sublatum consurgit Turnus in ensem" 12. 729: comp. 10. 797, and perhaps 11. 284.

750.] 'Mediam' with 'dividit:' comp. above v. 588. Μέσσην κὰκ κεφαλὴν ξίφει ἤλασε κωπήεντι Il. 20. 475.

753.] Med., Pal. originally, and one of Ribbeck's cursives have 'conlapsus.'

754.] 'Partibus' modal abl. 'In partibus,' the reading before Heins., is found in none of Ribbeck's MSS.

756.] 'Formidine' may go either with 'versi' or with 'diffugiunt.'

757.] 'Subire' of entering the mind 2. 560 foll., 575 &c. 'Victorem,' the conqueror of Pandarus.

758.] See on G. 1. 213. Here the infinitives are probably nominatives in apposition to 'ea cura.'

759.] Probably from Il. 18. 454, καί νύ κεν αὐτῆμαρ πόλιν ἔπραθον εἰ μὴ Ἀπόλλων κ.τ.λ. "Quibus ultimus esset Ille dies" 2. 248.

760.] Gud. has a variant 'inmensa,' doubtless from 6. 823, and others, including one of Ribbeck's cursives, give 'infanda.' Virg. probably thought of Il. 5. 676, τῷ ῥα κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.

761.] For 'adversos' we might have expected 'aversos:' but the MSS. seem to have no variety. 'Adversos' is doubtless to be taken loosely, those on the opposite side, whether fighting or flying. 'In adversos' occurs again 10. 412, 11. 389.

762.] 'Succiso poplite' expresses the way in which Turnus catches Gyges.

763.] 'Excipit' of catching in pursuit 11. 684, probably with a notion of doing it unexpectedly to the victim. This seems to suit the context better than Heyne's "excipit in se irruentem." 'Hinc,' from the bodies of Phalaris and Gyges: comp. Od. 22. 271, τοὶ δ' ἄρ' ἐπήϊξαν, νεκύων δ' ἐξ ἔγχε' ἕλοντο. So Il. 13. 260 foll., δούρατα . . . τὰ κταμένων ἀποαίνυμαι. See 10. 342. "Raptas fugientibus ingerit hastas" 12. 330.

764.] 'In tergum' a sort of epexegesis of 'fugientibus.' Rom. and originally Pal. have 'tergus,' which Heins. restored and Heyne and Ribbeck retain, and so Charisius read p. 54. "Animum virisque addidit" above, v. 717. "Faces animumque ministrat" 5. 640.

765.] 'Comitem' to those already killed. 'Confixa Phegea parma' like "succiso

Ignaros deinde in muris Martemque cientis
Alcandrumque Haliumque Noemonaque Prytanimque.
Lyncea tendentem contra sociosque vocantem
Vibranti gladio connixus ab aggere dexter
Occupat; huic uno deiectum comminus ictu 770
Cum galea longe iacuit caput. Inde ferarum
Vastatorem Amycum, quo non felicior alter
Unguere tela manu ferrumque armare veneno;
Et Clytium Aeoliden, et amicum Crethea Musis,
Crethea Musarum comitem, cui carmina semper 775
Et citharae cordi, numerosque intendere nervis;
Semper equos atque arma virum pugnasque canebat.
  Tandem ductores audita caede suorum
Conveniunt Teucri, Mnestheus acerque Serestus;

poplite Gygen" v. 762. Pal. corrected, Med. second reading, and Gud. originally have 'confixum.' Phegens was probably flying with his shield slung behind him, 11. 619.

766.] They were standing on the rampart and attacking those without, not knowing that Turnus was within.

767.] Verbally from Il. 5. 678, where the persons are Lycians slain by Ulysses. Ov. also reproduces the line M. 13. 258, where Ulysses boasts of his exploits.

768.] 'Tendentem contra' v. 795 below, as distinguished from the rest, who were either flying or unconscious of his presence.

769.] 'Ab aggere' with 'dexter.' Turnus is standing with his right hand to the rampart, and he takes a sweep with his sword in that direction. "Sublata dextra connixa" 5. 642. Med. originally and one of Ribbeck's cursives have 'dextra' here.

770.] Ribbeck reads 'desectum' from the original text of Gud., which would be neater, especially as 'iacuit' follows: but the authority is hardly sufficient. In Rom. the second, third, and fourth letters of the word seem to be obliterated. 'Deiectum' too is confirmed by Il. 20. 482, ὁ δὲ φασγάνῳ αὐχένα θείνας Τῆλ' αὐτῇ πήληκι κάρη βάλε: comp. ib. 14. 497. In Sil. 13. 246, which is an imitation of the present passage, Heins. conj. "desectum."

772.] The incident is from Il. 5. 49 foll., where Scamandrius, a skilful hunter, is killed by Menelaus. Comp. 11. 678 foll. "Quo non praestantior alter" 6. 164.

773.] 'Ungere' or 'unguere' is the reading of all Ribbeck's MSS., though in Pal. the first letter is in an erasure. The inferior MSS. present considerable variety, whence Bentley wished to read "tingere." For the anointing of arrows with poison comp. Od. 1. 261 foll., where it is mentioned as a thing of doubtful morality. It does not appear in the Iliad. 'Manu' is pleonastic. "Calamos armare veneno" 10. 140.

774.] "Musis amicus" Hor. 1 Od. 26. 1. τὸν πέρι Μοῦσα φίλησε Od. 8. 63. There is tenderness in Virg.'s repetition of the name.

775.] Perhaps from Hom. Hymn 32. (to the Moon) 18 foll., κλέα φωτῶν Αἴσομαι ἡμιθέων, ὧν κλείουσ' ἔργματ' ἀοιδοὶ Μουσάων θεράποντες ἀπὸ στομάτων ἐροέντων. Comp. Aristoph. Birds 909.

776.] 'Cordi' above v. 615. 'Numeros intendere nervis' is one of Virg.'s usual efforts after variety. 'Intendere nervos' would be the common expression for stringing a lyre: so he chooses to represent the notes as strung on the chords.

777.] 'Equos' probably of horses as used in war. Race-horses are among the stock subjects of lyric poetry (Hor. 4 Od. 2. 18, A. P. 84); but we must not gratuitously charge Virg. with an anachronism. 'Arma virum' 1. 119. The juxtaposition of the words is doubtless meant to remind us of Virg.'s own poem.

778—818.] 'Mnestheus and Serestus rally the Trojans, who press upon Turnus. At last he leaps into the Tiber, swims to shore, and rejoins his army.'

778.] "Post multa tuorum funera" 2. 283.

779.] "Mnestheus acerque Serestus" above v. 171. 'Teucri' adj. 2. 747.

Palantisque vident socios hostemque receptum. 780
Et Mnestheus: Quo deinde fugam, quo tenditis? inquit.
Quos alios muros, quae iam ultra moenia habetis?
Unus homo, et vestris, o cives, undique saeptus
Aggeribus tantas strages inpune per urbem
Ediderit? iuvenum primos tot miserit Orco? 785
Non infelicis patriae veterumque deorum
Et magni Aeneae, segnes, miseretque pudetque?
Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paulatim excedere pugna
Et fluvium petere ac partem, quae cingitur unda. 790
Acrius hoc Teucri clamore incumbere magno,
Et glomerare manum: ceu saevum turba leonem
Cum telis premit infensis; at territus ille,
Asper, acerba tuens, retro redit; et neque terga
Ira dare aut virtus patitur, nec tendere contra, 795

780.] 'Receptum' v. 727 above.

781.] "Quo deinde ruis? quo proripis? inquit" 5. 741 note. 'Tendere fugam' like "tendere iter" &c.

782.] From Il. 15. 735 foll., where Ajax, who in other respects answers to Turnus here, reminds the Greeks that they have nothing but the wall to trust to. If we are to distinguish between 'muros' and 'moenia' here (see on 2. 234), we may say that in 'muros' he is thinking of the defences, in 'moenia' of the camp-settlement as a city. Pal., Gud. originally, and another of Ribbeck's cursives have 'quaeve' for 'quae iam,' and another MS., the "alter Moreti," has 'altera' for 'ultra,' an ingenious variation.

783.] Observe the care taken by Virg. to avoid lengthening the last syllable of 'homo.' 'Cives' appeals to their interest in their camp-city.

784.] With this and the next line comp. vv. 526, 527 above. "Per campos edebat funera" 10. 602.

785.] For 'ediderit,' 'miserit' see on 2. 581. Here there is no fut. ind. coupled with the so-called future perfect; but the thought which it would have expressed is conveyed by 'inpune,' the words being equivalent to "inpunitus erit qui edidit, misit." "Iuvenum primi" 8. 105. Virg. doubtless thought of Il. 1. 4.

786.] They are called upon to compassionate their gods, who will fall into the hands of the enemy if the city is taken. Gud. has an unmeaning variant 'malorum,' doubtless from 11. 280, a MS. in Jesus College Cambridge 'parentum,' which is plausible but really inappropriate. Med. second reading has 'nonne.'

787.] 'Segnes' is more probably voc. than acc.

788.] 'Talibus' 1. 370 &c. Virg. probably imitated Il. 6. 106, οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν. 'Agmine denso' almost abl. abs., like "densis armis" 2. 383, 409.

789.] "Excedere palma" 5. 380. Pal. and Rom. have 'pugnae.' The following description is modelled on Il. 11. 544 foll., where Ajax retreats.

790.] "Dextera cingitur amni," v. 469 above. Some MSS., including two of Ribbeck's cursives, have 'amni' here. Heins. restored it as more elegant: but Wagn. rightly replies that it is far from elegant in combination with 'fluvio,' even if its authority were greater.

791.] "Hoc acrius" G. 4. 248.

792.] "Glomerare manum" 2. 315.

793.] 'Cum' may be either preposition or conjunction: but on the whole the latter seems more likely. "Telis premit" 8. 249. 'Territus,' which Peerlkamp questions, is supported by Il. 11. 554, τάς τε τρεῖ ἐσσύμενός περ.

794.] "Asper, acerba tuens" Lucr. 5. 33. No instance is quoted of 'redeo' in the sense of retiring; but it is consistent with the etymology of the word, and Virg. doubtless thought that the addition of 'retro' would explain it sufficiently.

795.] 'Tendere contra' v. 768 above.

Ille quidem hoc cupiens, potis est per tela virosque.
Haud aliter retro dubius vestigia Turnus
Inproperata refert, et mens exaestuat ira.
Quin etiam bis tum medios invaserat hostis,
Bis confusa fuga per muros agmina vertit; 800
Sed manus e castris propere coit omnis in unum,
Nec contra viris audet Saturnia Iuno
Sufficere; aeriam caelo nam Iuppiter Irim
Demisit, germanae haud mollia iussa ferentem,
Ni Turnus cedat Teucrorum moenibus altis. 805
Ergo nec clipeo iuvenis subsistere tantum
Nec dextra valet; iniectis sic undique telis
Obruitur. Strepit adsiduo cava tempora circum
Tinnitu galea, et saxis solida aera fatiscunt;
Discussaeque iubae capiti; nec sufficit umbo 810
Ictibus; ingeminant hastis et Troes et ipse
Fulmineus Mnestheus. Tum toto corpore sudor

796.] "Ille quidem hoc sperans" 10. 385. All that can be said of 'ille' is that it adds emphasis, as we should say 'though *he* would wish it.' See on 1. 3. 'Per' probably includes both the ordinary sense of 'through' and that of 'by reason of.'

798.] 'Inproperata' adj. not part. 'Mens exaestuat ira,' τετιημένος ἦτορ Il. 11. 556.

799.] The pluperf. seems to show the rapidity of the attack, as it clearly belongs to a time subsequent to his onset vv. 760 foll. above. The tense is changed in 'vertit,' as the rout was in consequence of the charge.

800.] 'Per muros,' as he is pursuing them round the enclosure. It matters little whether 'fuga' be taken with 'confusa' or with 'vertit.'

801.] "Coit omnis in unum" 10. 410.

802.] "Viris sufficit" 2. 618. Comp. v. 764 above.

804.] "Haud mollia iussa" G. 3. 41: comp. 11. 452, 728. With 'iussa, ni,' which implies a threat, Gossrau comp. Hor. 1 Od. 10. 9, "Te boves olim nisi reddidisses . . . minaci Voce dum terret."

805.] Jupiter willed that Turnus should retire, and threatens Juno should she prevent the Trojans from forcing him to do so.

806.] This part of the description is imitated from Il. 16. 102 foll., also of Ajax. Ennius had previously imitated it in a passage about a tribune in the Histrian war, preserved by Macrob. Sat. 6. 3 (A. 18. fr. 2); but there is nothing in his lines which seems specially to have influenced Virg.'s reproduction of Hom. Virg. is himself curiously imitated by Lucan 6. 192—5. 'Ergo,' "quia numinis est desertus auxilio" Serv. 'Subsistere' i. q. "resistere." "Italiam vix Hannibali atque eius armis subsistentem" Livy 27. 7. 'Nec clipeo nec dextra,' neither by defence nor by attack. 'Tantum' like "tendere tantum" 5. 21 note.

807.] "Undique conveniunt velut imber tela tribuno" Enn. l. c.

808.] δεινὴν δὲ περὶ κροτάφοισι φαεινὴ Πήληξ βαλλομένη καναχὴν ἔχε Il. 16. l. c. 'Cava' with 'tempora' above v. 633. The epithet here seems to denote the dizzying and stunning effect of the blows on the ringing metal.

809.] 'Solida aera' probably refers to the helmet, as the context seems to show. Comp. Il. 12. 160, κόρυθες δ' ἄμφ' αὖον ἀΰτευν βαλλόμεναι μυλάκεσσι.

810.] With 'nec sufficit umbo' Cerda comp. Il. 13. 397, οὐδ' ἤρκεσε θώρηξ.

811.] 'Ingeminant hastis' like "ingeminant plausu" 1. 747. 'Ipse:' Turnus is attacked, not only by the Trojan force, but by their leader.

812.] Mnestheus is called 'fulmineus' as hurling darts like lightning. "Toto manabat corpore sudor" 3. 175. 'Corpore liquitur' like "liquuntur rupibus" G. 2. 187.

Liquitur et piceum—nec respirare potestas—
Flumen agit; fessos quatit aeger anhelitus artus.
Tum demum praeceps saltu sese omnibus armis 815
In fluvium dedit. Ille suo cum gurgite flavo
Accepit venientem ac mollibus extulit undis,
Et laetum sociis abluta caede remisit.

813.] 'Piceum' is a strange and scarcely pleasing epithet, expressing, doubtless, the sweat as mingled with dust and gore. There is nothing like it in Hom. or Enn. "Nec respirandi fit copia" Enn. l. c., both being closely translated from Hom. οὐδέ πῃ εἶχεν Ἀμπνεῦσαι.

814.] 'Sudor flumen agit' like "undam fumus agit" 8. 258. "Vastos quatit aeger anhelitus artus" 5. 432. Serv. mentions a variant 'acer anhelitus,' which Heins. adopted and Heyne retained: but it is not known to be in any MS. Hom. l. c. has αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι.

815.] 'Praeceps sese dedit' like "sese tulit obvia" 1. 314, &c. "Se iecit saltu" 8. 257. "Se iactu dedit" G. 4. 528. Virg. may have followed some description of Horatius Cocles. 'Omnibus armis,' πανοπλίᾳ.

816.] From Enn. A. 1. fr. 37, "Teque, pater Tiberine, tuo cum flumine sancto," which he had already more closely imitated, 8. 72. Pal., Gud., and another of Ribbeck's cursives have 'vasto,' Gud. with 'flavo' as a variant.

817.] 'Extulit,' raised him after his plunge and bore him above its surface. 'Mollibus,' buoyant, not unlike "mollia colla" 11. 622. "Mollibus undis" Lucr. 2. 377, where, however, the shade of meaning is not quite the same.

EXCURSUS ON VERSE 641.

'Macte,' or according to the more common form of the phrase, 'macte esto,' is generally, and I believe rightly, supposed to be the vocative of 'mactus,' constructed with the imperative of the verb substantive in the sense of the nominative. Madvig disputes this, and regards 'macte' as an adverb, the last syllable being shortened as in 'bene' and 'male.'

The facts of the case appear to be as follows:—

'Macte' or 'mactus' was an old Latin word, especially used in connexion with sacrifices. Cato De Re Rustica, chaps. 134 (135), 132 (133) &c., gives various formulae for the invocation of the different gods: "Iuppiter, te hoc fercto obmovendo bonas preces precor, uti sies volens propitius mihi liberisque meis, domo familiaeque meae, mactus hoc fercto," "Iuppiter dapalis, macte istace dape pollucenda esto," "macte vino inferio esto." This agrees with the words of Servius on the present passage, "Et est sermo tractus a sacris. Quotiens enim aut tus aut vinum super victimam fundebatur, dicebant: Mactus est taurus vino vel ture, hoc est, cumulata est hostia et magis aucta." To the same effect Arnobius 7. 31, "Operae pretium est etiam ipsa verba depromere, quibus, cum vinum datur, uti ac supplicare consuetudo est: Mactus hoc vino inferio esto." There is also an apparent reference to this sacrificial use in a line from Lucilius Book 5, quoted by Nonius p. 341 and Servius on the present passage, "Macte, inquam, virtute simulque his versibus esto," though Lion's edition of Servius reads 'viribus.' In the remaining passages where the word is used, with one or two exceptions, it seems, as in the present passage, to have the sense of approbation and encouragement, being commonly found with 'virtute' or some similar word[1]. There is

[1] This is probably its sense in Martial 4. 13. 2, "Claudia, Rufe, meo nubit peregrina Pudenti: Macte esto taedis, O Hymenaee, tuis," "a blessing on thy torches."

no need to accumulate instances, which may readily be found in the Dictionaries, especially Mr. White's, to which I am indebted for almost all those already given. Cicero, Letters to Atticus 15. 29 ad finem, has 'macte' alone without a case, and Statius (Theb. 2. 495) and Martial (12. 6. 7) have each an instance of 'macte animi.' In all these passages 'macte' is the form used, with or without 'esto,' as an imperative. There is one passage where it occurs with 'esse' in a sort of oratio obliqua, Livy 2. 12, "iuberem macte virtute esse, si pro mea patria ista virtus staret [2]." Three passages have been quoted for a plural form 'macti,' with 'este' or 'estote,' Livy 7. 36, Pliny 2. 12, Curtius 4. 1. § 18; but in each of these there is more or less MS. authority for 'macte.' In Lucretius 5. 1339 'mactae' occurs in quite a different connexion, "boves Lucae ferro male mactae:" this however Mr. Munro believes to be quite a different word. Lastly, in Attius' Epigoni fr. 16 Ribbeck (cited by Nonius p. 342) 'macte' seems to occur in connexion with 'exsilio:' but the reading of the whole passage is doubtful in a high degree.

I cannot but think that these facts point decidedly to one conclusion. The passage from Cato and the note of Servius seem to prove that there was a word 'mactus,' existing as a participle side by side with 'macto,' like 'aptus' with 'apto.' Priscian p. 668 P. distinctly says "macte, id est, magis aucte, antiqui tamen et mactus dicebant," and Festus p. 93 has "mactus, magis auctus," which he is hardly likely to have said if the only part of the word he knew was 'macte.' The testimony of Arnobius is more doubtful, as the form he quotes is the same as that given by Cato with 'macte.' 'Mactus' then, as applied to the gods, seems originally to have meant honoured, as 'mactare' meant to honour. This being the case, it seems to me the natural conclusion that where 'macte' is used, it is used as a participle or adjective, not as an adverb. We must remember that in all the passages where 'macte' is used, except Livy 2. 12, it is found with the imperative mood: and Livy is evidently accommodating an obsolete expression, the grammatical rationale of which he perhaps did not himself understand, to the oratio obliqua. How then is the use of the vocative to be accounted for? The question is one on which it would be imprudent to speak confidently: but I would suggest that we have here a trace of an old construction of the vocative with the imperative, perhaps even of a connexion between the two forms, the vocative of the noun and the imperative of the verb, each of which may be said to be analogous to the other. There is a curious expression in Homer which suggests a similar explanation, *οὖλέ τε καὶ μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν* (Od. 24. 402, Hymn to Apollo 466, with the variation *μέγα* for *μάλα*). Here *οὖλε* is commonly supposed to be the imperative of an unused *οὔλω* = *ὑγιαίνω*, on the strength of Strabo p. 635: but it is evident that Strabo is merely making an etymological guess from this passage, in order to get a derivation for Οὔλιος, the Milesian and Delian name of Apollo. I can hardly doubt that *οὖλε* is the vocative of *οὖλος*, which had come in some way to be used colloquially where we should expect an imperative [3]. A vocative is occasionally found in Greek constructed with the imperative of the verb substantive, as in the well-known instances *γενοῦ πολυμνᾶστορ* Aesch. Supp. 535, *ὄλβιε κῶρε γένοιο* Theocr. 17. 66, which may be only instances of poetical licence, but may also be remnants of an old form of expression. The instances in the Latin poets where the vocative is substituted for the nominative are generally of a different kind, and seem rather poetical than idiomatic [4].

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[2] In Florus 2. 18. 16, which Mr. White quotes, the reading seems uncertain.

[3] This suggestion, with the parallel 'macte,' has already appeared in Dr. Hayman's edition of Homer's Odyssey, vol. i. Appendix A. 3, to which I communicated it. Perhaps the use of *οὖλε* depends on its junction with *χαῖρε*, in which case we may be reminded of such expressions as 'out and spake.'

[4] Such e. g. are the instances given in Servius' note, Persius 3. 28, 29, and others.

It is quite possible that the omission of 'esto' after 'macte' (as in the present passage from Virgil and the three passages which the dictionaries adduce from Cicero) may have arisen from the gradual prevalence of a notion that 'macte' itself was an imperative. Nor does the question whether 'macte' or 'macti' is the reading in the passages cited from Livy, Pliny, and Curtius appear to be of much importance. In Livy's time the expression was doubtless an obsolete one, imperfectly understood, and those who employed it would be guided rather by a vague apprehension of usage than by any clear comprehension of its original force. What seems of more importance is the fact that in the vast majority of instances it is only found with the second person singular of the imperative. The 'male mactae' in Lucretius I should myself explain not, as Mr. Munro does, by supposing that 'mactus' comes from a supposed 'macere,' but by a reference to such expressions as 'mactare malo,' 'infortunio,' &c. Lucretius was using a word which in his time was probably obsolescent, and he may well have wavered between a conception derived from the expressions just quoted, and one founded on the later use of 'mactare' in the sense of slaughtering a victim.

Madvig's explanation has of course the advantage of avoiding the hypothesis of an otherwise unknown construction: but it appears to me unsupported by what is known of the usage of the word 'mactus,' and it fails to account for the fact of the virtual restriction of 'macte' to the second person of the imperative. I do not include the difficulty about the quantity of the final 'e,' which might doubtless be got over. The only support of Madvig's view that has occurred to me is the use of the adverb 'salve' in such phrases as 'satin salve,' which I have sometimes thought may have come to be mistaken for an imperative, so that 'salvete' was used in the plural, and a verb 'salveo' assumed. But I am not aware that 'salve esse' is ever found, though there seems no reason why it should not exist, as Plautus says 'bene sum' as well as 'bene est mihi.'

P. VERGILI MARONIS

AENEIDOS

LIBER DECIMUS.

FOLLOWING the example of Homer in the Fourth and Eighth Books of the Iliad, Virgil opens this Book with a council of the gods. It seems however to be introduced for its own sake rather than to serve the needs of the poem. It gives occasion to two vigorous speeches, by Venus and Juno: but Jupiter's final deliverance is a conclusion in which nothing is concluded; he simply announces his determination to be passive and to let things take their course as destiny chooses. The gods are blamed for interfering, and yet not forbidden to interfere: in fact, it is the conduct of Latinus repeated on a larger scale. The catalogue of the Etruscan forces is obviously taken from that of the Trojans, which concludes the Second Book of the Iliad. The appearance of the transformed ships is the natural sequel of the story in the preceding Book, but it does not otherwise assist the narrative. Aeneas learns from Cymodoce only what he would have learnt a very little later from his own observation; nor does it appear that he is enabled to make any preparations which he would not have made otherwise. The story of the battle is open to objections which beset more or less all stories of battles, at least in heroic times: we feel them however more in reading Virgil than in reading Homer. We have a succession of exploits by different heroes, who are kept from coming into collision with each other till they have contributed their respective quotas to the series of events. In this Book we hear nothing of Turnus' being afraid of Aeneas, so that we should have expected them to meet as soon as possible after the latter has landed with his troops: but when the Trojan leader has slain a few of the enemy, we lose sight of him, and our attention is directed to Pallas. The poet seems sensible that Pallas and Lausus at any rate might have been expected to meet, and offers an apology for their not doing so. The rest of the narrative is better devised. That Pallas should fall by Turnus was necessary for the purposes of the story: and the incident is told so as to prepare us for sympathizing with the retribution when it comes. Aeneas has a new motive for encountering Turnus: but Virgil recognizes the emergency and obviates it by a divine intervention. Some may object to the character of Mezentius that we have to take his crimes as it were on credit, and that what we actually see of him is in the main favourable. But the question is, have we any difficulty in realizing the conception which the poet intended? Is the affection subsisting between him and his son incompatible with the tyranny which we are told that he practised towards his subjects and his alleged impiety? If we pronounce that it is not, but that the character is a consistent one, we need not blame Virgil for his forbearance in throwing its darker features into the shade.

PANDITUR interea domus omnipotentis Olympi,
Conciliumque vocat divom pater atque hominum rex
Sideream in sedem, terras unde arduus omnis
Castraque Dardanidum adspectat populosque Latinos.
Considunt tectis bipatentibus; incipit ipse: 5

1—15.] 'Jupiter calls a council of gods, and exhorts them to compose their quarrel until the arrival of the time appointed for the assault of Carthage upon Rome.'

1.] Virg. probably meant, as Serv. thought, to imply by this line the opening of a new day: just as he expresses sunset by "clauso Olympo" 1. 374. 'Interea' seems to be used vaguely, as 11. 1 "Oceanum interea surgens Aurora reliquit." Vv. 118—146 must therefore contain a brief description of a whole day's battle, during which, or during part of which ('interea' v. 118), the gods are sitting in council. The conclusion of the battle is fixed by the pluperf. 'contulerant,' and its fortunes tally sufficiently with Venus' anxiety, Juno's anger, and Jupiter's impartiality in the Olympic debate. We may therefore reject Heyne's supposition that the council of the gods takes place on the evening of the day which may be thought to have closed with Book 9, and that the night mentioned in vv. 147, 215, and 216 is the night following that evening. The description of the battle vv. 118—146 is short, but enough is included to occupy a day. The councils of the gods described in Il. 8 and Od. 5 take place at day-break. With the thought of 'panditur domus Olympi' comp. Homer's πύλαι Οὐλύμποιο (Il. 8. 411), and Ennius' "porta caeli" (Epig. 10), adopted by Virg. G. 3. 261. 'Omnipotens' recurs as an epithet of Olympus 12. 791. The line of Aeschylus (Prom. 397) ἢ τῷ νέον θακοῦντι παγκρατεῖς ἕδρας may have been in Virg.'s mind, though the thought there is not exactly parallel to that of 'omnipotentis Olympi,' as παγκρατεῖς is only relative to Zeus. A reading 'omnipatentis' is mentioned by Pierius, and one of the Hamburg MSS. (according to Burmann) has 'omniparentis' (epithet of the earth 6. 595) as a correction: this was approved by Heinsius. A line of Naevius (Osann conj. 'Laevius') "Panditur interea domus altitonantis Olympi" is quoted by Apuleius, de Orthographia § 15, who thinks that 'Olympi' may be gen. of 'Olympius:' in any case that Jupiter is meant.

2.] 'Conciliumque vocat' 6. 433. 'Divom pater atque hominum rex' 1. 69 note.

3.] Ὦ φαεννῶν ἀστέρων οἰκῶν ἕδρας of Zeus, Euripides Cycl. 353: comp. ἀστρωποὺς οἴκους ib. H. F. 406. Virg. may be thinking of the highest circle of heaven, the seat of the 'sidera:' comp. "aethra siderea" 3. 585 (recalling Eur. Ion 1078 Διὸς ἀστερωπὸς αἰθήρ), 'aethra,' like the "aether ignifer" of Lucr. 5. 498, being the highest and purest air. Jupiter "sideream mundi . . . temperat arcem" Ov. Am. 3. 10. 21. 'Arduus' as 7. 624, "arduus altis equis:" ἐν κορυφῇσι καθέζετο is Homer's simpler expression (Il. 8. 51). The passage from Statius (Theb. 1. 201) quoted by Forb. should rather be compared with 9. 53.

4.] Il. 8. 52 εἰσορόων Τρώων τε πόλιν καὶ νῆας Ἀχαιῶν. 'Terras omnis' is followed by 'castraque Dardanidum populosque Latinos,' as in 3. 90, "tremere omnia visa repente" is followed by "liminaque laurusque dei." 'Dardanidum' 2. 242. See Madv. § 34, obs. 3. 'Adspectat' has the meaning of 'gazing at from far' (as here) 1. 120, (collis) "adversas adspectat desuper arces:" comp. v. 251 below.

5.] 'Bipatens' seems to mean 'opening in two ways or directions:' it is applied to folding doors by Virg. (2. 330 note), and to a writing-tablet whose leaves open either forwards or backwards ("bipatens pugillar") by Ausonius Epig. 146. 3. 'Tectis bipatentibus' probably means 'halls with doors at both ends.' To have a door at each end was, according to Vitruvius (3. 1. 10), a peculiarity of the hypaethros, his seventh and largest variety of temple ("medium . . . sub divo est sine tecto, aditusque valvarum ex utraque parte in pronao et postico." Comp. the plans given by Stieglitz, Archäologie der Baukunst, 2te Theil). The idea of a temple was originally that of a house for the deity: the palace of Picus (7. 174 foll.) serves as the abode both of the gods and of the king. Thus it is quite natural that Virg. should conceive the palace of his gods according to the model of a great temple, and the prominent epithet 'bipatentibus' may be meant to recall the actual construction of the 'hypaethros.' The two doors probably stand for the east and west, the gates through which the sun enters and departs (comp. Macrob. Sat.

Caelicolae magni, quianam sententia vobis
Versa retro, tantumque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris.
Quae contra vetitum discordia? quis metus aut hos
Aut hos arma sequi ferrumque lacessere suasit? 10
Adveniet iustum pugnae, ne arcessite, tempus,
Cum fera Karthago Romanis arcibus olim

1. 9, "Ianum quidam solem demonstrari volunt, et ideo geminum quasi *utriusque ianuae caelestis* potentem"), a conception which recalls Ennius' "caeli palatum" (comp. the converse use of *οὐρανός* for the palate), and Lucretius' "caeli hiatus." "*Bipatentibus* est sermo Ennianus tractus ab ostiis quae ex utraque parte aperiuntur," Serv. Mr. Long thinks the word merely means that the "valvae" were wide open. 'Ipse' of Jupiter as distinguished from the other deities: so G. 4. 386 of Cyrene as distinguished from the other nymphs. *Αὐτὸς δέ σφ' ἀγόρευε, θεοὶ δ' ἅμα πάντες ἄκουον* Il. 8. 4.

6.] "Quianam dictis nostris sententia flexa est?" (Enn. A. 7, fr. 18.) For 'quianam' see on 5. 13.

7.] 'Iniquis' combines the ideas of discontent and spite.

8.] In consequence of the apparent contradiction between this line and 1. 263, "bellum ingens geret Italia," Heyne numbers this among the passages which Virg., had he lived long enough, would have corrected. Virg.'s consistency may be saved, if it be worth saving, by the consideration that what Jupiter says here that he had forbidden was the active opposition of the Italians to the Trojans: but this prohibition does not stand in the way of his foreknowledge that such opposition would be offered, and result in a general war ("bellum ingens geret Italia *populosque feroces* Contundet"), and the just punishment of a perverse hostility. The language here seems to be suggested by Il. 8. 413, where Zeus says to Hera and Athene Πῇ *μέματον; τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ; Οὐκ ἐάα Κρονίδης ἐπαμυνέμεν Ἀργείοισι.* 'Italiam' for 'Italos:' comp. Eur. Orest. 1365, *Πάριν ὃς ἄγαγ' Ἑλλάδ' ἐς Ἴλιον.* So below v. 365, "Arcadas insuetos acies inferre pedestres Ut vidit Pallas Latio dare terga sequaci," where as here the people and the country are mentioned together.

9.] 'Quae discordia' = "cur haec discordia?" See on 1. 237. 'Vetitum' a prohibition, correlative to "iussum" a command: "iussa ac vetita populorum" Cic. Legg. 2. 4. 9. Here the prohibition stands alone as being the essence of the command: a figure of speech which may be paralleled by Thuc. 1. 77, *ἤν τι παρὰ τὸ μὴ οἴεσθαι χρῆναι . . . ἐλασσωθῶσι,* 'if they are thwarted against their notions of what is wrong:' their notions, that is, of what is right. 'Discordia' as below (vv. 105, 106) includes the quarrels of the gods as well as of men, the two being closely connected. 'Quis metus' &c. If 'hos' refers not to the gods but to the men, 'metus' will mean mutual suspicion or terror, an agency constantly attributed to supernatural causes: see especially 7. 552, 578. Schrader ingeniously but unnecessarily conj. 'quis deus' (comp. v. 73 below). If 'hos' are the gods, as is possible but not so likely, Jupiter speaking rhetorically of their interference as if it had been direct action, 'metus' may be comp. with "metu" 1. 280 note. 'Suasit' governs the accus. and infin. 'hos sequi' as an object clause: 'who was the adviser of their following arms?' So Lucr. 1. 143 foll. "Sed tua me virtus . . . quemvis sufferre laborem Suadet:" so perhaps also in the difficult passage ib. 3. 83-4 (timor, odium vitae) "hunc vexare pudorem, hunc vincula amicitiai Rumpere et in summa pietatem evertere suadet," where 'suadet,' altered by Lambinus into 'fundo,' and by Lachmann into 'fraude,' is now recalled by Munro (3rd edn.). Comp. 12. 813.

10.] 'Arma sequi,' to follow after arms, i. e. discord. The phrase has a different shade of meaning 3. 54, 156., 6. 612 (note), where 'arma' has a specific epithet. With 'ferrum lacessere' comp. 5. 429 "pugnamque lacessunt," 11. 254 "ignota lacessere bella." So "inritare bellum" Sall. Hist. i. 16 (Dietsch).

11.] With 'iustum pugnae tempus' comp. "iustos hymenaeos" G. 3. 60, which may mean 'the fit time for marriage:' so Ov. M. 10. 36 "quum iustos matura peregerit annos." 'Ne arcessite,' bring it not on.

12.] 'Romanis arcibus' G. 2. 172 note.

Exitium magnum atque Alpes inmittet apertas:
Tum certare odiis, tum res rapuisse licebit.
Nunc sinite, et placitum laeti conponite foedus. 15
Iuppiter haec paucis; at non Venus aurea contra
Pauca refert:
O Pater, o hominum rerumque aeterna potestas!
Namque aliud quid sit, quod iam inplorare queamus?
Cernis, ut insultent Rutuli, Turnusque feratur 20

13.] 'Exitium magnum' 2. 190. 'Alpes apertas' almost forms a hendiadys with 'exitium magnum,' as it is through the opened Alps that destruction comes. "Libyen Italas infudit in urbes," says Manilius 4. 662, imitating or rather parodying Virg. (Peerlkamp). The phrase 'res rapere' was applied, according to Serv., not merely (as correlative of "res reddere") to the preliminary acts of violence which were followed by the "clarigatio" or ceremony of demanding satisfaction, but also to the reprisals which, supposing satisfaction were refused, the injured party proceeded to make. "Nolentibus res raptas restituere . . . iaciebat hastam . . . et iam licebat more belli res rapere." Thus 'res rapere' would be to a Roman an antique expression for the whole circumstances attending a state of war. Perhaps the perfect tense may be pressed here: 'then it will be allowed them to have plundered each other:' 'then a state of turmoil will be permitted.' For a full account of the "clarigatio" see Serv. here and on 9. 53, and comp. Livy 1. 32.

15.] 'Sinite' absolutely: Wagn. comp. among other instances Plaut. Cas. 3. 2. 14, "Vin' vocem? Cl. Sine: nolo, si occupata est." So ἐᾶν in Greek: Il. 21. 221, Soph. O. C. 593, Aesch. Prom. 332. 'Laeti placidum' Med.; 'placidum' for 'placitum' is also given by Gud. corrected. The confusion is a frequent one. 'Placitum' (confirmed here by Serv.) means 'determined on by Jupiter, or the Fates, or both:' comp. "sic placitum" 1. 283. 'Conponite foedus' like "pacem conponere" 7. 339., 12. 821, Livy 2. 13.

16—62.] 'Venus prays Jupiter that whatever may be the fate of Aeneas, it may be permitted her to take Ascanius to herself, and that the Trojans, if they must give up Italy to Carthage, may be allowed at least to settle once more in their ruined fatherland.'

16.] 'Venus aurea:' Hom.'s χρυσέη Ἀφροδίτη (Il. 3. 64. Od. 8. 337).

18.] 'Hominum rerumque' 12. 829. 'Hominum divomque,' the old reading retained by Heins. and Heyne, is found in three of Ribbeck's cursives. The use of the abstract 'potestas' in a concrete sense is natural in poetry, especially as applied to a god: comp. Milton's "Thrones, dominations, princedoms, virtues, powers." Cicero however (Phil. 2. 21) has "tum contra te dedit arma hic ordo consulibus reliquisque imperiis et potestatibus" (comp. Tusc. 1. 30), and the post-Augustan writers seem to employ 'potestas' directly in the sense of an officer or magistrate: Juv. 10. 100, "Fidenarum Gabiorumque esse potestas" (where see Mayor): Suet. Claud. 23, "iurisdictionem potestatibus per provincias demandare." So ἀρχή in Greek.

19.] 'Aliud . . . inplorare:' so 7. 311 "dubitem haud equidem inplorare quod usquam est."

20.] For 'insultent' a few MSS. (none of Ribbeck's) read 'insultant:' but such a construction could not be supported by such passages as E. 4. 52 (note). The words 'feratur . . . tumidusque' are inserted in Med. by a later hand, the sentence being originally written 'Turnusque secundo,' &c. Ribbeck accordingly puts them in brackets, remarking that Turnus in Book 9 has fought on foot, not on horseback or from a chariot. But Turnus had appeared on horseback in his first attack on the camp, 9. 49 (comp. 9. 269, which shows that his appearance had made an impression on the Trojans), so that a more scrupulous narrator than Venus might have used the expression before us. The pl. 'equis,' however, would suggest a chariot, such as Turnus has later, v. 440 below, 12. 326, &c. But in any case Virg.'s want of memory or Venus' habit of exaggeration would account sufficiently for the words. The eye of a transcriber would easily pass from 'Turnusque' to 'tumidusque.' 'Feratur per medios:' so 12. 477, "medios Iuturna per hostis Fertur equis."

Per medios insignis equis tumidusque secundo
Marte ruat? Non clausa tegunt iam moenia Teucros:
Quin intra portas atque ipsis proelia miscent
Aggeribus moerorum, et inundant sanguine fossas.
Aeneas ignarus abest. Numquamne levari 25
Obsidione sines? muris iterum imminet hostis
Nascentis Troiae, nec non exercitus alter;
Atque iterum in Teucros Aetolis surgit ab Arpis
Tydides. Equidem credo, mea volnera restant,
Et tua progenies mortalia demoror arma! 30
Si sine pace tua atque invito numine Troes

21.] 'Tumidus' as 9. 596, though possibly here there may be a metaphor from a river. 'Secundo Marte' like "Iunone secunda" 4. 45, where, as here, there is probably an allusion to a fair gale speeding motion. With the whole comp. Il. 9. 237, Ἕκτωρ δὲ μέγα σθένεϊ βλεμεαίνων Μαίνεται ἐκπάγλως, πίσυνος Διί.

22.] In Med. 'clausa' is altered from 'claustra,' which Wakef. adopted and combined with a reading of the Jesus MS. 'non moenia,' thus producing 'non claustra tegunt, non moenia Teucros:' "non male," says Ribbeck. But 'clausa' is really emphatic; 'closed though they be.' Venus conveniently ignores the fact that the opening of the gates was the thing which had proved fatal to the Trojans. "Clauso fidere vallo" Lucan 6. 12.

23.] 'Ipsis' as G. 4. 75, "circa regem atque ipsa ad praetoria:" comp. A. 2. 469. 'Proelia miscent' Lucr. 4. 1013, G. 2. 282.

24.] 'Agger moerorum,' as v. 144 and 11. 382 (where this line is nearly repeated), means 'the pile of the wall:' 'agger' having a general sense, as in 5. 273 (note) and 6. 830. For the special sense of the word see Dict. A. 'Murorum' is the reading of the bulk of Ribbeck's MSS., 'moerorum' being only found in Pal. (originally) and in two cursives from corrections: but Serv. attests 'moerorum,' and the archaic form is sufficiently likely to have been altered. Mr. Long considers that the plurals 'aggeribus' and 'fossas' imply 'every part of the earthworks and of the ditch.' 'Fossas' Pal. and Gud., supported by Serv., 'fossae' Med., Rom. It might be urged that 'fossas' was due to a transcriber who wished to accommodate 'inundant' to 'miscent:' but on the whole Ribbeck seems right in preferring the former, as the latter would naturally be introduced from 11. 382, whereas Virg. is fond of repeating his lines with a change.

25.] 'Is Troy always to be besieged?'

26.] 'Hostis' of the prominent figure Turnus, as contrasted with 'exercitus' in the next line. 'Imminet' as in Hor. 1 Od. 12. 53, "Parthos Latio imminentis."

27.] 'Nascentis' emphatic, implying that this was the cruellest siege of all. The camp is called 'Troia' as below, v. 74, where Juno takes the phrase 'nascens Troia' out of Venus' mouth. See Heyne, Exc. 3 to Book 7.

28.] For the embassy to Diomede see 8. 9. 'Aetoli' of Arpi, as founded by the Aetolian Diomede: comp. 11. 428. Med., Gud., and another of Ribbeck's cursives have 'surget:' conversely in 6. 762 Med. has 'surgit' wrongly for 'surget.' 'Surgit,' like 'imminet,' 'restant,' 'demoror,' itself expresses the requisite notion of futurity. Comp. "bella Tyro surgentia" 4. 43.

29.] 'Mea volnera,' Il. 5. 336. 'Mea' emphatic: 'my wounding, too, is not yet done with.' 'Resto' here as often in the meaning of 'to remain behind for completion:' comp. Ov. F. 2. 827, "restabant ultima:" M. 10. 372, "ubi plaga novissima restat:" ib. 14. 439, "saevi restare pericula ponti:" Pers. 3. 97, "iam pridem hunc sepeli: tu restas:" see also Lucr. 5. 227.

30.] 'Mortalia arma' 1. 592. Comp. 12. 797, "mortalin' decuit violari volnere divom:" and G. 3. 319 note. Venus says that she must keep the arms of mortals waiting for her: i. e. that the fighting will not be over until she is wounded, almost as if she owed an apology for the delay. 'Demoror' cannot mean, as Serv. says, 'to look for' or 'to sustain,' but only 'to keep waiting:' comp. 2. 648 "annos demoror," 3. 481 "demoror austros," 11. 175 "Teucros demoror armis."

31.] 'Pax' in the same sense as 3. 370, "pacem divom:" see Forc. 'Numine' in

Italiam petiere: luant peccata, neque illos
Iuveris auxilio: sin tot responsa secuti,
Quae Superi Manesque dabant: cur nunc tua quisquam
Vertere iussa potest? aut cur nova condere fata? 35
Quid repetam exustas Erycino in litore classis?
Quid tempestatum regem, ventosque furentis
Aeolia excitos? aut actam nubibus Irim?
Nunc etiam Manis—haec intemptata manebat
Sors rerum—movet, et superis inmissa repente 40
Allecto, medias Italum bacchata per urbes.
Nil super inperio moveor; speravimus ista,
Dum fortuna fuit; vincant, quos vincere mavis.
Si nulla est regio, Teucris quam det tua coniunx
Dura, per eversae, genitor, fumantia Troiae 45
Exscidia obtestor: liceat dimittere ab armis

the sense of 'will,' as 1. 133., 2. 123, 777, &c. 'Tuo' probably to be supplied to 'numine' from 'tua.'

32.] 'Luant peccata' like "luis commissa" G. 4. 454. See Forc. 'Neque iuveris' like "nec respexeris" E. 8. 102.

33.] 'Iuvare auxilio' like "levare auxilio" 2. 452. 'Responsa' G. 3. 491., 9. 134. 'Secuti,' 3. 382 "data fata secutus." 'Secuti' constructed with 'Italiam petiere.'

34.] For the commands of the gods see 1. 205., 3. 183, 382., 4. 266, &c.; for those of the Manes, that of Hector 2. 295, of Creusa 2. 781, of Anchises 5. 729., 6. 757 foll.

35.] 'Vertere' as in 1. 237. One of Ribbeck's cursives has 'flectere,' and Rom. has 'iura' for 'iussa.' 'Condere,' to put together or compose, as in the phrase "carmen condere" (comp. E. 10. 50), Fate being regarded as a book. Here, as in 1. 257, 262, Jupiter's commands are identified with those of the Fates.

36.] 'Repetam' 3. 436. 'Exustas classis' 5. 606 foll. Only four ships were really burnt (5. 699), but she exaggerates similarly 5. 794, "classe amissa." 'Erycino in litore' 1. 570., 5. 759.

37.] Aeolus is "tempestatum potens" 1. 84, as here he is 'tempestatum rex.' For the facts alluded to here see 1. 50 foll.

38.] Iris was sent to cause the burning of the fleet (5. 606 foll.), and to incite Turnus to attack the Trojan camp (9. 2 foll.). 'Actam nubibus' 9. 18 note.

39, 40, 41.] 'Manis' 7. 324 foll. 'Haec sors rerum,' 'this province or portion of the universe:' Virg. is probably thinking of the phrase "sortiri provinciam" used of a Roman magistrate obtaining his province by lot, and applying it to the threefold division of the universe among the sons of Saturn (1. 139 note), to which he is alluding. Livy 22. 35., 30. 40 has "sors urbana" for 'the city department:' comp. ib. 1. 35, where "sortem bonorum" means 'a share of property.' "Tertiae sortis loca" of the infernal regions Sen. H. F. 609, 833. 'Rerum' as 9. 131, "rerum pars altera adempta est." 'Movet' 7. 312. 'Superis' generally, those who live above, opposed to 'Manis:' comp. 6. 568, and for the thought 7. 557, 571. 'Superis inmissa' like "inmissae silvis" G. 2. 312. It is better to supply 'est' after 'inmissa' than after 'bacchata.' 'Bacchata per urbes' 4. 300, 666.

42.] 'Super' G. 4. 559. 'Inperio:' she reminds Jupiter of his promise indirectly, as directly in 1. 234 foll. 'Speravimus ista,' 'we hoped for this at your hand:' Wagn. Q. V. 19. 2.

43.] "Dum Fortuna fuit" 3. 16. About 'Fortuna' as the good fortune of a city or race see note on G. 4. 209.

44.] 'Nulla regio:' Serv. comp. 1. 233, "quibus, tot funera passis, Totus ob Italiam terrarum clauditur orbis." With 'det' comp. 5. 798, "si concessa peto, si dant ea moenia Parcae."

45.] The present part. 'fumantia' gives vividness: comp. Eur. Troades 8, πόλει Ἣ νῦν καπνοῦται (Cerda), and ib. 585. See also 3. 3 note.

46.] 'Exscidia' 2. 643. 'Dimittere

Incolumem Ascanium, liceat superesse nepotem.
Aeneas sane ignotis iactetur in undis,
Et, quaecumque viam dederit Fortuna, sequatur:
Hunc tegere et dirae valeam subducere pugnae. 50
Est Amathus, est celsa mihi Paphus atque Cythera
Idaliaeque domus: positis inglorius armis
Exigat hic aevum. Magna dicione iubeto
Karthago premat Ausoniam; nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli 55
Iuvit et Argolicos medium fugisse per ignis,
Totque maris vastaeque exhausta pericula terrae,

incolumem' like "tutos dimittam" 1. 571.

47.] 'Liceat superesse nepotem' = "liceat mihi superesse nepotem." Heinsius wished to read 'nepoti,' the sense of which would be different, and not so good.

48.] 'Sane' concessive, as in Cic. Acad. Prior. 2. 32. 105 (Forc.) "haec si vobis non probamus sint falsa sane: invidiosa certe non sunt." For 'sane' Rom. and some others, including one of Ribbeck's cursives, have 'procul:' 'sane' has the authority of Serv., and seems less likely to have been interpolated. For 'in undis' Pal. corrected, Gud., and some others have 'in oris,' which might stand: comp. 1. 331, "quibus orbis in oris Iactemur." But 'undis' was the original reading of Pal., and is found as a variant in Gud., and it seems more likely that 'oris' may have been introduced from 1. l. c., and perhaps G. 3. 225. She characteristically exaggerates Aeneas' journey up the Tiber into a hazardous voyage, the issue of which is as yet unknown.

49.] Comp. 4. 653; "quem cursum dederat Fortuna peregi," and also 5. 22, 23., 11. 128. Pal. has 'quacumque,' which might be supported from 2. 388.

50.] 'Tegere' 12. 148. Here it is explained by what follows vv. 51 foll. 'Dirae pugnae' like "dirum bellum" 11. 217: suggested, perhaps, by μάχης ἄπο δακρυοέσσης, Il. 16. 436: a passage generally similar to this. Rom. has 'durae:' see 7. 807., 9. 726., 10. 146. 'Subducere' = ὑπεκφέρειν: Il. 5. 318., 11. 163.

51.] Amathus in Cyprus, Hdt. 5. 104. The temple of Venus there is mentioned by Tac. A. 3. 62 (Forb.). For that in Cythera see Hdt. 1. 105. Comp. 1. 680. Rom. and Gud. have 'celsa mihi Paphus (or Paphos) atque alta Cythera,' 'alta' being marked in Gud. for omission, and Pal. has 'alta' added in the margin: which shows that the error may have arisen from some one's recollection of 'alta Cythera' below, v. 86. Wagn. reads from the 'expositus Palatinus codex' of Pierius and Menag. prim. 'est celsa Paphus atque alta Cythera,' in which the juxtaposition of 'celsa' with 'alta' would be weak.

52.] The form in 1. 681 is 'Idalium.' It is better to take 'Idaliae' as the gen. sing. from 'Idalia' (1. 692 "altos Idaliae lucos") than as the nom. plur. from the adj. 'Idalius' (5. 76 "Veneri Idaliae"), since 'domus,' which can mean temple in the sing. (6. 53, 81), does not seem to be used in this sense in the plur. 'Inglorius' 11. 693., 12. 397, G. 2. 486. "Positis bellis" 1. 291.

53.] The Verona fragment has 'exiget,' with some support from two of Ribbeck's cursives. 'Exigat aevum' Lucr. 4. 1235. Comp. 7. 776, "ignobilis aevum Exiget." With 'magna dicione' comp. "omni dicione" 1. 236, which is still stronger. "Dicione premebat" 7. 737.

54.] 'Inde,' i. e. from Ascanius. Forb. comp. 1. 21, "Progeniem sed enim Troiano a sanguine duci Audierat . . . *Hinc* populum late regem belloque potentem Venturum." 'Urbibus Tyriis' a more general, perhaps a contemptuous expression for Carthage.

55.] 'Pestis' (= λοιγός Il. 15. 736) as in 9. 328, "sed non augurio potuit depellere pestem:" see also Livy 25. 19.

56.] With the expression of this and the preceding line generally comp. 2. 664, 665., 3. 282, 283.

57.] Comp. Livy 21. 30, "quid per octo menses periculi, quid laboris, exhaustum esse?" 33. 39, "Romanos per tot annos terra marique tanta pericula ac labores

Dum Latium Teucri recidivaque Pergama quaerunt?
Non satius, cineres patriae insedisse supremos
Atque solum, quo Troia fuit? Xanthum et Simoenta 60
Redde, oro, miseris, iterumque revolvere casus
Da, pater, Iliacos Teucris. Tum regia Iuno
Acta furore gravi: Quid me alta silentia cogis
Rumpere et obductum verbis volgare dolorem?
Aenean hominum quisquam divomque subegit 65
Bella sequi, aut hostem regi se inferre Latino?
Italiam petiit fatis auctoribus: esto:

exhausisse." "Bella exhausta" 4. 14. "Pericula terrae" 6. 84 note.

58.] 'Recidiva' 4. 344, note. Rom. has 'rediviva.' The present tense, 'quaerunt,' follows the past 'exhausta' (='quae exhauserunt'), as in E. 7. 6, G. 4. 560., 6. 171, where see notes. The search is supposed to be still going on. For the thought comp. generally 5. 628.

59.] 'Satius' E. 2. 14. The use of 'insidere' with the acc. does not seem to have been usual before the Augustan and post-Augustan writers (see Forc.). Rom. has 'cineres patrios,' Pal. and Gud. 'patriae cineres,' a curious coincidence in violating the metre, which may teach us not to overrate the authority even of the best MSS.

60.] 'Quo Troia fuit,' 3. 11 "et campos ubi Troia fuit." Xanthus and Simois are the objects of Trojan patriotism and the symbols of Trojan fortune. Comp. 3. 497., 5. 634., 6. 88 note.

61.] 'Revolvere' here means 'to roll a second time,' not as in 9. 391, 'to roll back or unweave.' Comp. 2. 101, "Sed quid ego haec autem nequiquam ingrata revolvo?" 'Volvere casus' has already been used of the sufferings of Aeneas, 1. 9 (note). Forb. comp. Sil. 1. 115, "Rhoeteaque fata revolvam."

62—95.] 'Juno asks Venus why she will reopen an old quarrel to cast in the teeth of the gods the consequences of Aeneas' mistakes and the crimes of the Trojans? She claims the same right which Venus had exercised, of doing something to aid her favourites.'

62, 63.] 'Regia Iuno' 1. 443. 'Acta furore:' comp. 5. 659. With 'alta silentia,' which well expresses Virg.'s conception of Juno's character, comp. 1. 26, "manet alta mente repostum Iudicium Paridis," and 12. 801, "Nec te tantus edat tacitam dolor." In Homer it is Athene, not Hera, who smothers her anger in silence. Il. 4. 22 foll., 8. 459 foll.

64.] 'Silentia rumpere' Lucr. 4. 583, and Hor. Epod. 5. 85. With 'obductum dolorem' comp. Cic. Leg. Agr. 3. 2, "ne refricare obductam iam reipublicae cicatricem viderer" (Forc.). Ov. M. 12. 542, "quid me meminisse malorum Cogis, et obductos annis rescindere luctus?" where, however, the precise image is somewhat different, though Serv. explains 'obductum' here of a wound skinned over.

66.] Both 'sequi' and 'se inferre' are chosen to express that the act is gratuitous on the part of Aeneas. Lucr. 5. 868 has "pacem sequi," to desire or follow after peace. Comp. E. 2. 64, "cytisum sequitur lasciva capella" for looking for. With 'hostem se inferre' comp. 11. 742, "Venulo adversum se turbidus infert," and see Livy 2. 30., 6. 12, where 'se inferre' is similarly used with the dat.

67.] Med. (originally), Pal., Rom., and the Verona fragm. have 'petit fatis;' Gud., Med. (corrected), and two of Ribbeck's cursives 'petiit fatis.' 'Fatis petiit,' from 'libri nonnulli admodum vetusti' of Pierius, was adopted by Heinsius, who was followed by Heyne and Wagn. in his large edition. It was naturally approved by Lachmann (on Lucr. 3. 1042) as confirming his doctrine about the quantity of the final *it* in 'petiit' and the perfects of "eo" and its compounds. See Excursus on G. 2. 81 (2nd ed.). Juno speaks of 'fata' as of a power opposed to her in 1. 39: here, with her 'esto,' she first allows the case of her opponents, and then in the next line adds her own comment on it, interpreting 'fatis' as 'prophecies' (1. 382), and the prophecies as the ravings of Cassandra. 'Auctor' here in the same sense as in the phrase 'patres auctores fiunt.' Comp. "deus auctor Apollo" 8. 335, and "auctor ego audendi" 12. 159. The sense requires a colon before and after 'esto,' not (as Forb. punctuates) a comma.

Cassandrae inpulsus furiis: num linquere castra
Hortati sumus, aut vitam committere ventis?
Num puero summam belli, num credere muros? 70
Tyrrhenamque fidem aut gentis agitare quietas?
Quis deus in fraudem, quae dura potentia nostra
Egit? ubi hic Iuno, demissave nubibus Iris?
Indignum est Italos Troiam circumdare flammis
Nascentem, et patria Turnum consistere terra, 75
Cui Pilumnus avus, cui diva Venilia mater:

68.] "Sola mihi talis casus Cassandra canebat" 3. 183. Comp. with 'furiis' "sponsae praecepta furentis" 2. 345. 'Linquere castra:' for the facts, see 9. 8 foll.

69.] The plur. 'hortati,' unless we are to suppose that Virg. intends to imitate the Greek fashion of making women, in the plur., speak of themselves in the masc. gender (Jelf, Gr. Gr. § 390 c.), includes Juno and the gods on her side. Comp. 1. 250, where Venus speaks of herself and Aeneas as "nos tua progenies." Comp. below, v. 72. 'Vitam committere ventis' is her rhetorical way of describing Aeneas' voyage, mentioned at the beginning of Book 8 (see v. 48, note). With the expression comp. 11. 560, "quae nunc dubiis committitur auris." Gud. has 'Teucris' as a variant, probably from an unseasonable reminiscence of 12. 60.

70.] Pal. and Gud. (originally) have 'non puero.' 'Summa belli' is used in a concrete sense, and is further explained by 'muros,' the walls of the camp. Comp. 12. 572, where Aeneas, speaking of the city of Latinus, says, "hoc caput, O cives, haec belli summa nefandi," and Livy 28. 9, "iis . . . summa rerum et custodia urbis permissa:" ib. 44. 3, "omnis regio ad Dium et Philam . . . oculis subiicitur. Quae res accendit militum animos, postquam summam belli et regias omnis copias terramque hostilem tam e propinquo conspexerunt." Comp. note on 2. 322.

71.] 'Tyrrhenamve' Rom., the Verona fragm., and one of Ribbeck's cursives, while another has it in an erasure, and so Gossrau. But 'que' has more authority; and, if there be any difference, suits the sense better, as Aeneas' hopes from the Etruscans are the reason of his leaving the walls. 'Tyrrhenam fidem agitare,' 'to disturb the loyalty of the Tyrrhenes:' not, as Heyne says, 'to move for an alliance with the Tyrrhenes;' an interpretation which would greatly strain the words 'Tyrrhena fides,' and involve an awkward zeugma in the use of 'agitare.' Juno is, of course, exaggerating and mis-stating, as if Mezentius' subjects were loyal, and the Arcadians at peace with their neighbours. For 'aut' Rom. has 'et.'

72.] Comp. 9. 601, "Quis deus Italiam, quae vos dementia adegit?" The use of 'fraus' in the general sense of harm is common in Latin (see Forc.). With this passage comp. "pellicere in fraudem" Lucr. 5. 1006. 'Dura' refers to v. 45. Ribbeck has restored 'nostra,' the second reading of Med., which has the authority of all the other chief MSS. Med.'s first reading 'nostri' (comp. 4. 337., 8. 514) was adopted by Heinsius, followed by Heyne and Wagn.

73.] 'Hic,' 'in all this:' comp. 6. 399, 'nullae hic insidiae tales.' Med. has 'hinc,' corrected into 'hic.' 'Demissave nubibus Iris' v. 38.

74.] 'Indignum,' unworthy or unfit in the relation in which the Italians must stand to the infant Troy—a cause for indignation. Comp. Livy 2. 12, "Mucius . . . cui indignum videbatur populum Romanum . . . ab . . . Etruscis obsideri quorum saepe exercitus fuderit." See also G. 1. 491. 'Igni circumdare muros' 9. 153. Rufinianus p. 270 R. quotes the present passage with 'succendere.' 'Troiam nascentem:' she quotes Venus' words (v. 27) as in v. 45 and 85.

75.] 'Consistere' is used of the immigrants taking their stand on Italian soil 6. 807 (note), 8. 10. With the spirit of the line comp. that of 1. 541, "primaque vetant consistere terra."

76.] 'Pilumnus' is "parens" of Turnus in 9. 4 (note), and his "quartus pater" in v. 619 below. Venilia was a sea-nymph represented as wife sometimes of Neptune, sometimes of Janus. See Preller, Römische Mythologie, pp. 163, 503. The line is an expansion of the thought contained in 'patria,' v. 75. 'Though he has the blood of Italian gods in his veins.'

Quid, face Troianos atra vim ferre Latinis,
Arva aliena iugo premere atque avertere praedas?
Quid soceros legere et gremiis abducere pactas,
Pacem orare manu, praefigere puppibus arma? 80
Tu potes Aenean manibus subducere Graium,
Proque viro nebulam et ventos obtendere inanis,
Et potes in totidem classem convertere Nymphas:
Nos aliquid Rutulos contra iuvisse nefandum est?

77.] 'Quid,' answering to 'indignum,' 'what do you call it that,' &c. 'Face atra,' 9. 74, "atque omnis facibus pubes accingitur atris." The torch is the symbol of war and its desolations. Comp. 4. 626. Pal., and originally Gud., have 'atram.' The clause is an exaggeration founded on the conflict of 7. 519 foll. With 'vim ferre Latinis' comp. G. 4. 330, "fer stabulis inimicum ignem." In Livy 28. 8 some MSS. give "ut Dardanis (?) bellum ferret." Here, as might be expected, some inferior MSS. have 'inferre.'

78.] 'Arva,' though constantly used in the general sense of 'territory,' may here, especially in connexion with 'avertere praedas,' be meant to suggest the idea of soil from which the invaders might reap profit. Comp. 3. 136, "connubiis arvisque novis operata iuventus." But to understand the words 'iugo premere' (as Wagn. does) of ploughing, whether in a general sense or with special reference to 7. 157, would be to strain them too far. They imply no more than 'to oppress,' which is Juno's way of saying 'to occupy.' Comp. 8. 148, "quin omnem Hesperiam penitus sua sub iuga mittant." "Animum iugo premit Cupido turpis" Sen. Ag. 134 (Forc.). 'Avertere,' the regular word for carrying off plunder: in Virg. we have "avertere equos" (1. 472) and "tauros" 8. 208. Comp. also "vertere praedas" 1. 528.

79.] 'Legere' used in its ordinary sense of 'to choose,' implying that the choice was arbitrary and all on the side of Aeneas. Serv. would put upon it the meaning of "furari" (comparing "sacrilegus"), which would be hardly in place here. The plural 'soceros,' like 'gremiis' and 'pactas,' is rhetorical: so "liberos," Cic. De Imp. Cn. Pompeii 12. 33. Hoffmann conj. "socios." 'Pactas,' as in Livy 1. 2, "cui pacta Lavinia fuit:" "pactae coniugis" v. 722 below. There seems to have been a technical distinction between "pacta" and "sponsa:" "sponsa" implying a woman betrothed by an "interposita stipulatio" or formal agreement, which was not implied by "pacta:" Arnobius 4. 20, Non. p. 440: but the distinction was not, probably, present to Virg.'s mind. "Abducere" 7. 362.

80.] With 'pacem orare manu' comp. 8. 116, "paciferaeque manu ramum praetendit olivae" (to which there is probably a reference here), and 11. 332, "pacisque manu praetendere ramos." Here the hand, which elsewhere is the symbol of action as opposed to speech, is the token of pretence. Rom. has 'manu et.' 'Praefigere puppibus arma' probably, as Serv. suggests, refers to the scene described in 8. 92, "miratur nemus insuetum fulgentia longe Scuta virum fluvio." From 1. 183, joined with the present passage, we may infer that arms were hung up on the sterns of the vessels: comp. Val. Fl. 1. 339, "Primus in auratis posuissem puppibus arma," and see ib. 495., 5. 8, 214. It would be less natural to take the passage with Wagn. as an allusion to the custom of holding up a shield as the signal for battle (see below on v. 262).

81, 82.] 'Subducere,' v. 50, note. In Il. 5. 315, Aphrodite does not hide Aeneas in a cloud, but throws the fold of her garment over him: Apollo rescues him in a cloud, ib. 344, and so does Poseidon, Il. 20. 321 foll. (Comp. A. 5. 810.) Virg. may also have remembered Il. 3. 380 foll. There is the same confusion 12. 52. 'Ventos inanis' 6. 740, note. "Auras inanis" 7. 593.

83.] Ribbeck changes 'et' into 'tu' from a conj. by Markland on Stat. Silv. 3. 2. 81. For the fact alluded to see 9. 80 foll. The commentators notice that it was Cybele, not Venus, who performed the miracle: a remarkable inadvertence on Virg.'s part. 'Classes' Med. and one of Ribbeck's cursives: a recollection of v. 36. 'Totidem,' as if the distributive 'naves' had been used instead of the aggregate 'classem.' The use of 'classem' enables Virg. to make the order of words more artificial. For the thought comp. 9. 121 foll.

84.] 'Aliquid,' 1. 463, "feret haec ali-

Aeneas ignarus abest: ignarus et absit. 85
Est Paphus, Idaliumque tibi, sunt alta Cythera:
Quid gravidam bellis urbem et corda aspera temptas?
Nosne tibi fluxas Phrygiae res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Obiecit? Quae caussa fuit, consurgere in arma 90
Europamque Asiamque, et foedera solvere furto?
Me duce Dardanius Spartam expugnavit adulter,

quam tibi fama salutem:" 2. 89, "et nos aliquod nomenque decusque Gessimus." "Attenuat dicendo 'aliquid.'" Serv. With the double accusative 'aliquid Rutulos iuvisse' comp. 12. 872, "Quid nunc te tua, Turne, potest germana iuvare?"

85.] 'Aeneas ignarus abest,' above v. 25. A full stop should be put at the end of the line, and a colon at 'Cythera:' not vice versa, as Wagn. punctuates, mistaking the connexion, which he supposes to be, 'You need not claim pity for Ascanius, on account of his father's absence, as you have a refuge ready for him.' Juno runs over the different points of Venus' speech, dismissing each with a contemptuous retort.

86, 87.] See above, vv. 51, 52. 'Alta Cythera' is coupled with 'Idalium' 1. 681, 2. The connexion is, 'You have places of your own, suited to love, and soft hearts to practise on: why do you stray from your province to meddle with warlike lands and savage spirits?' Virg. is thinking of Diomede's taunt to Aphrodite, Il. 5. 348 foll. Comp. ib. 428 foll. 'Gravidam bellis' recalls "gravidam inperiis" 4. 229. With the thought comp. the rest of that line, "belloque frementem Italiam," and 1. 263. 'Corda temptas,' like "animum temptare" 4. 113, 'to endeavour to move:' "occulte temptando animum" Livy 27. 15. "Quas (gentes) P. R. neque lacessendas bello neque *temptandas* putavit" Cic. Leg. Man. 9.

88.] 'Nosne tibi,' 'Can you say it was I?' For the use of 'tibi' comp. 2. 601, "non tibi Tyndaridis facies invisa Lacaenae, Culpatusve Paris," and see Madvig, § 248. 'Res fluxae' occurs in Cic. Att. 4. 1. Comp. Sall. Jugurtha 104, Livy 27. 17. See also 2. 169 note. For the form 'fluxas' see on 5. 332. Juno does not mean 'fluxas facere et vertere fundo,' but says, like an enemy of Troy, that its fortunes were fragile before they were overturned: comp. 'miseros' in the next line. Thus she takes up and uses the ad misericordiam argument of Venus, v. 60 foll. 'Vertere fundo' like "vertere ab imo" 2. 625., 5. 810: "res Asiae evertere" 3. 1. The metaphor may be from water dribbling away from a vessel partly overturned, which some one at last tilts over.

89.] The continuous act expressed in the present 'conamur' is the result of the perfect or completed act 'obiecit.' 'Miseros' from Venus' speech, v. 61. 'Qui' masc. because the meaning is general.

90.] 'Obiecit' of wanton exposure 4. 559., 8. 144. For 'causa' followed by inf. see on G. 1. 213. With 'consurgere in arma' comp. "consurgere ad bellum" Livy 10. 13 (Forb.).

91.] Comp. 7. 223, "quibus actus uterque Europae atque Asiae fatis concurrerit orbis," where see note on v. 224. The 'foedera' are doubtless the laws of hospitality, which Paris broke, Il. 3. 354., 13. 625 foll. That there was any formal treaty between Greece and Troy does not appear from Homer; in fact, there could hardly have been one previous to the Greek confederacy, though a treaty is executed in Il. 3: but 'foedus' occurs repeatedly in Virg. of ties less definite, like those of hospitality 8. 169, 540., 11. 164 (comp. 4. 339), at the same time that his language may be influenced by post-Homeric conceptions, such as are mentioned 7. 224 cited above. Serv., as usual, has a story about diplomatic relations arising out of the capture of Troy by Hercules. In 'foedera solvere furto' Virg. may have thought of Aesch. Ag. 401, ᾔσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.

92.] 'Me duce' like "duce te" applied by Aeneas to Apollo 6. 59. The words 'Spartam expugnavit adulter' are to be taken literally, not with Wagn. in the sense of "Spartanam pudicitiam expugnavit." Juno is exaggerating as in v. 68, 78; and as, by the words 'foedera solvere,' she has talked as if previous treaties of peace existed between Greece and Asia, so here she represents Paris' voyage as an invasion ending in the sacking of Sparta, suggesting thereby that the sacking of Troy was but a just retribution. Virg.

Aut ego tela dedi, fovive Cupidine bella?
Tum decuit metuisse tuis: nunc sera querelis
Haud iustis adsurgis, et inrita iurgia iactas. 95
Talibus orabat Iuno, cunctique fremebant
Caelicolae adsensu vario; ceu flamina prima
Cum deprensa fremunt silvis, et caeca volutant

has worked upon the words of Hom. Il. 3. 46 foll.:—

ἦ τοιόσδε ἐών, ἐν ποντοπόροισι νέεσσιν
πόντον ἐπιπλώσας, ἑτάρους ἐρίηρας ἀγείρας,
μιχθεὶς ἀλλοδαποῖσι, γυναῖκ' εὐειδέ' ἀνῆγες,
κ.τ.λ.

Indeed, he may have understood *μιχθεὶς ἀλλοδαποῖσι* in the sense of 'having fought with strangers,' and taken the *ποντόποροι νῆες* for a hostile fleet. The notion that Paris really stormed Sparta worked itself into the later Roman versions of the story of Troy, perhaps from a misunderstanding of the rhetorical character of this passage: see Statius Achill. 1. 20, 65; Dictys Cretensis 1—3, "expugnatam quippe domum regis (Menelai) eversumque regnum et alia in talem modum singuli disserebant:" also Dares Phrygius 10, who elaborates Il. 3. 45 foll. into great detail. Comp. also Serv. here and on 1. 526.

93.] Some inferior MSS. (but none of Ribbeck's) have 'fovique.' If 'Cupidine' is taken as referring to the god, it is only because the god represents the passion. Such an expression as "fovive Apolline bella" could not have stood.

94.] 'Metuo' with dat. as G. 1. 186 "inopi metuens formica senectae." Perhaps the perf. may be pressed: 'to have feared for their own, and therefore abstained from wickedness:' or we may say that it is used to enforce still further the notion of what should have been done in the past. 'Sera' fem. nom., not adverbial neut. pl.

95.] 'Querelis adsurgis' is taken by Heinrich and Wagn. to = 'surgis ad querelas iactandas:' but the abl. is more natural, and supported by v. 797 below, "adsurgentis dextra:" G. 2. 160, "fluctibus et fremitu adsurgens." Venus had, of course, risen to speak.

96—117.] 'The tumult which greets Juno's speech is hushed, and Jupiter begins, while heaven, and earth, and sea are silent to listen. He will not interfere in the battle to save or to destroy: each nation, each man, shall be left to his own fortune or destiny.'

96.] 'Orare' in the same sense 6. 849, though there the acc. is expressed. "Cuncti simul ore fremebant" 1. 559., 5. 385. For 'Iuno' Pal. and Gud. have 'dictis' from 6. 124, Gud. giving 'Iuno' as a variant.

97.] 'Adsensu vario,' some agreeing with Juno, some with Venus. Comp. 11. 296, "variusque per ora cucurrit Ausonidum turbata fremor." 'Flamina prima,' the rising blasts: 'prima' is better taken adjectivally than adverbially with 'fremunt.'

98.] For 'deprensa' one MS. known as the Parrhasian has 'depressa,' which is partially supported by one of Ribbeck's cursives, and by the fact that the last four letters of 'deprensa' are in an erasure in Rom. The words are often confounded: the same variation being found in G. 4. 421, A. 5. 52, 273. 'Depressa' is adopted by Markland (on Stat. Silv. 1. 2. 45), who also needlessly alters 'fremunt' into 'gemunt.' This passage no doubt suggested to Milton the simile in Paradise Lost, bk. 2. 284 foll.:—

"He scarce had finished, when such murmur filled
The assembly, as when hollow rocks retain
The sound of blust'ring winds, which all night long
Had roused the sea, now with hoarse cadence lull
Seafaring men o'erwatched" &c.

But his treatment of the thought is different from Virg.'s, though each is appropriate in its place: Virg. takes the first sounds of the rising storm, Milton its last moanings: for the one is describing the threatening tumult of rising passion among his gods, the other the murmuring applause of the wearied angels after a speech counselling them to rest. 'Fremunt' of winds struggling to be free, as in 1. 56. 'Volutant' as in 5. 149, "vocemque inclusa volutant Litora:" probably of the sound rolled from side to side of the enclosure: see on 1. 725. 'Caeca murmura' of sound confined among rocks, as in 12. 591, "tum murmure caeco Intus saxa sonant."

Murmura, venturos nautis prodentia ventos.
Tum Pater omnipotens, rerum cui prima potestas, 100
Infit; eo dicente deum domus alta silescit,
Et tremefacta solo tellus; silet arduus aether;
Tum Zephyri posuere; premit placida aequora pontus.
Accipite ergo animis atque haec mea figite dicta.
Quandoquidem Ausonios coniungi foedere Teucris 105
Haud licitum, nec vestra capit discordia finem:
Quae cuique est fortuna hodie, quam quisque secat spem,
Tros Rutulusne fuat nullo discrimine habebo,
Seu fatis Italum castra obsidione tenentur,

100.] Rom. and Med. (first reading) have 'prima,' which is also found as a variant in Gud., and has been recalled by Wagn. and late editors. 'Summa' Med. (second reading), Pal., Gud., and three of Ribbeck's cursives. The external authority is nearly balanced: but 'prima' is more likely to have been altered into 'summa' than vice versa. οὔτε κράτος ἐστὶ μέγιστον Od. 5. 4. 'Rerum' above v. 18.

101.] 'Infit' 5. 708 note. With this passage comp. the lines of Ennius (Sat. 10 foll.), "mundus caeli vasto constitit silentio, Et Neptunus saevus undis asperis pausam dedit: Sol equis iter repressit ungulis volantibus. Constitere amnes perennes, arbores vento vacant." σίγησε δ' αἰθήρ, σῖγα δ' εὔλειμος νάπη φύλλ' εἶχε &c. Eur. Bacch. 1084.

102.] 'Tremefacta' not for 'tremefacta est,' but the epithet of 'tellus,' which agrees with 'silescit.' 'Solum' apparently in its literal sense of 'foundation' (see Forc.): Lucr. repeatedly has "solum terrae" = 'the ground:' a translation perhaps of the γῆς πέδον of the Greek tragedians. 'Solo' abl., 'in respect of its foundation.' "Contremuit templum magnum Iovis altitonantis" Ennius A. Inc. fragm. 70: comp. Catull. 62 (64). 204 foll. 'Arduus aether' G. 1. 324.

103.] 'Zephyri' a general expression, as in 4. 562, &c., not (as Gossrau says) "vel placidissimi venti." 'Posuere' = "posuere se." So Ov. Her. 7. 49, "venti ponent." 'Premit placida' proleptic. Comp. "Quid premat obscurum lunae . . . orbem" Hor. 1 Epist. 12. 18.

104.] Repeated from 3. 250.

105.] 'Ausoniis' Pal. corrected and Gud. originally: 'Teucros' Pal. and originally Gud. 'Ausonios' 11. 253., 12. 834.

106.] 'Licitum est' (comp. v. 344), given by Rom. and one of Ribbeck's cursives, was the reading before Heins. 'Capit,' 'admits of:' Ov. (?) Nux Eleg. 4, "publica cum lentam non capit ira moram" (Forc.).

107.] 'Hodie,' the day of the battle described v. 118 foll., confirming the interpretation of "panditur domus" v. 1. 'Secat spem' is difficult to explain or to illustrate: neither "secare rem" in Hor. 1 S. 10. 15, nor "spem resecare" ib. 1 Od. 11. 7, are at all parallel. Serv. thinks that both here and 6. 900 ("viam secat") Virg. uses 'seco' in the sense of 'sequor;' and though this is not strictly the case, it is still not impossible that in a half-punning way he would put the one where the other would be more natural: the common phrase "sectam sequi" (Cic. pro Sest. 45. 97, Lucr. 5. 1115, &c.) may show that the two roots were confounded in popular opinion. So Virg. seems to use 'dictus' for 'dicatus' 6. 138: and he puts 'căno' and 'cāneo' together 10. 191, 418. The meaning of 'seco' here may perhaps be the same as in "secto limite" G. 2. 278: the idea being that of a line of hope marked out clearly before the eye. Pindar, Ol. 12. 6, says τὰ δ' αὖ κάτω ψεύδη μεταμώνια τάμνοισαι κυλίνδοντ' ἐλπίδες, which may possibly have influenced Virg.'s language.

108.] 'Rutulusve' Gud. and two other of Ribbeck's cursives, 'Rutulusne' Med., Pal., and Rom., and so rightly Ribbeck. 'Whatever any one's fortune or hope, I will hold him in no difference, be he Trojan or Rutulian.' 'Fuat' an archaic form = 'sit:' see Madv. § 108. 4. A number of instances of it may be found in the older Latin dramatists. "Tros Tyriusque mihi nullo discrimine agetur" 1. 574 note. 'Habeo' as in 2. 102 note, "si omnis uno ordine habetis Achivos."

109.] Ribbeck brackets this and the

Sive errore malo Troiae monitisque sinistris. 110
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Iuppiter omnibus idem.
Fata viam invenient. Stygii per flumina fratris,
Per pice torrentis atraque voragine ripas
Adnuit, et totum nutu tremefecit Olympum. 115
Hic finis fandi. Solio tum Iuppiter aureo
Surgit, caelicolae medium quem ad limina ducunt.
Interea Rutuli portis circum omnibus instant
Sternere caede viros, et moenia cingere flammis.
At legio Aeneadum vallis obsessa tenetur, 120
Nec spes ulla fugae. Miseri stant turribus altis

following line because they are cut out by Peerlkamp. It is better with Serv. to join 'Italum' with 'fatis' than (as Heyne and Wagn. do) with 'obsidione.' 'Fatis Italum' is opposed to 'errore malo Troiae,' and is like "tuorum fata" (1. 257) and "fata Phrygum" (7. 294): the sense being "whether the siege be brought about by a fate which favours the Italians, or by error on the part of the Trojans." Jupiter carries his impartiality even into his language, declining to pronounce whether what has happened is owing to fate or human error (the antithesis of Od. 1. 32 foll.). 'Obsidione teneri' 9. 598.

110.] 'Malus error' G. 3. 41. The error of Troy consisted in Aeneas' leaving the camp at so critical a time: the 'monita sinistra' are the warning conveyed by Iris to Turnus 9. 1 foll. Aeneas acted upon the advice of the god Tiber, but he ran a risk in doing so, which the machinations of Juno had converted into a certainty. Virg. is perhaps not quite consistent with himself in this: but such inconsistency is natural where the gods are introduced as engaged on different sides. 'Monitisve' Pal., and originally Gud., partially supported by another of Ribbeck's cursives.

111.] 'Nec populos solvo' Nonius 390. 33, and so Ribbeck, against all MSS. authority: understanding 'solvo' to mean 'separate,' as in Prop. 5. 4. 49, "commissas acies ego possum solvere." But the meaning of 'solvo' here is plainly 'to release from an obligation,' as in the phrases "solvere legibus" or "solvere religione." 'Rutulos' opposed to the Trojans implied in 'castra:' as they have the advantage, Jupiter specially disclaims the idea of favouring them. 'Labor' is often put by Virg. side by side with 'fortuna:' see G. 3. 452, A. 1. 628., 7. 559., 11. 416: the meaning of 'labor' in these passages being apparently that of an effort or struggle on man's part, in which 'Fortuna' or kindly chance lends a helping hand. Here the sense seems to be 'his own beginnings shall allot to each man (be to him the measure of) his toil and his success.' In Il. 8. 10, 11, Zeus similarly forbids any god to assist either side.

113.] 'Fata viam invenient' 3. 395. 'Inveniant' Gud. originally. The whole passage from these words to 'Olympum' v. 115 is repeated from 9. 104—106.

116.] 'Aureo' a disyllable, 1. 698, note.

117.] In representing the gods as conducting Jupiter to the threshold, Virg. is thinking of the Roman consul being after his election escorted, according to custom, from the senate-house to his home (Serv.). Comp. Ov. ex Ponto 4. 4. 41, "Inde domum repetes toto comitante Senatu" (Dict. A. 'Consul'), and ib. M. 6. 72. 'Medius' the place of honour. "Et *medius* iuvenum non indignantibus ipsis Ibat" Ov. Fast. 5. 67.

118—145.] 'The battle continues during the whole of the day (see on v. 1). Conspicuous among the Trojans is Iulus, who (according to Apollo's command) takes no part in the battle.'

118.] 'Circum' adverbial, as in E. 3. 45 (Forb.). 'Portis omnibus' abl. 'Instant' with 'sternere:' see 1. 423, note.

119.] 'Moenia cingere flammis' 9. 160 in a different sense: see on v. 396. Comp. "igni circumdare muros" 9. 153.

120.] 'Legio' in a general sense 8. 605. 'Vallis,' within the stakes of their fortifications: comp. "vallo teneri" 9. 598.

121.] "Nec spes ulla fugae" 9. 131. "Turribus altis stant maesti" 9. 470. 'Miseris' Rom. and one or two of Ribbeck's cursives for 'miseri.' The pres.

Nequiquam, et rara muros cinxere corona:
Asius Imbrasides Hicetaoniusque Thymoetes
Assaracique duo et senior cum Castore Thymbris,
Prima acies; hos germani Sarpedonis ambo, 125
Et Clarus et Themon, Lycia comitantur ab alta.
Fert ingens toto connixus corpore saxum,
Haud partem exiguam montis, Lyrnesius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.
Hi iaculis, illi certant defendere saxis, 130
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris iustissima cura,

'stant' gives the continued effect of the perf. 'cinxere.'

122.] 'Rara:' comp. 9. 508, "qua rara est acies interlucetque corona Non tam spissa viris." "Muros varia cinxere corona" 11. 475. "Cingere vallum corona," "circumdare oppidum corona" are used by Tac. H. 3. 27 and Livy 23. 44 of a besieging army surrounding a town. Ribbeck takes away the colon at the end of the line, making 'miseri' agree with the names that follow; but these are obviously mentioned as the flower of the army.

123.] The names are from Homer, but the persons must be different. Asius, son of Hyrtacus, is in the besieging party Il. 12. 96, and is killed ib. 13. 387 foll. Thymoetes and Hicetaon occur in two consecutive lines (Il. 3. 146, 7), and Virg. makes one the son of the other. The patronymic "Hicetaonius" is like "Agamemnonius" 4. 471, and "Lycaonius" 10. 749 (Forb.). 'Thymoetes' again 12. 364. The Thymoetes of 2. 32, who urges the admission of the wooden horse into Troy, is doubtless the δημογέρων of Il. 3. 146: see on 2. l. c.

125, 126.] 'Prima acies' probably to be taken literally, not (with Serv.) metaphorically of the foremost warriors. "Antaeum et Lucam, prima agmina Turni" v. 561 below. The name of Clarus for a Lycian warrior may have been suggested to Virg. by the association of the town of Clarus with the Lycian Apollo. So he makes 'Anxur' into the name of a person, 10. 545. Bachofen, 'Lykier' p. 37, notices that the Lycian warriors go in pairs in Hom. and Virg.: besides the case of Glaucus and Sarpedon, see Il. 16. 326 foll., and in Virg. A. 12. 343, 516. 'Alta' may mean lofty, which would agree with the real features of Lycia: on the other hand the epithet of Lycia in Hom. (Il. 6. 188., 17. 172 &c.) is εὐρείη and ἐριβῶλαξ. 'Alta' may therefore perhaps = 'noble:' comp. 'Sarpedonis alti" 9. 697, "patria alta" 10. 374., 11. 797, "nomina alta" Juv. 8. 131. 'Ab Ida' Pal. and Gud., originally a reminiscence, perhaps, of 5. 254., 12. 412. Clarus and Themon probably stand behind the others as a second rank.

127.] Comp. Il. 12. 378 foll., where Ajax kills one of the besieging party (a comrade of Sarpedon) with a huge stone. Perhaps the introduction of Sarpedon's name in this contest was suggested by the lines in Hom. 'Toto connixus corpore' 9. 410. Comp. Livy 1. 33, "omnibus copiis connixus Ancus." The prep. 'con' bears out the idea of 'toto.'

128.] 'Haud partem exiguam montis' is not a happy imitation, if it be an imitation, of Homer's κορυφὴ ὄρεος μεγάλοιο (Od. 9. 481), which is an appropriate weapon in the hands of the Cyclops. For the Virgilian expression see v. 698 below, 9. 569, and comp. G. 3. 239, "neque ipso Monte minor procumbit." Lyrnesus (Il. 2. 690., 20. 92) was the home of Briseis, sacked by Achilles.

129, 130.] Clytius is mentioned with Thymoetes and others Il. 3. 147. Virg. seems fond of the name: comp. 9. 774., 11. 666. 'Menestheus' son of Peteus is the defender of a tower Il. 12. 331. 'Hi' and 'illi' of different men among the defenders.

131.] 'Moliri' may suggest the use of heavy weapons such as the 'phalarica' used in the siege of Saguntum, Livy 21. 8 (Gossr.). "Molitur fulmina" G. 1. 329. 'Que' virtually disjunctive as 6. 616 (note). "Saxum ingens volvunt alii, radiisque rotarum Districti pendent:" see Wagn. Q. V. 34. 1. 'Aptare' with dat. as 9. 364.

132.] "Ipsi per medias acies" G. 4. 82

Dardanius caput, ecce, puer detectus honestum,
Qualis gemma, micat, fulvum quae dividit aurum,
Aut collo decus aut capiti: vel quale per artem 135
Inclusum buxo aut Oricia terebintho
Lucet ebur; fusos cervix cui lactea crinis
Accipit et molli subnectit circulus auro.
Te quoque magnanimae viderunt, Ismare, gentes
Volnera derigere, et calamos armare veneno, 140
Maeonia generose domo, ubi pinguia culta
Exercentque viri, Pactolusque inrigat auro.

of the bee-kings. Gud. gives 'primos' for 'medios' as a variant in the margin: an unseasonable reminiscence of 2. 479. 'Veneris iustissima cura' as the last hope of the race: so 1. 678 Venus calls him "mea maxuma cura." The mention of Venus and her love for him suggests his beauty.

133.] 'Honestum' G. 2. 392., 4. 232. 'Caput detectus:' he was forbidden to fight: see 9. 656. 'Detectus' = 'nudus,' as in Ov. F. 2. 301 (Forc.).

134.] Ascanius among the surrounding warriors is compared to a gem set in gold, or ivory set in wood. The passage recalls 1. 592-8, where the divine grace shed round Aeneas by his mother is compared to gold in which silver or marble is set, or to the adornment put upon ivory by the hand of an artist. The difference between the two passages is that there it is the setting, here the thing set, which is made prominent. Consequently the gold there, being contrasted with the less precious marble or silver, is "flavus:" a brighter colour than 'fulvus,' which is its proper epithet here, where its brilliancy is surpassed by that of the gem which it surrounds.

135.] 'Aut collo decus' &c. for a necklace or a crown: comp. 1. 654 note. 'Decus collo' like "decus navi" Culex 135. Comp. Homer's κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος Il. 4. 145. "Quas ipsa decus sibi dia Camilla Delegit" 11. 657. 'Per artem' G. 1. 122 &c. 'Buxum' said to be good for carving G. 2. 449. Pliny 16. 84 mentions it with terebinth among the woods "quorum operimento vestiatur alia materies." Terebinth, having according to his description (13. 12) a wood of a bright black colour, "materies (lenta ac) nigri splendoris," would be well fitted for setting ivory. Comp. Theoph. Hist. Plant. 3. 15. 'Corycia' for 'Oricia' Gud. and Med. corrected. Oricum was a town in the north of Epirus. The rhythm of this line, like that of E. 3. 63, "munera sunt lauri et suave rubens hyacinthus," is thoroughly Greek with its open vowels and final quadrisyllable: comp. Catullus 66. 11, "novo auctus hymenaeo." So Propertius 4. 7. 49, "sed Thyio thalamo aut Oricia terebintho."

137, 138.] 'Cervix fusos' Pal., Gud., and another of Ribbeck's cursives. 'Fusus' as v. 838 below. 'Lactea colla' 8. 660. 'Mollis,' pliant, recurs v. 818 as an epithet of 'aurum.' 'Molli auro' is the abl. of the material, and its construction here may help to explain that of "tereti gemma" in the similar line 5. 313 (note), "quam tereti subnectit fibula gemma." 'Circulus' 5. 559 is a circlet for the neck: here it seems to be a band which confines the hair ('fusos crines'): which makes against its being (as Heyne thinks) the same as the diadema which surrounded the brow. Comp. 4. 147 (note), "mollique fluentem Fronde premit crinem fingens atque inplicat auro" (of Apollo). Il. 17. 52 (of Euphorbus) πλοχμοί θ' οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο (Emm.). 'Mollis subnectit' Med., probably a reminiscence of 4. 139., 5. 313.

139.] 'Magnanimae gentes' probably refers to the Lydians following Ismarus: 'your high-souled clans.' 'Magnanime' Med. first reading and Gud. The Maeonians are allies of the Trojans Il. 2. 864 foll.

140.] 'Derigere,' not 'dirigere,' is the common form in Virg., and possibly the right one in Latin generally: see Munro on Lucr. 6. 823. The phrase 'volnera derigere' occurs Tac. H. 2. 35, and Sen. Herc. Oet. 160 (Gossr. and Forb.). Comp. "volnus detorsit" for "telum detorsit" 9. 745, and see note on 2. 529. 'Calamos armare veneno' like "ferrumque armare veneno" 9. 773.

141, 142.] For the hiatus comp. 5. 735, "colo: huc casta Sibylla." 'Pinguia

Adfuit et Mnestheus, quem pulsi pristina Turni
Aggere moerorum sublimem gloria tollit,
Et Capys: hinc nomen Campanae ducitur urbi. 145
Illi inter sese duri certamina belli
Contulerant: media Aeneas freta nocte secabat.
Namque, ut ab Euandro castris ingressus Etruscis,
Regem adit, et regi memorat nomenque genusque;
Quidve petat, quidve ipse ferat; Mezentius arma 150
Quae sibi conciliet, violentaque pectora Turni
Edocet; humanis quae sit fiducia rebus
Admonet, inmiscetque preces; haud fit mora; Tarchon
Iungit opes, foedusque ferit; tum libera fati

culta' 8. 63. 'Exercent' G. 1. 99, 220 &c.

143.] Mnestheus defeated Turnus 9. 779. For the participial construction 'pulsi gloria Turni' = 'the glory of having put Turnus to flight,' see Madv. § 426. He gives a parallel instance from Curtius (4. 58), "sibi quisque caesi regis expetebat decus." Comp. "pulsae tropaeum virginis" 11. 790.

144.] 'Agger moerorum' 10. 24., 11. 382. 'Sublimem tollit' like "sublimem feres ad sidera" 1. 259.

145.] Virg. naturally adopts the legend which attributed the name and foundation of Capua to one of the followers of Aeneas. Another story makes Capys a Samnite: and the name of Capua was, according to Serv. and Livy (4. 37), variously derived. See Lewis, 1. p. 325 note, and Klausen, Aeneas und die Penaten, 1. p. 550. 'Urbe' Med. originally.

146—162.] 'During the night following the day of the battle, Aeneas, who had succeeded in gaining the alliance of Tarchon, was sailing back to the aid of his followers.'

146, 147.] "Conferre manu certamina pugnae" Lucr. 4. 844: "saevi certamina belli" ib. 1. 475 (Forb.). Comp. *νεῖκος πολέμοιο* Il. 13. 271, *ἀγὼν μάχης* Soph. Trach. 20. The plup. 'contulerant' marks that the battle was over: see on v. 1.

148.] The story is taken up from 8. 607, where Aeneas is left with Tarchon. It is better to make the apodosis of 'ut' begin at v. 153, 'haud fit mora,' than at v. 149, which would involve the harshness of making 'ingressus' = "ingressus est." 'Ingredior' with dat. as in v. 763 below: a rare construction in this sense.

149.] 'Adiit' Pal.: see Excursus on G. 2. 81. 'Memorant' Rom. for 'memorat.'

150.] For 'quidve ipse' Pal. has (mostly in an erasure) 'aut quidve,' and so Gud., with 'ipse' written above as a correction. Serv. says that in his time many thought Virg. should have written "quidque petat quidque ipse ferat," and Jahn would correct the passage accordingly. No doubt 'que' is required in strictness of expression, as, though the questions might be put disjunctively, they could not be so answered: but Virg., as Wagn. rightly remarks, is thinking of the questions as put by Tarchon. For the disjunctive in questions comp. 2. 75, 151, G. 4. 446 &c. 'Quid ferat,' 'what offers he brings with him,' as 2. 75.

151.] Turnus is the only person to whom Virg. applies the words 'violentus' and 'violentia;' which is significant as determining his character: see 11. 354, 376., 12. 9, 45.

152.] 'What ground of confidence human fortunes can entertain:' not 'what confidence can be placed in human fortunes:' for 'fiducia' usually governs a gen. of the object. Comp. 2. 75, "quae sit fiducia capto." The meaning is that Tarchon, if he failed to aid Aeneas, might one day want aid himself. For the quasi-personification of 'rebus' comp. "rebus fessis" 11. 335 &c., and see 9. 278 note.

154.] 'Opes' of military power: comp. 1. 571 (note) and 8. 171. 'Foedus ferire' explained fully by Livy 1. 24. Pal. had originally 'fert,' which one correction changes into 'effert,' another into 'ferit.' 'Fatis' the MSS. of Serv., and so the edd. before Heins. The construction 'libera fati' is an imitation of the Greek use of *ἐλεύθερος* with gen.: comp. Eur. Phoen. 999, *οἱ μὲν θεσφάτων ἐλεύθεροι Κοὐκ εἰς ἀνάγκην δαιμόνων ἀφιγμένοι* (Taubm.). Horace has "liber laborum" A. P. 212, where Orelli

Classem conscendit iussis gens Lydia divom, 155
Externo commissa duci. Aeneia puppis
Prima tenet, rostro Phrygios subiuncta leones;
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Aeneas, secumque volutat
Eventus belli varios; Pallasque sinistro 160
Adfixus lateri iam quaerit sidera, opacae
Noctis iter, iam quae passus terraque marique.
Pandite nunc Helicona, deae, cantusque movete,
Quae manus interea Tuscis comitetur ab oris
Aenean, armetque rates, pelagoque vehatur. 165
Massicus aerata princeps secat aequora Tigri;

gives other instances of the constr. 'Liber' is used with gen. in a different sense by Plautus, Amph. prol. 105.

155, 156.] 'Gens Lydia' 8. 479. "Externos duces" 8. 503. The hiatus is like that in 5. 735.

157.] 'Prima tenet' 5. 194, 338. 'Rostro Phrygios subiuncta leones' apparently means 'with lions joined to its beak underneath:' the construction being like "delphinum caudas utero commissa luporum" 3. 428, and Horace's "laevo suspensi loculos tabulamque lacerto." The beak of a ship was generally (though not always) below the ornament or parasemon (Dict. A. 'Navis'), and this seems to be the case here. The lions are joined to the beak beneath them, and over them ('super' v. 158) rises the figure or the painting of Ida, the figure-head consisting of the whole group. Wagn.'s explanation "leones rostro ita subiuncti ut ipsum rostrum in leonum faciem abiret" puts an unnecessary strain on the words. 'Phrygii leones' the lions of Cybele, the special guardian of the Trojan fleet.

158.] 'Super,' 'above the lions,' precludes Lersch's idea (A. V. p. 126) that the figure of Ida was in the stern. 'Ida' may be either a carved human figure representing the mountain, or a painting of the mountain itself. The Trojans had built their fleet under the shadow of Ida (3. 5, 6), and the form of the mountain would remind them that they were taking their home with them to their new settlement.

159.] "Caecosque volutat Eventus animo secum" 6. 157.

161.] 'Adfixus' implying closeness as in 5. 852, "adfixus et haerens." 'Quaerit sidera' = "quaerit de sideribus:" comp. 2. 105, "scitari et quaerere caussas:" 6. 868, "ingentem luctum ne quaere tuorum." "Noctis opacae" 8. 658.

162.] 'Iter' is put into loose apposition with 'sidera' after 'quaerit,' because in questioning Aeneas about the stars Pallas' object was to question him about the course of the vessel. There is a somewhat similar apposition G. 3. 40, "silvas saltusque sequamur . . . . tua Maecenas haud mollia iussa:" though there the construction is not to be resolved in quite the same way. 'Iter' with gen. as 2. 359, "mediaeque tenemus Urbis iter:" comp. 9. 391. 'Idem' for "iter" Med. a m. p. 'Quae passus' = "quae passus est:" the verb substantive being omitted for metrical convenience: comp. E. 8. 24, "Panaque qui primus calamus non passus inertis:" and see vv. 655, 827 below.

163—184.] After an invocation of the Muses begins a short catalogue of the Etruscan chiefs now sailing with Aeneas: Massicus, with a thousand men from Clusium and Cosae; Abas, with six hundred from Populonia and three hundred from Ilva; the augur Asilas, with a thousand from Pisa; and Astyr, with three hundred from Caere, Pyrgi, and Graviscae.

163.] 'Monete' Pal. and Gud. originally: see on 7. 641, whence this line is repeated.

164.] 'Interea' = while they are sailing. It would have been more natural to place the word above: 'let us meanwhile tell who are the companions of Aeneas.'

165.] 'Armet rates' apparently = 'mans the ships:' "armare classem" 4. 299 in the general sense of equipping a fleet.

166.] 'Massicus' a name taken from a mountain, as "Sulmo," "Clarus," and "Anxur" from towns (9. 412, 10. 126,

Sub quo mille manus iuvenum, qui moenia Clusi,
Quique urbem liquere Cosas; quis tela sagittae
Gorytique leves humeris et letifer arcus.
Una torvus Abas; huic totum insignibus armis 170
Agmen et aurato fulgebat Apolline puppis.
Sexcentos illi dederat Populonia mater
Expertos belli iuvenes; ast Ilva trecentos,
Insula inexhaustis Chalybum generosa metallis.
Tertius, ille hominum divomque interpres Asilas, 175
Cui pecudum fibrae, caeli cui sidera parent

545), "Ufens" from a river 7. 745. 'Princeps,' as leader of the squadron: see on v. 254 below. The tiger is the parasemon or figure-head at the prow from which the ship received its name: these parasema were often figures of animals and monsters: see 5. 116—123, where the ships that race for the prize are called respectively Pristis, Chimaera, Centaur, and Scylla: and comp. below vv. 195, 209. Serv.'s note "solent naves vocabula accipere a pictura tutelarum" confuses the "parasemon" and "tutela:" which in Roman ships, if not in Greek (see Acts 28. 11), appear to have been distinct. The 'tutela' was a figure of the god that protected the ship, and was generally placed in the stern: see Ov. 1 Trist. 10. 1. Heroid. 16. 112. Pers. 6. 30. On the whole subject see a paper by Enschede "De Tutelis et insignibus navium" inserted in Ruhnken's Opuscula, anno 1770.

167.] About Clusium and its old alliance with Rome see Livy 5. 35 (Heyne, Excursus ad h. l.). Serv. oddly enough places Clusium near Mount Massicus in his zeal to account for the name of the leader v. 166. Another prince from Clusium, Osinius, is mentioned v. 655 below.

168.] 'Qui—liquere' like "quique Cales linquunt" 7. 728: comp. the κάλλιπον and προλιπών of Apoll. Rhodius' catalogue. Homer's formula is generally οἳ δ' εἶχον or ἐνέμοντο. Tac. A. 3. 39 and (according to Serv.) Sallust (Hist. 1. 51 Dietsch) write 'Cosa,' not 'Cosae.' Pal. originally gives 'Cosam' here: the rest 'Cosas' or 'Cossas.' Strabo 5. p. 225 mentions Cosae as a small city over the sea, overhanging the harbour of Hercules.

169.] The Greek word γώρυτος in Homer (Od. 21. 54) means a bow-case: the Latin poets generally use it in the sense of a quiver. Ovid (5 Trist. 7. 15) speaks of 'goryti' as worn by the Sarmatians and Getae (Cerda). "Fatifer arcus" 9. 631, where Pal., Gud. &c. have "letifer."

170, 171.] 'Torvus' agreeing with his character below v. 428, where Virg. calls him "pugnae nodumque moramque." There is an Abas in Homer (Il. 5. 148), and one in A. 1. 121: see also on 3. 286. Apollo is the guardian god of the ship, and 'puppis' must be taken literally of the stern: see on v. 166.

172, 173.] 'Populonia mater' differently from "Aricia mater" 7. 762. 'Expertus' does not seem to be commonly used with the gen. But Tac. Hist. 4. 76 has "expertum belli:" and Livy (24. 22) "servitudinis indignitatisque expertos" according to the MSS.: but this is altered in Madvig's edition. One inferior MS. has 'bello' here. Ilva and Populonia are mentioned together by Strabo (5. p. 223), who says of the former τοῦτο δὲ δὴ παράδοξον ἡ νῆσος ἔχει, καὶ τὸ τὰ ὀρύγματα ἀναπληροῦσθαι πάλιν τῷ χρόνῳ τὰ μεταλλευθέντα.

174.] 'Inexhaustis' inexhaustible, as "inaccessos" (7. 11) = inaccessible: 'Chalybes' G. 1. 58. 'Generosus' here seems = "ferax," "multum generans:" see Forc.

175.] 'Ille' explained by what follows vv. 176-7. 'Interpres divom' of Helenus the seer 3. 359 (where the following lines are parallel to the context here): so Cic. Phil. 13. 5 (Forc.) calls the augurs "interpretes et internuntii" of Jupiter: comp. ib. Legg. 2. 8. 20. Here the addition of 'hominum' brings out the true sense of the word, a medium between two parties. See on 4. 608.

176.] 'Fibrae' G. 1. 484 note. We might be tempted to take 'pareo' here with Serv. as = 'adpareo,' a sense which it bears in Suet. Aug. 95, "immolanti omnium victimarum iecinora replicata intrinsecus ab ima fibra paruerunt" (Wagn.): comp. Martial 12. 29. 18, Stat. 2 Silv. 2. 76, and

Et linguae volucrum et praesagi fulminis ignes,
Mille rapit densos acie atque horrentibus hastis.
Hos parere iubent Alpheae ab origine Pisae,
Urbs Etrusca solo. Sequitur pulcherrimus Astyr, 180
Astyr equo fidens et versicoloribus armis.
Ter centum adiiciunt,—mens omnibus una sequendi—
Qui Caerete domo, qui sunt Minionis in arvis,
Et Pyrgi veteres, intempestaeque Graviscae.
Non ego te, Ligurum ductor fortissime bello, 185
Transierim, Cinyra, et paucis comitate Cupavo,

other instances given in the lexicons. But the ordinary meaning 'to obey' suits this passage better: the augur being regarded as master of the stars that speak to him, as a musician might be of his instrument.

177.] The Etruscan soothsayers were, as is well known, skilful in divination from lightning: comp. Pliny 2. 54: "Caelestem fulminis ignem" Lucr. 2. 384.

178.] 'Rapit' 7. 724. 'Armis' Pal., Gud. (with 'hastis' as a variant), and another of Ribbeck's cursives.

179.] 'Alphea ab origine' Med., supported by Priscian 587 P., and Gud. corrected, and so Heins. 'Alpheae ab origine' Pal., Rom., and Gud. originally, and so rightly Heyne and the subsequent edd. 'Alpheae ab origine Pisae' is like "Idaeae sacro de vertice pinus" below v. 230 note, while there is also a contrast with 'Etrusca solo.' Ribbeck leaving out the 'ab' reads 'Alpheae origine,' solely in deference to Lachmann's rule about the elision of diphthongs after long vowels (Lucr. p. 160), which has been discussed in the note on 6. 505. Serv. gives no less than seven legends about the foundation of Pisa. Its supposed Elean origin was not improbably a fiction due to the similarity of names (Heyne, Excursus ad h. l.). 'Pisae' plur. as in an inscription in the Corpus Inscr. Lat. 1. 559: comp. Rutilius 1. 573.

180, 181.] 'Solo' in its position. Comp. the legal use of the word in Paul. Dig. 13. 7. 21 (cited by Forc.) for the ground on which a building stands, "ius soli sequitur aedificium." The repetition of the name Astyr is like that of Aegle E. 6. 20, and Lausus A. 7. 649. Virg. was probably thinking of the lines about Nireus Il. 2. 671: comp. those about Amphimachus ib. 871. With 'versicoloribus armis' comp. ποικίλα τεύχεα Il. 3. 327., 6. 504, αἰόλα τεύχεα Il. 5. 295.

182.] 'Mens una' in antithesis to the number of places which send them. Πάντες ἕνα φρεσὶ θυμὸν ἔχοντες Il. 13. 487. A thousand had already gone from Caere with Lausus (7. 652). "Mens omnibus una" G. 4. 212.

183.] The story of the "hospitium" between Rome and Caere is given in Livy 5. 50. 'Caerete domo' like "unde domo" 8. 114 (Cerda). The Minio (not the same as the "Caeritis amnis" 8. 597) is mentioned by Rutilius 1. 279, "paulisper fugimus litus Minione vadosum."

184.] 'Pyrgi' and 'Graviscae' Strabo 5. p. 225, ἀπὸ δὲ τῶν Κοσσῶν εἰς Ὠστίαν παραπλέουσι πολίχνιά ἐστι Γραουίσκοι καὶ Πύργοι. He goes on to say that Pyrgi had a temple of Eilythuia built by the Pelasgi: a tradition which may explain the epithet 'veteres.' The place was in ancient times a noted stronghold of the Etruscan pirates (Serv.). 'Intempestae' unhealthy: reminding us of "intemperies:" but Forc. gives no other instance of this use. The name 'Graviscae' was given to the place "quod gravem aerem sustinent" (Cato, quoted by Serv.). Comp. Rutilius 1. 281.

185—214.] Next are described Cinyras, leader of the Ligurians, and Cupavo: the latter has a crest of swan's feathers as an emblem of his father's transformation. Then comes Ocnus the founder of Mantua, and Aulestes.

185.] The legend of Phaethon with other Greek fables had been localized in Liguria: see Polybius 2. 16 (Heyne, Excursus 1 on Book 7 and ad h. l.). Comp. Ov. M. 2. 370 (of Cycnus), "nam Ligurum populos et magnas rexerat urbes." The Ligurians had been among the sturdiest enemies of Rome: hence there may be some force in 'ductor fortissime bello.'

186.] 'Cinyrae' Med. 'Cinera' Pal. Rom. has 'Cunarre,' and Verona fragm., Gud., and three other of Ribbeck's cursives 'Cinire,' 'Cinere,' or 'Cinyre.' The termination in 'e' is apparently sup-

Cuius olorinae surgunt de vertice pennae,
Crimen amor vestrum, formaeque insigne paternae.
Namque ferunt luctu Cycnum Phaethontis amati,
Populeas inter frondes umbramque sororum 190

ported by Serv. "[Cycne] Cunare: quidam duci nomen datum tradunt a Cunaro monte qui in Piceno" (see Pliny 3. 13. 111). Possibly therefore Ribbeck is right in reading "Cinyre;" but, if the view taken on v. 188 is correct, there would be a reason why the poet should choose a name associated mythologically with unlawful passion. The objection to the elision, 'Cinyra et,' derived from Lachmann, is very questionable.

187.] 'Geminae stant vertice cristae' 6. 779 (Taubm.).

188.] This line is the most obscure in Virg., with the possible exception of 4. 436: but its meaning may perhaps be proximately ascertained. The context requires us to understand 'vestrum' of Cinyras and Cupavo: and this being granted, 'crimen amor vestrum' can hardly refer to anything but the existence of a criminal passion between them. It will be no slight confirmation of this to one acquainted with Virg.'s peculiar manner, that Cupavo is described v. 186 as 'paucis comitate,' words which regarded by themselves seem to introduce an unmeaning detail, but which are parallel to what Hom. says of Nireus Il. 2. 675, ἀλλ' ἀλαπαδνὸς ἔην, παῦρος δέ οἱ εἵπετο λαός. Virg. then means to indicate that Cupavo is the Nireus of the anti-Mezentian confederacy. From the word 'paternae' it would seem that Cinyras and Cupavo must be brothers, sons of Cycnus. Where the poet has not chosen to be explicit, there must necessarily be some uncertainty: and here the uncertainty is increased by the fact that in what follows Virg. says nothing more of the story of Cinyras and Cupavo, but tells instead the legend of Cycnus, and when he returns from the digression, specifies only one person as son of Cycnus and leader of part of the Italian contingent. The probability is that this person is Cinyras, Cupavo, as the weaker member of the pair, being dropped out of sight. 'Formaeque insigne paternae' must form part of the same sentence as 'crimen amor vestrum,' but it is not easy to say what the connexion is. Grammatically 'formae insigne paternae' may be co-ordinate either with 'amor' or with 'crimen,' or again the words may contain a separate assertion. In the first case the meaning would be, 'love and the cognizance of your father's shape are your reproach,' i. e. you labour under a two-fold reproach, a criminal passion of your own, and one between your father and Phaethon, which is represented by your family cognizance. In the second case Virg. would mean 'love is your reproach, and love is the cognizance of your father's shape,' the latter words being a condensed way of saying, love gave rise to the transformation of which you wear the symbol as a cognizance. In the third case 'formaeque insigne paternae' would mean 'and your cognizance is that of your father's shape.' None of these interpretations can be called really satisfactory: perhaps the truth lies between the first and the second. Some have supposed a corruption in the text; but it would be difficult to point out any word which could be altered except for the worse. It is more likely that there is a reference to some fact which we do not know, or that the nature of the subject led the poet to be intentionally obscure. Serv. seems in some strange way to have taken the line with what follows, as he mentions two interpretations, one applying 'vestrum' to Cycnus and Phaethon, the other to Cycnus and Phaethon's sisters. He names also a third, taking 'vestrum' of Cycnus (Cinyras?) alone. Of modern interpreters, Sprengel makes 'Amor' voc., understanding 'vestrum' of Cupid and Venus like "vos o Calliope" 9. 525; Wagn. throws 'crimen amor vestrum' into a parenthesis, and takes 'formaeque insigne paternae' as epexegetical of 'olorinae pennae:' but both these views seem excluded by the natural conditions of the passage. (For a different view of these lines see the additional notes at the end of the volume.)

189, 190.] The stories of Phaethon and Cycnus are told by Ovid in the 2nd book of the Metamorphoses. In E. 6. 62 the sisters of Phaethon are changed into alders. "Silvamque sororibus auctam" is Ovid's grotesque imitation of 'umbramque sororum' (M. 2. 372). The latter is quaintly enough put by Serv. side by side with "sinuatque alterna volumina crurum" and "cum primum sulcos aequant sata:" as "unum de his quae habet Vergilius inimitabilia et sua propria."

Dum canit et maestum Musa solatur amorem,
Canentem molli pluma duxisse senectam,
Linquentem terras et sidera voce sequentem.
Filius, aequalis comitatus classe catervas,
Ingentem remis Centaurum promovet: ille 195
Instat aquae saxumque undis inmane minatur
Arduus, et longa sulcat maria alta carina.
Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicae Mantus et Tusci filius amnis,
Qui muros matrisque dedit tibi, Mantua, nomen, 200
Mantua, dives avis; sed non genus omnibus unum:

191.] 'Musa' E. 1. 2. "Cava solans aegrum testudine amorem" G. 4. 464.

192.] Heyne seems right in making 'canentem' agree with 'senectam,' and taking 'duxisse' as = "induxisse." Comp. "ducere colorem" of grapes, E. 9. 49 (note), Pers. 5. 40, "artificemque tuo ducit de pollice vultum." This is better than making 'canentem' agree with 'Cycnum,' and construing 'duxisse senectam' as = "duxisse aetatem." With 'canentem molli pluma' comp. Ovid's imitation (M. 2. 372) "canaeque capillos Dissimulant plumae," which explains it: πολιόχρως κύκνος Eur. Bacchae 1364. 'Canit . . . canentem:' see on 4. 271.

193.] With 'sidera sequentem' comp. 12. 892, "opta ardua pennis Astra sequi." For the use of 'sequi' see on 8. 333. 'Voce sequi' as in 1. 406., 9. 17.

194.] 'Aequali' Med. originally. 'Filius' probably Cinyras: 'aequalis catervas' should rather mean 'the band of his equals in age,' "iuvenes militari aetate Tyrrheni," as Peerlkamp rightly gives it, than 'the bands of his compatriots,' as Wagn. would take it. Comp. "chorus aequalis Dryadum" G. 4. 460. Peerlkamp cites Val. F. 6. 497., 7. 181, where "aequalis caterva" is similarly used.

195, 196.] The ship is called by the name of its figure-head: see on v. 166. "Ingens Centaurus" is Sergestus' ship 5. 156. Comp. Prop. 5. 6. 49, "quodque vehunt prorae Centaurica saxa minantes" (Forb.). 'Saxum undis minatur,' threatens the waves with a rock. 'Minari' with acc. of thing and dat. of person as 11. 348.

197.] "Arduus arma tenens" 8. 299. "Et longa sulcat vada salsa carina" 5. 158. The Centaur is identified with the ship: comp. v. 209 below, "hunc vehit inmanis Triton et caerula concha Exterrens freta" &c.

198, 199.] 'Ille:' see on G. 4. 457. Serv. identifies Ocnus with Bianor E. 9. 60 (note). 'Mantus' the Greek gen. of 'Manto.' This Manto is identified by Serv. with the daughter of Tiresias: an idea traceable to the general tendency observable in these legends to mingle Greek with Italian associations. Others make Manto the daughter of Hercules. 'Tusci amnis' apparently the Tiber, as 8. 473.

200.] Another legend made Tarcho the brother of Tyrrhenus founder of Mantua, and derived the name of the town from the Etruscan Mantus = Dis (Müller, Etrusker 2. p. 61), to whom it was consecrated.

201—203.] These three lines must be taken together as referring to Mantua: it is unnatural with Heyne to apply 202 and 203 to the 'agmen' of Ocnus. 'Dives avis' taken, as it must be, in connexion with 'sed non genus omnibus unum,' implies number and diversity of race, as well as quality and antiquity, in the founders of Mantua: comp. with Heyne the imitation of Stat. Theb. 1. 392 (of Adrastus), "Dives avis et utroque Iovem de sanguine ducens." These founders consisted, according to Serv., of Thebans, Tuscans, Gauls, and Veneti: and Cluver (Italia Antiqua p. 255) follows him so far, though plausibly enough omitting the Thebans. K. O. Müller (Etrusker 1. p. 137) thinks that the third race was probably Umbrian. The relation of 'gens' to 'populus' is fixed by the usage of Livy 4. 49, "simul Aequos triennio ante accepta clades prohibuit Bolanis, suae gentis populo, praesidium ferre:" ib. 56, "caput rerum Antiates esse: eorum legatos utriusque gentis (Aequorum et Volscorum) populos circumisse." 'Gens' is a race, 'populus' a city or people belonging to it: Strabo

Gens illi triplex, populi sub gente quaterni;
Ipsa caput populis; Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco velatus arundine glauca 205
Mincius infesta ducebat in aequora pinu.
It gravis Aulestes, centenaque arbore fluctum
Verberat adsurgens; spumant vada marmore verso.
Hunc vehit inmanis Triton et caerula concha
Exterrens freta; cui laterum tenus hispida nanti 210
Frons hominem praefert, in pristim desinit alvus;

(6. p. 263) apparently uses the words ἔθνη and πόλις as respective Greek equivalents (see J. F. Gronovius on Livy 5. 34). It would seem that Virg. intends to represent Mantua as possessing a territory peopled by three races, each of whom was master of four cities; just as Strabo (l. c.) says that Sybaris had four ἔθνη and twenty-five πόλεις subject to her. The words 'ipsa caput populis' preclude either Serv.'s confused explanation, that 'gentes' = "tribus" and 'populi' = "curiae," or that of Niebuhr (Rom. Hist. 1. p. 296 note, Eng. Tr.) that 'populi' was equivalent to the territorial δῆμοι of Greek cities. Virg. could never, in a condensed passage like the present, merely mean the truism that Mantua was the head of her own 'curies' or of her own 'demes:' to say nothing of the difficulty of supposing that 'populi' could ever mean anything but communities or townships. K. O. Müller (Etrusker l. c.) seems to be right in supposing that Virg. intended to magnify the legendary glory of his native city not only by connecting her with the southern Etruscan states leagued with Aeneas, but also by representing her as head of the ancient northern group of twelve Tuscan cities spoken of by Livy 5. 33 as founded from the original dodecapolis on the south of the Apennines. The power of the Etruscans north of the Po was broken up by the invasion of the Gauls, and in the time of the elder Pliny (H. N. 3. 23) Mantua was the only Tuscan city left in those regions. (Comp. Mommsen, Römische Geschichte, 1. pp. 122, 123.) This may have been to Virg. only the greater reason for putting Mantua forward, and assigning her a position which according to Pliny (H. N. 3. 20) properly belonged to Bononia. 'Tusco de sanguine vires' must mean that the noblest and most powerful tribe at Mantua were Tuscans. Verona fragm. has 'illis' for 'illi,' Rom. 'populi' for 'populis.' 'Caput populis' like "celsis caput urbibus" 8. 65.

205, 206.] 'Patre Benaco . . Mincius' (like "Eunaeum Clytio patre" 11. 666) because the Mincius flows out of the lake Benacus (Lago di Garda). The meaning must be that a figure of the river Mincius was at the head of the ship: not, as was at one time supposed, that they were sailing down the Mincius, which would have carried them down the Po into the Adriatic. Rivers were not uncommonly represented in human shape: see the description in Ov. A. A. 1. 222, "hic est Euphrates, praecinctus arundine frontem: Cui coma dependet caerula, Tigris erit:" Pers. 6. 47, "ingentisque locat Caesonia Rhenos" (where see Jahn's note). Comp. Virg.'s description of the river-god Tiberinus 8. 33. 'Pinu' E. 4. 38.

207.] 'Gravis,' half adverbial, as in 5. 437, "stat gravis Entellus:" comp. Lucr. 5. 497, (limus) "Confluxit gravis et subsedit funditus ut faex:" Livy 27. 4, "cui cedenti certamenque abnuenti gravis ipse instaret." 'Centena' the partitive for the simple number: comp. "terno consurgunt ordine remi" 5. 120, and v. 213 below. 'Arbore' to suggest the bulk of the oars. 'Fluctus' Rom. and one of Ribbeck's cursives.

208, 209.] 'Adsurgens,' rising to the stroke. 'Verso' 5. 141 note. For a description of Triton somewhat similar to this comp. Apoll. R. 4. 1610—1616 (Cerda). 'Concha' 6. 171 note.

210, 211.] 'Exterrens freta:' so in Ov. M. 1. 333 foll. Triton drives back the waters of Deucalion's deluge to their places. The description of him here is not unlike that of Scylla 3. 426. "Atrum Desinat in piscem mulier formosa superne" Hor. A. P. 3, 4. For 'pristis' see note on 3. 427.

Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Troiae, et campos salis aere secabant.
Iamque dies caelo concesserat, almaque curru 215
Noctivago Phoebe medium pulsabat Olympum :
Aeneas—neque enim membris dat cura quietem—
Ipse sedens clavumque regit velisque ministrat.
Atque illi medio in spatio chorus, ecce, suarum
Occurrit comitum : Nymphae, quas alma Cybebe 220
Numen habere maris Nymphasque e navibus esse
Iusserat, innabant pariter fluctusque secabant,
Quot prius aeratae steterant ad litora prorae.
Adgnoscunt longe regem, lustrantque choreis.
Quarum quae fandi doctissima Cymodocea, 225

212.] "Pectora semiferi" of Cacus 8. 267. Comp. Il. 1. 481, ἀμφὶ δὲ κῦμα στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης: and ἀφρῷ μορμύρων Il. 5. 599., 18. 403. Heyne comp. Apoll. R. 1. 542, 543.

213, 214.] "Bis denis navibus" 1. 381: see on v. 207. "Delectos populi ad proceres" 3. 58. 'Campos salis' G. 3. 198 note. "Spumas salis aere ruebant" 1. 35.

215—245.] 'Aeneas is met by the Nymphs into whom his fleet had been transformed. One of them prophesies success to him in the battle of the morrow.'

215.] The commentators suppose this to be the same night as that of v. 147: but it is more probably a fresh one, the events in the Trojan camp being passed over altogether, while those of the voyage are assumed to be accounted for by the enumeration of the troops on board the vessels. The sea-voyage then will have lasted two nights and a day in all: the river-voyage from the camp to Pallanteum seems to have lasted a night and part of two days. This mode of description is quite in accordance with Virg.'s usual love of variety; while on any other supposition 'dies caelo concesserat' mentioned after the "media nocte" of v. 147 presents a difficulty.

216.] 'Pulsabat Olympum,' doubtless from Ennius' "Musae quae pedibus magnum pulsatis Olympum:" comp. Ciris 37, "sidera caeruleis orbem pulsantia bigis."

217.] "Nec placidam membris dat cura quietem" 4. 5. The form of this line is partly from 1. 643.

218.] "Ipse ratem conto subigit, velisque ministrat," 6. 302 note. With 'ipse' comp. 5. 175, "Ipse gubernaclo rector subit, ipse magister;" ib. 868, "ipse ratem nocturnis rexit in undis."

219.] 'Atque:' see note on E. 7. 7. 'Medio in spatio,' in the middle of his course: comp. "spatio extremo," at the end of the course, 5. 327.

220.] For the fact see 9. 107. Two of Ribbeck's cursives have 'Cybele:' but Virg. always shortens the middle syllable of this word: see 3. 111., 11. 768.

221.] 'Nomen' Pal., and Gud. originally. See on 4. 94., 5. 768. 'Numen habere maris,' to have divine power in or over the sea: "numen habes," "thou hast divine power," of Terminus Ov. F. 2. 642, and so Juv. 10. 365. 'E,' like the Greek ἐξ, expressing change of condition: comp. "recoctus Scriba e quinqueviro" Hor. 2 S. 5. 55.

222.] 'Pariter' in regular order, as of rowing 3. 560., 5. 142.

223.] See on 9. 122, where the common texts repeat this line. For 'quot' Pal. corrected has 'quae' and Rom. 'quod:' Med. 'quod' corrected from 'quo.' 'Puppes' Med. first reading, perhaps a reminiscence of 3. 277., 6. 901. "Te lustrare choro" 7. 391 note.

225.] 'Quae fandi doctissima' is very weak: Markland (on Statius 2 Silv. 2. 19) wished to read 'nandi,' which would hardly be an improvement. "Stultissimum est," says Serv., "quod quidam ait, Ilionei navem fuisse, et ideo eam esse doctissimam fandi." 'Cymodoce' G. 4. 338, A. 5. 826. The line is modelled on 1. 72.

Pone sequens dextra puppim tenet, ipsaque dorso
Eminet, ac laeva tacitis subremigat undis.
Tum sic ignarum adloquitur: Vigilasne, deum gens,
Aenea? vigila, et velis inmitte rudentis.
Nos sumus, Idaeae sacro de vertice pinus, 230
Nunc pelagi Nymphae, classis tua. Perfidus ut nos
Praecipitis ferro Rutulus flammaque premebat,
Rupimus invitae tua vincula, teque per aequor
Quaerimus. Hanc Genetrix faciem miserata refecit,
Et dedit esse deas, aevumque agitare sub undis. 235
At puer Ascanius muro fossisque tenetur
Tela inter media atque horrentis Marte Latinos.
Iam loca iussa tenet forti permixtus Etrusco

226.] 'Ipsa,' of her body, as opposed to her hand: similarly 7. 815, "ut fibula crinem Auro internectat, Lyciam ut gerat ipsa pharetram," "ipsa" is opposed to "crinis." Comp. G. 4. 274 note.

227.] 'At' Med. originally for 'ac.' 'Tacitus' would in simpler writing have been applied to the hand, not to the water: comp. "tacitis incumbere remis" 8. 108.

228.] 'Ignarus,' of one astonished: comp. "stupet inscius" 2. 307., 7. 381, v. 249 below. Rom. has 'ignavum.' 'Vigilasne, deum gens' &c.: "Verba sunt sacrorum: nam virgines Vestae certa die ibant ad regem sacrorum, et dicebant 'Vigilasne, rex, vigila.' Quod Vergilius iure dat Aeneae, quasi et regi et quem ubique Pontificem et sacrorum inducit peritum," Serv. The form of the sentence recalls Homer's Εὕδεις, Ἀτρέος υἱὲ . . . οὐ χρὴ παννύχιον εὕδειν βουληφόρον ἄνδρα &c. (Il. 2. 24). 'Deum gens' note on 6. 322.

229.] "Inmittere funis" 8. 708; see note on 6. 1. 'Rudentis:' 3. 267 note.

230.] 'Nos sumus,' it is we: see on 8. 62. 'Idaeae sacro de vertice pinus,' a hypallage like Eur. Rhes. 651, τῆς ὑμνοποιοῦ παῖδα Θρῄκιον θεᾶς: comp. "Alpheae ab origine Pisae" v. 179, and see 5. 373., 6. 2., 7. 207, 209. "Peliaco quondam prognatae vertice pinus" Catull. 62 (64). 1 (Cerda).

231.] 'Perfidus,' because of the breach of treaty. Turnus of course could not be fairly charged with this, as far as the Trojans were concerned: but the imputation is quite in keeping with the exaggerations in Venus' speech at the beginning of the book, and may remind us also of the fondness of the Romans for accusing their adversaries of treachery, Hannibal e. g. Schrader's conj. 'fervidus' (comp. 9. 72) is ingenious, but unnecessary.

232.] 'Praecipitis premebat' proleptic, like "praecipitem agere" 2. 682., 5. 456.

233, 234.] 'Rumpimus' some of Pierius' copies, with the MSS. of Serv. and Nonius (382. 17), for 'rupimus.' 'Hanc faciem refecit,' gave us this new form: 'facies' as in 9. 121, "virgineae . . . Reddunt se totidem facies."

235.] 'Dedit esse deas' constr. like "inmotamque coli dedit" 3. 77. "Aevum agitabant" Enn. A. 9. fr. 4: see on G. 2. 527.

237.] 'Horrentis' Med. and Rom.: 'ardentis' (conj. by Schrader) Pal. and originally Gud., and so Ribbeck. But 'horrentis Marte' is quite as Virgilian an expression as 'ardentis Marte,' more poetical, and therefore more likely to have been altered.

238.] 'Tenent' Med. and apparently Verona fragm.; and so Heyne, followed by Ribbeck. 'Tenet' Pal., Rom., Gud., and two other of Ribbeck's cursives: so Wagn. There is a similar variation 5. 825 (note). Aeneas' general dispositions are told us 8. 547 foll., but no mention is made of the sending of this Arcadian cavalry: we are therefore driven to suppose that Virg., as is not uncommon with him, is giving notice afterwards of a fact which he previously omitted. But the omission here is remarkable, and probably an evidence of the unfinished state of the poem. 'Loca iussa' like "iussos sapores" G. 4. 62, "iussos honores" A. 3. 547. 'Etrusco' for "Etruscis" Madv. § 50, obs. 5.

Arcas eques. Medias illis opponere turmas,
Ne castris iungant, certa est sententia Turno. 240
Surge age, et Aurora socios veniente vocari
Primus in arma iube, et clipeum cape, quem dedit ipse
Invictum Ignipotens, atque oras ambiit auro.
Crastina lux, mea si non inrita dicta putaris,
Ingentis Rutulae spectabit caedis acervos. 245
Dixerat: et dextra discedens inpulit altam,
Haud ignara modi, puppim. Fugit illa per undas
Ocior et iaculo et ventos aequante sagitta.
Inde aliae celerant cursus. Stupet inscius ipse
Tros Anchisiades; animos tamen omine tollit. 250

239.] "Arcadas, insuetos acies inferre pedestris" below v. 364. 'Medius' as in 1. 682., 10. 402. 'Illi' Med. originally for 'illis.'

240.] 'Iungo' for "iungo se" is bold: but Virg., like Lucretius (see Munro on Lucr. 3. 502), is fond of using active verbs in a middle sense. Comp. 2. 267., 4. 142.

241.] She seems to assume that Aeneas is aware that he is near the end of his voyage, as in fact he appears to be, vv. 258 foll.

242, 243.] 'Primus iube' = be early in bidding. 'Igni' for 'ipse' Verona fragm., while two of Ribbeck's cursives give 'ingens.' The words 'atque oras ambiit auro' (= "oras ambiens auro") are not, as Heyne thought, otiose. The rim of the shield was an important thing, not only for beauty's sake, but for purposes of defence: blows being frequently aimed at it, as the metal there was generally thinner than in other parts: see Il. 20. 275, Ἄντυγ' ὕπο πρώτην, ᾗ λεπτότατος θέε χαλκός, and Heyne's own remarks on Il. 18. 480. Comp. too Aesch. Theb. 43, μελάνδετον σάκος (where Paley seems similarly mistaken in supposing the latter part of the compound to be unimportant), and ib. 160 χαλκοδέτων σακέων. It is just possible that 'invictum dedit' may = "invictum fecit," on the analogy of "vasta dabo" 9. 323, "depexum dabo" Ter. Heaut. 5. 1. 77.

245.] 'Spectabit' (Rom., Gud., and two other of Ribbeck's cursives) has the support of Serv., who however mentions 'spectabis,' the reading of Med. and Pal., giving three possible interpretations: to supply "veniat" after 'lux,' to understand 'crastina lux' as a vocative, which he rightly says "non procedit," and (regardless of the quantity of 'crastina') to take 'lux' "more antiquo" as = "luce," for which he quotes a line of Lucilius (Sat. 3. 22 Müller), "hinc media remis Palinurum provenio nox," where "nox" apparently = "nocte." 'Spectabis,' as Wagn. remarks, was probably due to 'ingentis' and 'caedis.' "Confusaeque ingentem caedis acervum" 11. 207. 'Rutulae caedis' like "curae mortalis" G. 3. 319.

246.] 'Inpulit' 5. 241, "Et pater ipse manu magna Portunus euntem Inpulit."

247.] 'Modi,' the right measure of force. The expression seems strange, but we must remember the importance which the ancients attached to doing things in right measure, as shown in such passages as Aesch. Ag. 786, μήθ' ὑπεράρας μήθ' ὑποκάμψας Καιρὸν χάριτος, ib. 1010 βαλὼν Σφενδόνας ἀπ' εὐμέτρου, and the Latin expression "bono modo facere aliquid." Serv. quaintly says, "inpulit navem libramento peritiae et moderationis, quippe quae navis fuerat."

248.] Perhaps from Hor. 2 Od. 16. 23, "Ocior cervis et agente nimbos Ocior Euro."

249, 250.] 'Aliae' is taken by Serv. of the other Nymphs, who propel the other ships as Cymodocea had propelled that of Aeneas. But it is perhaps simpler to understand it with Heyne of the other ships ('aliae' distinguished from 'illa'), which would naturally quicken their pace when they saw the general's ship move faster (comp. 3. 561 foll., 5. 833 foll.), at the same time that we may suppose that they also received a supernatural impulse. 'Stupet inscius' 2. 307., 7. 381. With 'animos omine tollit' comp. G. 4. 386, "Omine quo firmans animum," though the words there are probably to be understood of reassuring another.

Tum breviter supera adspectans convexa precatur:
Alma parens Idaea deum, cui Dindyma cordi
Turrigeraeque urbes biiugique ad frena leones,
Tu mihi nunc pugnae princeps, tu rite propinques
Augurium, Phrygibusque adsis pede, diva, secundo. 255
Tantum effatus, et interea revoluta ruebat
Matura iam luce dies, noctemque fugarat.
Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnaeque parent se.
Iamque in conspectu Teucros habet et sua castra, 260
Stans celsa in puppi, clipeum cum deinde sinistra

251—275.] 'Aeneas prays Cybele to prosper the omen to him, orders his men to prepare for battle, and makes with his fleet for the shore.'

251.] 'Super' Pal., Verona fragm., and originally Med. 'Supera' Rom. and Med. corrected. 'Super' Ribbeck: but see on 6. 241, 750.

252, 253.] "Matris Idaeae" 9. 619. 'Dindyma' 9. 618. "Muralique caput summum cinxere corona, Eximiis munita locis quia sustinet urbes" (of Cybele) Lucr. 2. 606, 607, where see Munro. 'Biiugi leones' is from the same passage v. 601. With 'biiugi ad frena leones' comp. 9. 648, "fidusque ad limina custos" (Heyne).

254.] 'Pugnae princeps' not πρόμαχος (as Heyne says), for πρόμαχος is generally applied to a man fighting in the front; but 'guide or leader in the fight:' comp. Cic. ad Att. 2. 1. 7, "te signifero et principe:" ib. Verr. 5. 16, "ducem te principemque praebere." In Phil. 2. 29 Cicero calls Antonius "belli princeps" to Caesar. 'Rite' 3. 36, "Rite secundarent visus, omenque levarent." With 'propinques augurium' we may perhaps comp. "Adsis o tantum et propius tua numina firmes" 8. 78: the notion apparently being 'bring the omen near,' i.e. 'make it prosperous to us.' 'Propinquo' here seems to have a shade of that meaning of "prope" which appears in its derivative "propitius:" comp. the use of "adsum" and "praesens" of an assisting deity. 'Propinquo' is generally intransitive (Forc.): Sil. 2. 281 uses it actively as here. With the general sense of the passage compare Diomed's prayer to Athene Il. 10. 284 foll.

255.] 8. 302, "Et nos et tua dexter adi pede sacra secundo." 'Phrygibus' appropriate in an address to Cybele.

256.] Wagn. and later editors put a full stop after 'effatus,' connecting 'et interea—fugarat' closely with what follows, so as to make the sense 'ruebat dies cum edicit:' see on 2. 134. But v. 377 below, 6. 547, are in favour of supposing that 'et' connects 'ruebat—fugarat' with 'effatus.' It seems best then to restore the comma or semicolon after 'effatus,' the period after 'fugarat.' Pal. corrected has 'rubebat,' which may also have originally been the reading of Gud. Pal. originally, Rom. and Serv. 'ruebat,' Med. 'ruebant.' Ribbeck adopts 'rubebat:' but 'ruebat' is quite appropriate in the sense of hurrying up from Ocean, especially in connexion with 'revoluta:' comp. "Vertitur interea caelum et ruit Oceano Nox" 2. 250, "nox ruit, Aenea" 6. 539, of the approach of night.

257.] "Cum primo stellas Oriente fugarat Clara dies" 5. 42.

258.] 'Edico,' often of military commands: comp. 3. 234, "Sociis tunc, arma capessant, Edico," and see 11. 463. 'Signa sequi,' 'to obey the word of command' (comp. the Homeric use of σημάντωρ = a commander). So perhaps Sallust Jug. 80, "paulatim adsuefacit ordines habere, *signa sequi*:" Livy 30. 35, "quorum impetus . . . *signa sequi* et servare ordines . . . Romanos prohiberent:" comp. Q. Curtius 3. 2. 13, "ad nutum monentis intenti *sequi signa*, ordines servare didicerunt." Mr. Long however thinks 'signa sequi' in this and all passages means 'to follow the standards.'

259.] "Aptat se pugnae" 10. 588. With the thought comp. Xen. Hell. 7. 5. 22, τὴν ἐν ταῖς ψυχαῖς πρὸς μάχην παρασκευήν. Cic. Phil. 7. 9. 26, "armati animis iam esse debemus."

261.] "Stans celsa in puppi" 3. 527., 8. 680. Ribbeck stops full at 'puppi,' and begins a new clause with 'clipeum' &c.: but see on 2. 257, which will further show that 'cum extulit' understood as "post-

Extulit ardentem. Clamorem ad sidera tollunt
Dardanidae e muris; spes addita suscitat iras;
Tela manu iaciunt; quales sub nubibus atris
Strymoniae dant signa grues, atque aethera tranant 265
Cum sonitu, fugiuntque Notos clamore secundo.
At Rutulo regi ducibusque ea mira videri
Ausoniis, donec versas ad litora puppis
Respiciunt, totumque adlabi classibus aequor.
Ardet apex capiti, cristisque a vertice flamma 270

quam extulit,'" would not be Virgilian. 'Deinde' too is in favour of the old stopping, being used after 'cum' as after 'tum.'

262.] The ordinary Roman custom was (Mr. Long observes) to use the "vexillumi" as a signal in naval battles; see Hirtius (?) Bell. Alex. 45, and Dion Cassius 51. 21. The Greeks appear to have used a shield, as Aeneas is represented as doing by Virg. See Xenophon's account of the battle of Aegospotami, Hell. 2. 1. 27, and comp. Diodorus 20. 51 (Scheffer de Militia Navali 3, p. 178).

263, 264.] 'E' is omitted in Rom. "Histri tela manu iacientes" Ennius A. 438. 'Qualis' &c.: the sudden shout and rush of arrows from the wall is compared to the noisy sweep through the air of a flock of cranes flying from the tempest. Virg. is thinking of the beginning of Il. 3, but he has applied the simile in a different way from Hom., and has as usual condensed him greatly. There is also a reminiscence of Lucr. 4. 181, "Ille gruum quam Clamor in aetheriis dispersus nubibus austri," where see Munro. With 'sub nubibus atris' comp. Il. 23. 874, "Ὕψι δ' ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν, and 2. 516, "praecipites atra ceu tempestate columbae." Virg. may have intended to translate Hom.'s ἠέριαι, Il. 3. 7, which in G. 1. 375 he renders "aeriae."

265.] 'Dant signa,' gives sign of their approach, like an advancing army with trumpets and shouting. Virg. does not say, like Hom., that they come to attack the Pygmies: but he purposely uses words which have a military association, having compared them with the Trojan army, when otherwise he would doubtless have said "dant sonitum" as in 11. 458. "Turbida tranat nubila" A. 4. 245: 'tranant' here being perhaps suggested by the "tranantibus auras" of Lucr. 4. 177.

266.] Il. 3. 4, 5 αἵτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον, Κλαγγῇ ταίγε πέτονται ἐπ' Ὠκεάνοιο ῥοάων: a passage which seems to show that Virg. is using 'notos' here in the general sense of stormy winds, as in 1. 575 &c., not specially of the warm south winds which would tempt the cranes to migrate northwards: though it may be that Statius, who developes this simile Theb. 5. 11 foll., understood Virg. in the latter sense: "Qualia trans Pontum ... Rauca Paraetonio decedunt agmina Nilo, Cum fera ponit hiemps" &c. "Clamore secundo" 5. 491. "Rumore secundo" 8. 90. Perhaps 'secundus' in these passages merely = 'laetus:' but the literal sense would (here at least) suit well enough, 'with clamour in their train:' comp. 9. 54, "Clamore excipiunt socii fremituque sequuntur Horrisono."

269.] 'Classibus' abl. The whole sea seems to the Rutulians to be alive with ships and moving upon them. So, more literally, Birnam wood in Shakspeare comes to Dunsinane.

270.] Their terror is heightened by the preternatural blaze from the helmet of Aeneas. Ribbeck suggests, unfortunately enough, that Virg. may have meant to insert vv. 270—275 somewhere after v. 161. 'Apex,' properly the tuft on the flamen's cap (2. 683 note), is here used for the top of the helmet in which the crest was inserted: comp. 12. 492, "apicem tamen incita summum Hasta tulit, summasque excussit vertice cristas." 'Capitis' Rom., which Jahn prefers: but 'capiti' is the less obvious reading, and quite defensible, whether we explain it with Gossrau as local, with Forb. on the analogy of "decus capite" above v. 135, or, as is perhaps better, as connected with 'ardet,' an ordinary dat. of relation, as we have Il. 5. 4 foll., δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ ... τοῖόν οἱ πῦρ δαῖεν ἀπὸ κρατός τε καὶ ὤμων. 'Ac vertice' Pal., Rom., Gud., an easier but less poetical reading than 'a vertice.' 'A vertice' may be a translation of ἀπὸ κρατός: but there is no need to distinguish between the helmet

Funditur, et vastos umbo vomit aureus ignis:
Non secus, ac liquida si quando nocte cometae
Sanguinei lugubre rubent, aut Sirius ardor,
Ille sitim morbosque ferens mortalibus aegris,
Nascitur et laevo contristat lumine caelum. 275
Haud tamen audaci Turno fiducia cessit
Litora praecipere, et venientis pellere terra.
[Ultro animos tollit dictis, atque increpat ultro:]

and the head, the words being constantly used for 'from above.' 'Cristis' probably a local rather than instrumental abl. An ingenious emendation of Faernus, 'tristis' for 'cristis,' is given by Ursinus: comp. 7. 787. "Terribilem cristis galeam flammasque vomentem" 8. 620.

271.] 'Aereus' Med., supported by some inferior copies. For the confusion see on 5. 198. 'Umbo' for the whole shield as v. 884 below.

272, 273.] Serv. has a long note on the different kinds of comets. They were mostly considered ill-omened (comp. G. 1. 488), though a prosperous one appeared at the accession of Augustus. Pliny (2. 22) speaks of comets "horrentes crine sanguineo:" and Serv. mentions a very terrible one called Typhon, once seen in Egypt, "qui non igneo sed sanguineo rubore fuisse narratur . . . hunc Aethiopas et Persas vidisse, et omnium malorum et famis necessitatis pertulisse." 'Sirius' adj.: see note on 4. 552. The expression 'Sirius ardor' seems modelled on "flammeus ardor" Lucr. 3. 1252 = 'flamma ardens.'

274.] 'Ille' as 12. 5, of the lion, "Saucius ille gravi venantum volnere pectus." This use of the pronoun (see notes on 1. 3., 5. 457., 6. 593) is not unlike that of ὅγε in Hom. Il. 2. 664, αἶψα δὲ νῆας ἔπηξε, πολὺν δ' ὅγε λαὸν ἀγείρας &c.; 3. 409, εἰσόκε σ' ἢ ἄλοχον ποιήσεται, ἢ ὅγε δούλην. 'Mortalibus aegris' G. 1. 237 note. The old punctuation, making 'ille—caelum' a separate clause, is retained by Heyne, and even by Wagn. in his larger edition. Wakef. removed the stop after 'ardor' altogether, connecting 'Sirius ardor ille:' which might be supported by Apollonius R. 2. 523, ἱερά τ' εὖ ἔρρεξεν ἐν οὔρεσιν ἀστέρι κείνῳ Σειρίῳ.

275.] "Unde nigerrimus Auster Nascitur, et pluvio contristat frigore caelum" G. 3. 278, 279. 'Laevo' G. 4. 7 note. In the above lines Virg. has two passages of Homer before him: Il. 5. 4 foll., and Il. 22. 25 foll. The first, which has been referred to above on v. 270, is the description of the helmet and shield of Diomed. The second is that of Achilles running over the plain, and appearing to the eyes of the aged Priam like the baleful dogstar (κακὸν δέ τε σῆμα τέτυκται, Καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσι). Comp. also Il. 19. 375 foll. The description of the comets, of which Homer knows nothing, would probably recall to Roman readers the times of the civil wars, in which the Romans were twice terrified by the appearance of a remarkable comet (Pliny 2. 23, comp. G. 1. 488). Milton is more Virgilian than Homeric in Paradise Lost 2. 708 foll.:—

"Satan stood
Unterrified, and like a comet burn'd,
That fires the length of Ophiuchus huge,
In the arctic sky, and from his horrid hair
Shakes pestilence and war."

276—286.] 'Turnus, unterrified by the appearance of Aeneas, urges his men to prevent, if possible, the landing of the Trojans.'

276, 277.] Repeated almost verbatim from 9. 126. 'Praeripere,' the reading before Heins., is found in none of Ribbeck's MSS. Serv. appears to countenance it, explaining 'praeripere' and 'depellere' "pro praeripiendi et depellendi," but he may have written 'praecipiendi:' and the note is not found in all MSS. of him. 'Praecipere' to seize beforehand: see Forc. For the construction of the inf. see on G. 1. 213.

278.] This line, identical with 9. 127, is omitted here in Med., Pal., and Gud., and not noticed by Serv. Though it would stand here well enough as far as the sense goes, it is perhaps unlikely that Virg. would twice repeat himself (here and v. 276) within three lines: while it might easily have been introduced by a copyist who was struck by the similarity of the situation here to that in Bk. 9.

Quod votis optastis, adest, perfringere dextra.
In manibus Mars ipse viris. Nunc coniugis esto 280
Quisque suae tectique memor; nunc magna referto
Facta, patrum laudes. Ultro occurramus ad undam,
Dum trepidi, egressique labant vestigia prima.
Audentis Fortuna iuvat.
Haec ait, et secum versat, quos ducere contra, 285
Vel quibus obsessos possit concredere muros.
Interea Aeneas socios de puppibus altis
Pontibus exponit. Multi servare recursus

279.] 'Optatis' Pal. originally. There is no need to supply an imaginary accus. after 'perfringere.' Virg. thought of Il. 16. 207, νῦν δὲ πέφανται Φυλόπιδος μέγα ἔργον ἔης τὸ πρίν γ' ἐράασθε.

280.] Ribbeck has rightly restored 'viris' for 'viri,' which is found in Rom. alone among the better MSS. Wagn. pleads for his retention of 'viri' that 'viris' may be due to the frequent occurrence of the letter 's' in other parts of the line, and also that the sense must be, 'you now have the opportunity of fighting hand to hand: Mars is here among you.' But this, though it would be justified by Sall. Jug. 57, "Cupere proelium in manibus facere," would give no point to 'ipse,' and would repeat what has been already said in the preceding line. Peerlkamp seems to be right in taking the meaning to be, 'Brave men have Mars himself (the martial spirit embodied) in their hands: not (as Turnus says of Drances 11. 389) in their tongues or feet.' Comp. Il. 16. 630, ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ: 15. 741, τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο. So the Greek ἔνεστιν Ἄρης (Aesch. Supp. 749, Soph. El. 1243): comp. Aesch. Ag. 78, Ἄρης οὐκ ἔνι χώρᾳ: his place being the breast. Silius 12. 197 (Taubm.) imitates Virg., "Sta, campus et arma Et Mars in manibus."

281.] ἐπὶ δὲ μνήσασθε ἕκαστος Παίδων ἠδ' ἀλόχων καὶ κτήσιος ἠδὲ τοκήων Il. 15. 662 (Germ.). Pal. (with a mark of correction) and Gud. originally give 'referte:' this is adopted by Ribbeck for 'referto,' which has the authority of his other MSS., is supported by Serv., and is better in itself. It is difficult to choose between the two equally appropriate interpretations of 'referto,' 'call to mind' and 'reproduce.'

282.] It is best (with Jahn and later editors) to stop after 'facta,' not after 'patrum.' 'Laudes' is Virg.'s equivalent for the Homeric κλέα: comp. 10. 825 &c. There is however still a choice of interpretations, one making 'patrum laudes' in apposition to 'facta,' the other supposing an asyndeton: 'your own brave deeds (comp. v. 369 below) and your father's glories,' which last would require us to take 'referto' as = 'call to mind.' Either is somewhat harsh. The difficulty would be removed if we could read 'et laudes' or 'laudesque' with some inferior MSS. 'Ultro,' without waiting for the attack: see on 2. 145.

283.] 'Trepidi,' of their hurry in landing: comp. Livy 34. 14, "dum trepidant acie instruenda" (Gossr.). 'Egressis' Med. and Pal. originally, 'egressi' Rom. and Gud., with two other of Ribbeck's cursives, and so Med. and Pal. corrected. "Si 'egressi,' figurate dictum est," Serv., which seems to show that he knew both readings. 'Egressi,' as the most difficult, is more likely to have been altered. With the constr. 'labant vestigia' may perhaps be comp. "titubata vestigia" 5. 331. See Madv. § 237 c.

285, 286.] "Secum versare" 11. 551. 'Obsessos concredere muros' i. q. "concredere obsessionem murorum," where he can trust to continue the siege of the Trojan camp. "Credere muros" above v. 70, of Aeneas leaving the defence of the camp in the hands of Ascanius.

287—307.] 'Aeneas and Tarchon land their men, and Tarchon in doing so breaks his ship in pieces.'

288.] 'Pons' in a ship was the bridge for landing; the Greek ἀποβάθρα. "(Navis) expositis stabat scalis et ponte parato" v. 654 below. 'Servare recursus Languentis pelagi,' 'watched for the moment when the waves returned feebler' ('languentis' gen. sing., not acc. plur. with 'recursus').

Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus litora Tarchon, 290
Qua vada non spirant nec fracta remurmurat unda,
Sed mare inoffensum crescenti adlabitur aestu,
Advertit subito proras, sociosque precatur:
Nunc, o lecta manus, validis incumbite remis;
Tollite, ferte rates; inimicam findite rostris 295
Hanc terram, sulcumque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso,
Arrepta tellure semel. Quae talia postquam
Effatus Tarchon, socii consurgere tonsis
Spumantisque rates arvis inferre Latinis, 300

We need not (with Wagn.) suppose any reference to the rising of the tide.

289, 290.] 'Languentes' Gud. originally. 'Brevibus' 1. 111 note. 'Others slide down the oars on to the beach' seems to be the meaning of 'per remos alii:' the notion of 'se credere brevibus' being continued. Heyne thinks they used the oars as leaping-poles, which is less likely. 'Speculatus' 7. 477, "arte nova speculata locum."

291.] 'Spirant' is found in Med. alone of the better MSS., though it seems to have been the original reading of one of Ribbeck's cursives. His other MSS. agree in 'sperat,' which Serv. prefers, and he adopts. The preference of Serv. however rests only on internal grounds, about which we may or may not agree with him: so that we have simply to choose between two ancient readings. Either would make sufficiently good sense: but 'spirant' is neater and more poetical. Comp. G. 1. 327, "fervetque fretis spirantibus aequor," on which Serv. cites the present passage with no hint of a variety of reading. Heins. first restored 'spirant.' Some copies mentioned by Pierius had 'spumant.'

292.] 'Inoffensum' passive: 'not struck upon anything.' So "inoffensae vitae" Ov. 1 Trist. 9. 1 (Cerda). 'Crescenti' of the gradual spread of the water on a smooth surface, not of the rising of the tide (see on v. 288).

293.] 'Proras' Med. first reading, Pal., Gud., and three other of Ribbeck's cursives: 'prora' Rom., 'proram' Med. second reading, and so Ribbeck, perhaps rightly: for the sing. gives better sense, Tarchon being distinguished from his followers, and 'proras' might be due to the initial 's' of the following word (see Wagn. Q. V. 9. 11), 'am' being written 'ā.' So 'puppes' (puppis) given by Pal. and Rom. for 'puppim' v. 297 may be due to the 's' of 'statione.' Serv. is silent here. It may be replied however that Tarchon first orders all the ships to steer in a particular direction, and then bids them row hard: so that on the whole it seems safer to retain 'proras.'

294—296.] "Validisque incumbere remis" 5. 15. "'Tollite, ferte' ad celeritatem nimiam dictum est," Serv. 'Tollite' as we talk of lifting a boat. "Concussoque ratem gauderem *tollere* remo" Val. Fl. 1. 339. "'Findite' militari felle dictum, ut etiam terra ipsa quodammodo sentiat hostis adventum," Serv. 'Sulcus' must stand for the trough in which a ship was drawn up on shore: (can we comp. the Greek ὁλκὸς νεῶν, ναυστάθμων Eur. Rhes. 146, 673, Hdt. 2. 154, 159?) 'let the keel make a trough for itself.'

297.] So Brasidas, Thuc. 4. 11, ἐβόα λέγων ὡς οὐκ εἰκὸς εἴη ξύλων φειδομένους τοὺς πολεμίους ἐν τῇ χώρᾳ περιιδεῖν τεῖχος πεποιημένους, ἀλλὰ τάς τε σφετέρας ναῦς βιαζομένους τὴν ἀπόβασιν καταγνύναι ἐκέλευε &c. 'Puppes' Pal., Rom., Gud. corrected: 'puppim' Med. and originally Gud., with another of Ribbeck's cursives: see on v. 293. 'Statione' as in 2. 23, G. 4. 421. 'Tali statione' = 'if the roadstead be the land we covet.'

298, 299.] 'Arripere' as in 3. 477. 'Quae talia' as 7. 21 (note) "quae ne monstra pii paterentur talia Teucri." Virg. has combined two formulae which he elsewhere separates. Comp. Cic. 2 Phil. 29, "quibus rebus tantis talibusque gestis," where however there is a rhetorical propriety which here is wanting.

Donec rostra tenent siccum et sedere carinae
Omnes innocuae. Sed non puppis tua, Tarchon.
Namque inflicta vadis dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat,
Solvitur, atque viros mediis exponit in undis; 305
Fragmina remorum quos et fluitantia transtra
Inpediunt, retrahitque pedes simul unda relabens.
Nec Turnum segnis retinet mora; sed rapit acer
Totam aciem in Teucros, et contra in litore sistit.
Signa canunt. Primus turmas invasit agrestis 310
Aeneas, omen pugnae, stravitque Latinos,
Occiso Therone, virum qui maxumus ultro
Aenean petit. Huic gladio perque aerea suta,
Per tunicam squalentem auro, latus haurit apertum.

301.] 'Siccum' G. 1. 363., 3. 433. ξερὸν ἠπείροιο Od. 5. 402. With 'sedere' comp. "portuque sedetis" 7. 201. 'Sedere' may be referred here indifferently to 'sedeo' or 'sido.'

302.] 'Innocue' Med. a m. p. and Gud. (in v. 161 the same copies read "opace," in v. 320 "valide"); 'innocuae' is supported by Nonius 444. 27, and apparently by Serv. The passive use of 'innocuus' is poetical: Forc. quotes "fida per innocuas errent incendia turres" Claudian (de Cons. Mallii Theodori 330), from whom Gossr. gives two other instances.

303.] 'Vadis' Med., Rom., Pal. corrected, and Gud.; 'vadi' Pal. originally, and so apparently some in the time of Serv., who says "Probus vadis (vadi?) dorso pro vado dictum putat, ut in Georgicis (3. 436) dorsum nemoris." Ribbeck adopts 'vadi.' "Inliditque vadis atque aggere cingit arenae" 1. 112. 'Dorsum,' a hard sand-bank on which the ship hangs and splits in two: comp. 1. 110, where it is used of a reef of rocks. 'Iniquo,' because it will not allow the ship to right itself.

304.] 'Sustentata' by its position on the sand-bank. 'Fluctus fatigat,' beats the waves as it sways to and fro. Serv. makes 'fluctus' nom.

305.] 'Solvitur' by the force of the waves.

307.] 'Pedes' Med. first reading, Pal., Rom., and Gud.; 'pedem' Med. second reading, one of Ribbeck's cursives corrected, and some inferior copies: so Heins. and all subsequent editors. It may be, as Wagn. supposes, that the reading 'pedes' was due to the initial 's' of 'simul:' but the pl. gives the better sense, while the repetition of sibilants in 'pedes simul unda relabens' is appropriate in a verse which describes the rolling back of a wave. Comp. the sound of 11. 627, "aestu revoluta resorbens Saxa fugit."

308—361.] 'The battle begins on the shore. Aeneas encounters and kills Theron, Lichas, Cisseus, Gyas, and Pharus. He would have slain Cydon had not his seven brothers come up to his assistance. They attack Aeneas all at once: Maeon is killed, Alcanor has his right arm cut off, and Numitor only succeeds in wounding Achates. On the other side are conspicuous Clausus of Cures (who kills Dryopes and some others), Halaesus, and Messapus.'

308, 309.] 'Acer' with 'rapit.' 'Rapit' 7. 725. 'Litora' Gud.

310.] 'Cano' is regularly used of military music. Here 'signa' is probably the nom.: comp. Livy 27. 15, "canere inde tubae:" ib. 47, "ut attendat semel bisne signum canat in castris:" 28. 27, "classicum apud eos cecinit:" though Merivale on Sallust Cat. 59 ("signa canere iubet") explains it as the accus. The countrymen on Turnus' side ("legio agrestis" 7. 681) are mentioned throughout Bk. 7: comp. 8. 8, "latos vastant cultoribus agros."

311.] Virg. is imitating Il. 6. 5 foll. 'Omen pugnae' a kind of cognate acc. after 'invasit:' see on 6. 223, and comp. 9. 53. 'Omen' an auspicious commencement, like "regibus omen erat" 7. 174.

312.] 'Ultro' above v. 282.

313, 314.] 'Perque—per:' see E. 4. 6 note. 'Aerea suta' seems to mean the 'lorica:' "loricam ex aere rigentem" 8.

Inde Lichan ferit, exsectum iam matre perempta, 315
Et tibi, Phoebe, sacrum, casus evadere ferri
Quod licuit parvo. Nec longe, Cissea durum
Inmanemque Gyan, sternentis agmina clava,
Deiecit leto; nihil illos Herculis arma,
Nec validae iuvere manus genitorque Melampus, 320
Alcidae comes usque gravis dum terra labores
Praebuit. Ecce Pharo, voces dum iactat inertis,
Intorquens iaculum clamantis sistit in ore.

621, though it might be taken of the belt, "sutilis balteus" 12. 273, 274. Gud. corrected has 'scuta,' which was the old reading before Pier. and Heins. 'Squalentem auro,' rough with the solid scales of gold on which it is woven: comp. 12. 87, "auro squalentem alboque orichalco . . . Loricam." 'Haurit' 2. 600 note.

315.] "Omnes qui secto ventre procreantur Deo Apollini consecrati sunt, quia Deus medicinae est per quam lucem sortiuntur. Unde Aesculapius fictus est eius filius," Serv., who goes on to specify Aesculapius as one of these, and accounts for the worship of Apollo in the family of Caesar by the exploded story that the first of that name was so born.

316, 317.] 'At' Pal. originally for 'et.' 'Quo' (= "quorsum"), suggested by Markland on Stat. 1 Silv. 2. 88, is given by Pal. corrected and Gud. originally. Rom. and a variant in one of Ribbeck's cursives give 'cui,' which was the reading before Heins., and is mentioned by Serv.: comp. G. 4. 447. It is perhaps too much to say with Heyne of 'quo' "vix probabit tale acumen qui Maronem noverit," as we might comp. the somewhat similar interruption "at tu dictis, Albane, maneres," 8. 643: but we may say that Virg. would hardly have introduced the thought here so immediately before the similar expressions in vv. 319 foll. Serv.'s note "respexit ad illud quod ferrum nunc iuvenis vitare non potuit quod parvus evasit," only shows that he supposed the hint of this to be contained in 'parvo,' as is probably the case. 'Casus ferri' referring to 'exsectum.' 'Nec longe' = not 'nec multo post' (Serv.), but 'nec procul:' see on 5. 406. 'Cissea durum' like "duri Halaesi" v. 422 below.

318.] Il. 7. 141 of Areithous: ἀλλὰ σιδηρείῃ κορύνῃ ῥήγνυσκε φάλαγγας.

319.] Schrader conj. 'telo' for 'leto' ingeniously but erroneously: see on 11. 642. Though 'deiicio' does not appear in any other place in Virg. with dat., we have "demittere neci," "morti" 2. 85., 5. 692., 10. 662: and "coniicere" with dat. 7. 456. 'Leto:' see on G. 3. 480. 'Nihil illos' &c.: Il. 7. 143, στεινωπῷ ἐν ὁδῷ, ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον Χραῖσμε σιδηρείη, of which it is a characteristic variation. 'Herculis arma' of a club, like "Herculeo amictu" of a lion's skin 7. 669. "Herculis arma" 5. 410 of the caestus.

320.] 'Genitorque Melampus' may imply that their father's bravery had descended to them. This Melampus is not the same as the celebrated seer mentioned G. 3. 550. Another companion of Hercules, Antores, is mentioned 10. 779.

321.] 'Cum' Med. a m. p., and so Heins. and after him Heyne, because of the recurrence of 'dum' in the next line. But 'usque,' as Wagn. remarks, requires 'dum.' 'Dum' with perf. as in 1. 268., 3. 16. The earth is said to have supplied labours to Hercules not only because he encountered them while in life, but because most of them consisted in clearing the earth from monsters (comp. Soph. Trach. 1060, Lucr. 5. 22 foll.). There may also be a notion that he lived till there were no more portents to subdue.

322.] 'Pharo' Med. and Gud. originally, Pal. corrected. 'Pharon' Pal. originally, and Med. corrected. "'Pharon'—legitur et Pharo," Serv. 'Pharo' (dat. from Pharus) is probably right, though 'Pharos' or 'Pharo' might be nom. to 'iactat.' 'Inertis' here as elsewhere (see on 2. 364) denotes not inaction generally, but unfitness for war. Pharus was boasting loudly when he ought to have been fighting. Comp. "segnis" v. 592 note. 'Pharo' doubtless with 'intorquens:' comp. 2. 231., 1. 637.

323.] It is difficult to decide between 'clamantis' (Med., Pal., Gud.) and 'clamanti' (Rom., supported by Serv.), as 'clamantisistit' would account for either.

Tu quoque, flaventem prima lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon, 325
Dardania stratus dextra, securus amorum,
Qui iuvenum tibi semper erant, miserande iaceres,
Ni fratrum stipata cohors foret obvia, Phorci
Progenies: septem numero, septenaque tela
Coniiciunt; partim galea clipeoque resultant 330
Inrita, deflexit partim stringentia corpus
Alma Venus. Fidum Aeneas adfatur Achaten:
Suggere tela mihi; non ullum dextera frustra
Torserit in Rutulos, steterunt quae in corpore Graium

If the latter be read, it would naturally agree with 'ore,' supposing 'Pharo' to be constructed with 'intorquens.' Virg.'s custom is decidedly in favour of making the participle in such cases agree with the person, not with the organ which he employs: e. g. 4. 79., 9. 442. On the whole then it seems better to read 'clamantia,' though the authority of Serv. makes the point very doubtful.

325, 326.] 'Gaudia' like "delicias" E. 2. 2. 'Securus amorum,' with no more thought of love. The phrase is repeated (with a different shade of meaning) from 1. 350: see below on v. 396.

327.] 'Iuvenum' naturally belongs to 'amorum,' but is transferred to the relative for neatness' sake. 'Miserande' voc. for nom., as is not uncommon in emotional passages: see on 2. 283. Comp. δύστηνε δῆτα διὰ πόνων πάντων φανείς Soph. Phil. 761.

328.] Comp. 12. 277, "fratres, animosa phalanx."

329.] It seems best to return to Heyne's punctuation, putting a colon or semicolon after 'progenies,' and constructing 'septem (sunt) numero, septenaque tela Coniiciunt' independently. To connect 'septenaque tela coniiciunt' with 'foret obvia' would be to introduce a construction of quite unexampled harshness, as though it is true that a finite verb with a copulative is frequently used instead of a participle in Virg., the verb is always put into the same mood as that with which it is coupled: not to mention that it is a mere assumption to say that the participle here would be more natural than the finite verb. Wagn.'s other suggestion, that 'septem numero septenaque tela coniiciunt' is a construction of the same sort as "obvius adversoque occurrit" v. 734 below, is more plausible, but breaks down nevertheless, as with all Virg.'s fondness for this mode of expression he still uses it within certain limits, and does not employ the copulative to connect a noun which faintly qualifies the verb with an acc. of the ordinary objective sort, expressing that on which its action takes effect. 'Septena' for "septem," see on v. 27.

330.] 'Partem' Med. a m. p. and Rom. With 'resultant inrita' comp. ἄλιον πηδῆσαι ἄκοντα Il. 14. 455.

331.] 'Deflexit stringentia' proleptic: 'turned them off so that they merely touched him.' Comp. Il. 4. 130, where Athene keeps off the dart from Menelaus only so much as a mother keeps off a fly from her sleeping child. 'Stringo' in the same sense 9. 577. 'Defixit' Pal. originally for 'deflexit:' 'stridentia' Med. a m. p. for 'stringentia.'

332.] 'Adfatus' Gud. originally.

333.] The resemblance to Il. 13. 259 foll. (comp. by Heyne) is very faint.

334.] 'Torserit,' will be found to have hurled. For 'steterunt,' the tense required by the meaning. Med. first reading has 'steterint,' and Gud. corrected 'steterant;' and for 'quae' Med. corrected, Rom., and Gud. give 'que,' a reading which Serv. mentions, saying that it was explained by some as = "enim." 'Quae' for "eorum quae:" comp. E. 2. 71, "quin tu aliquid saltem potius quorum indiget usus" &c., where "quorum" = "eorum quorum." 'Stare' of a weapon fixed in the body, as 11. 817. Comp. Livy 27. 14, "in quorum tergis infixa stetere pila." Virg. has here taken the words but not the sense of Il. 14. 454 foll. Οὐ μὰν αὖτ' ὀΐω μεγαθύμου Πανθοΐδαο Χειρὸς ἄπο στιβαρῆς ἄλιον πηδῆσαι ἄκοντα, Ἀλλά τις Ἀργείων κόμισε χροΐ. Comp. 8. 298 Ὀκτὼ δὴ προέηκα τανυγλώχινας ὀϊστούς, Πάντες δ' ἐν χροΐ πῆχθεν ἀρηϊθόων αἰζηῶν, where the sing.

Iliacis campis. Tum magnam corripit hastam, 335
Et iacit; illa volans clipei transverberat aera
Maeonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextra: traiecto missa lacerto
Protinus hasta fugit servatque cruenta tenorem, 340
Dexteraque ex humero nervis moribunda pependit.
Tum Numitor iaculo fratris de corpore rapto
Aenean petiit; sed non et figere contra
Est licitum, magnique femur perstrinxit Achatae.
Hic Curibus, fidens primaevo corpore, Clausus 345

χροΐ may illustrate (if it did not suggest) the sing. 'corpore' in this passage. It is doubtful whether 'corpore' = "corporibus" (comp. Eur. Suppl. 273, τέκνων τεθνεώτων κομίσαι δέμας, where however the fact that δέμας has no pl. makes a difference, and perhaps Att. Epinausim. fr. 12 "Atque acervos alta in amni corpore explevi hostico"), or 'corpore Graium' = "in aliquo de Graiis:" neither is altogether satisfactory.

336.] 'Transverberare' of the blow of a lance v. 484 below, 11. 667: comp. 5. 503 note. 'Aera' the layers of brass on the shield: comp. 10. 482, 783-4.

337.] "Rumpitque infixa bilicem Loricam" 12. 375. Ῥῆξε δὲ θώρηκος γύαλον Il. 17. 314: comp. Il. 2. 417. Rom. has 'rupit.'

338.] 'Frater—fratrem' like 10. 600 "fratrem ne desere frater."

339, 340.] The words can only mean that the spear which pierced Maeon passed on and severed the arm of Alcanor as he put it out to help his brother. Heyne is quite right in objecting to the marvellousness of such a stroke, and to the inconsistency of making Numitor draw out this very javelin to throw it back, as, if hurled with such violence, it could hardly have been dislodged; but that is no reason for supposing, as he and the later editors do, that the 'hasta' mentioned here is a second spear. The account of the brothers Maris and Atymnius Il. 16. 317 foll. on which this is modelled, is much less marvellous: Νεστορίδαι δ', ὁ μὲν οὔτασ' Ἀτύμνιον ὀξέϊ δουρὶ Ἀντίλοχος . . . . . Ἤριπε δὲ προπάροιθε, Μάρις δ' αὐτοσχεδὰ δουρὶ Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθεὶς . . . . τοῦ δ' ἀντίθεος Θρασυμήδης Ἔφθη ὀρεξάμενος . . . . Ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκὴ Δρύψ' ἀπὸ μυώνων &c. "'Traiecto lacerto,' quae fuerat missa retroacto lacerto" Serv., from which Peerlkamp and Ribbeck suppose that he read 'reiecto' or 'at reiecto:' but it is merely a false rendering. 'Protinus' onward; E. 1. 13 note. "Servare tenorem" Lucr. 4. 632.

341, 342.] 'Nervis' sinews and tendons. περὶ δ' ἔγχεος αἰχμῇ Νεῦρα διεσχίσθη Il. 16. 315. The English idiom 'hung by the sinews' suits the abl. 'nervis' exactly, but it is not easy to parallel it in Latin. 'Moribunda:' comp. Lucan 9. 831, "Stat vivus, pereunte manu:" Juv. 8. 48, "exstinctae corpus non utile dextrae." With this line comp. the description of the wound given by Menelaus to Helenus Il. 13. 594, ἐν δ' ἄρα τόξῳ' Ἀντικρὺ διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος· Ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλεείνων, Χεῖρα παρακρεμάσας. Silius imitates this passage 4. 208 foll.

342.] 'Fratris' may be either Maeon or Alcanor.

343.] 'Petit' Med., Pal., Rom., Gud.: see Exc. on G. 2. 81. 'Effigere' Rom. originally for 'et figere.' 'Figere contra' (= ἀντικρύ) to strike him straight: so Sallust Jug. 50, "nec contra feriendi aut conserendi manus copia erat:" "aspicere contra" 11. 374 'to look in the face.'

344.] 'Que' in 'magnique' continues the idea given in 'figere non est licitum:' comp. 2. 94, "nec tacui demens *et* me . . . Promisi ultorem." 'Perstrinxit' grazed, glanced along.

345.] Clausus of Cures 7. 707. 'Laurus' Med. a m. p. 'Lausus' Pal., Rom., Gud., and so the earliest editions. 'Clausus' Med. a m. s. 'Curibus' with 'Clausus:' see Madv. § 275 obs. 3. 'Fido' with abl. G. 3. 31, A. 5. 397.

Advenit, et rigida Dryopem ferit eminus hasta
Sub mentum, graviter pressa, pariterque loquentis
Vocem animamque rapit traiecto gutture; at ille
Fronte ferit terram, et crassum vomit ore cruorem.
Tris quoque Threicios Boreae de gente suprema, 350
Et tris, quos Idas pater et patria Ismara mittit,
Per varios sternit casus. Accurrit Halaesus
Auruncaeque manus; subit et Neptunia proles,
Insignis Messapus equis. Expellere tendunt
Nunc hi, nunc illi; certatur limine in ipso 355
Ausoniae. Magno discordes aethere venti
Proelia ceu tollunt animis et viribus aequis;
Non ipsi inter se, non nubila, non mare cedit;
Anceps pugna diu; stant obnixa omnia contra:
Haud aliter Troianae acies aciesque Latinae 360
Concurrunt; haeret pede pes densusque viro vir.

346, 347.] Perhaps from Il. 17. 47 (Cerda), Ἂψ δ' ἀναχαζομένοιο κατὰ στομάχοιο θέμεθλα Νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείῃ χειρὶ πιθήσας. Virg. however can only mean that the spear is thrown at Dryops and forces itself violently through his throat. It is not impossible, too, that the introduction of the contending winds in v. 356 was suggested by the sentence τὸ δέ τε πνοιαὶ δονέουσι Παντοίων ἀνέμων of Hom.'s context (Il. 17. 55, comp. ib. 57). 'Rigida hasta' like "rigido ense" 12. 304: perhaps a translation of ἔγχος στιβαρόν (Il. 5. 746).

348, 349.] Il. 10. 457 (Cerda) φθεγγομένου δ' ἄρα τοῦγε κάρη κονίῃσιν ἐμίχθη: comp. also the death of Almo 7. 533 foll. 'Ferit' Med., Rom., supported by Gud. corrected. 'Premit' Pal. and originally Gud. Ὁ δὲ χθόνα τύπτε μετώπῳ Od. 22. 86. "Crassum cruorem ore eiectantem" 5. 469.

350.] Gell. 13. 21 has a story that in Virg.'s own (?) copy 'tres' was written in this line, 'tris' in the next: the difference of position making the distinction, which he thinks a very delicate one. 'De gente suprema' 7. 220 note. The Thracians are allies of Troy in Homer. Virg. doubtless means literally that these warriors are descendants of Boreas.

351.] 'Ismara' here fem. sing. from "Ismarus," which Virg. has made into an adjective; see on 1. 686., 4. 552. In G. 2. 37 'Ismara' is neut. pl., and therefore Heins. and Heyne would have preferred 'mittunt' here. 'Mittit' to war, 7. 715, 744.

352, 353.] 'Per varios casus' in a different sense 1. 204. Here it apparently = by different ways of death, τύχας. Halaesus and the Aurunci 7. 723 foll. 'Occurrit,' the reading before Heins., is found in one or two of Ribbeck's cursives. "Messapus equum domitor, Neptunia proles" 7. 691 foll.

354.] The object of 'expellere' to be supplied from 'hi' and 'illi:' 'hi (illos) illi (hos).'

356.] 'Ausonio' Med. and Gud. for 'Ausoniae.' 'Limine' poetically for 'margine.' Burmann conj. 'aequore' for 'aethere.' Virg. has a simile of the same kind as this, but more condensed, in 2. 416: see also G. 1. 318 note.

357.] 'Tollunt' like "excitant:" comp. the Greek πόλεμον αἴρεσθαι (Aesch. Supp. 341, &c.).

358.] 'Ceduint' Med. originally (whence Heins. read 'cedunt'), altered into 'cedit.' 'Non nubila' &c. the clouds do not yield to the clouds nor the waves to the waves.

359.] 'Obnixa' is mentioned as a various reading by Serv., and was adopted by Heins., who thought 'obnixi omnia' could stand for "obnixi κατὰ omnia," and Heyne, who punctuated 'stant obnixi: omnia contra.' The meaning seems to be 'everything is pushing against everything.' "Obniti contra" 5. 21.

361.] 'Pede,' one of those subtler instances of the local abl. in which Virg. sometimes indulges: comp. perhaps "suffuderit ore" G. 1. 430: "mucrone in-

At parte ex alia, qua saxa rotantia late
Inpulerat torrens arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestris,
Ut vidit Pallas Latio dare terga sequaci,— 365
Aspera quis natura loci dimittere quando
Suasit equos,—unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris:
Quo fugitis, socii? per vos et fortia facta,

dust" v. 681 below, "corpore inhaeret" v. 845 below, "adnixa columna" 12. 92. Ovid uses "adhaereo" and "haereo" with abl. (probably in imitation of Virg.) M. 5. 38., 12. 95. Virg. may have used the abl. from a reminiscence of Ennius (Ann. v. 559), "premitur pede pes atque armis arma teruntur:" a similar line of Furius Antias (Ann. 4) is preserved by Macrob., 6. 3. 5, "pressatur pede pes, mucro mucrone, viro vir" (Taubm.). 'Haeret' is also somewhat helped by the addition of 'densus,' which may give 'pede' and 'viro' something of an instrumental force. The simile of the contending winds is modelled upon Il. 16. 765 foll., where the fight about the body of Kebriones is compared to Eurus and Notus striving in a forest. Virg. has magnified this into a general contention of the elements: and has not (like Homer) dwelt on the boisterous motion of the struggle, but on the fixed, stubborn resistance of each part of the contending universe ('stant obnixa omnia contra'). To bring this out further he adapts another passage of Hom. (Il. 16. 211 foll.), where the well-marshalled ranks of the Myrmidons are compared to a wall fitted tightly together: ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ (comp. 13. 130 φράξαντες δόρυ δουρί, σάκος σάκεϊ προθελύμνῳ), and applies it, not to the close ranks of one army, but to the obstinate mass of both when met in the close of battle. The passage of Homer last quoted is imitated by Tyrtaeus Fr. 11. 31 foll. (Bergk).

362—438.] 'In another part of the field the Arcadian horsemen, who are fighting in the bed of a mountain stream and compelled by the roughness of the ground to dismount from their horses, are yielding to the Latins. They are rallied by Pallas, who after killing Lagus, Anchemolus, Rhoeteus, and others, at length slays Halaesus, who had himself dealt some destruction among the Trojans. Lausus rallies the Rutulians and makes much havoc among the army of Aeneas.' As the commentators observe on v. 380, Virg. has not told us how Pallas, who was with Aeneas during his nightly voyage, joins the Arcadians.

362.] The mention of a torrent and rolling stones in this place may have been suggested by Il. 13. 137 foll., where (in the same context as that on which vv. 360, 361 are modelled) Hector in his unresisted course is compared to a stone bounding from a rock (ὀλοοίτροχος ὣς ἀπὸ πέτρης, Ὅν τε κατὰ στεφάνης ποταμὸς χειμάῤῥοος ὤσῃ). 'Rotantia' an active part. used passively: comp. "pascentis agnos" E. 4. 45: "volventibus annis" 1. 234. See Madv. § 111 obs.

363.] The torrent may be supposed to flow into the Tiber. 'Intulerat' Rom., Gud. (corrected from 'intullerat'), and two of Ribbeck's cursives. 'Inpulerat' restored from Med. by Heins.

364, 365.] 'Acies inferre pedestris' to charge on foot: comp. the common military phrases "inferre signa," "pedem," "gradum." The Arcadian cavalry has been mentioned above v. 239. 'Latio sequaci' ="Latinis sequentibus:" see on v. 8 above. Turnus has probably, as he intended (v. 238), attempted to hinder the Arcadians from joining the camp.

366.] 'Quando' for "quandoquidem:" see Munro on Lucr. 1. 188. 'Quis—quando' is a doubling of the relative, which is unusual and very harsh: Jahn quotes in illustration Nemesianus E. 3. 19, "qui quando palmite tigres Ducis" (in Weber "quique udo palmite"). 'Quos' Pal. and originally Gud. for 'quis.' "Dimisso equo" Tac. Agr. 35 (Forb.).

367, 368.] 'Rebus egenis' 6. 91., 8. 365. Il. 12. 267, ἄλλον μειλιχίοις, ἄλλον στερεοῖς ἐπέεσσιν &c.

369.] 'Quos' Gud. originally for 'quo.' Αἰδώς, ὦ Λύκιοι, πόσε φεύγετε; Il. 16. 422. 'Per vos' &c. The construction is probably an imitation of the Greek πρός σε τούτου (λίσσομαι): Eur. Medea 324, μὴ

Per ducis Euandri nomen devictaque bella, 370
Spemque meam, patriae quae nunc subit aemula laudi,
Fidite ne pedibus. Ferro rumpenda per hostis
Est via. Qua globus ille virum densissimus urguet,
Hac vos et Pallanta ducem patria alta reposcit.
Numina nulla premunt; mortali urguemur ab hoste 375
Mortales; totidem nobis animaeque manusque.
Ecce, maris magna claudit nos obiice pontus;
Deest iam terra fugae: pelagus Troiamne petemus?
Haec ait, et medius densos prorumpit in hostis.
Obvius huic primum, fatis adductus iniquis, 380
Fit Lagus; hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium qua spina dabat; hastamque receptat

πρός σε γονάτων: Hippol. 605, ναὶ πρός σε τῆς σῆς δεξιᾶς εὐωλένου: ib. 607 &c. So Enn. (Hectoris Lustra Fragm. 16 v. 222) "per vos et vostrum inperium et fidem, . . . Myrmidonum vigiles, commiserescite." This is better than making 'per' govern 'vos,' 'by yourselves and your valiant deeds.'

370.] 'Per ducis' &c. "forte *et* ducis," Heyne: but see note on E. 4. 6. 'Devictaque bella' = "bella quae devicimus:" the constr. being the same as in the phrase "vincere Olympia," "vincere iudicium" or "causam."

371.] 'Subit,' succeeds to. "Cui deinde subibit Tullus" 6. 812. The hope of Pallas is contrasted with the renown already realized by his father. 'Nunc,' as Pallas was then first placed in command in his father's stead. 'Laudis,' the reading of some inferior MSS. and early edd., is found in none of Ribbeck's, though 'laude' appears in Med.

372, 373.] 'Fidite:' so Il. 6. 505, ποσὶ κραιπνοῖσι πεποιθώς. 'Ferro,' emphatic. 'Rumpenda via,' like "rumpunt aditus" 2. 494 note. 'Quo' Rom. for 'qua.' "Qua globus imminet ingens" 9. 515.

374.] 'Hac vos' &c. This (through the throng of the enemy) is the way by which your country demands that you should return (Serv.). 'Alta' = noble: "reducem ut patria alta videret" 11. 797.

375, 376.] 'Nomina' Gud. originally. Καὶ γὰρ θὴν τούτῳ τρωτὸς χρὼς ὀξέϊ χαλκῷ, Ἐν δὲ ἴα ψυχή, θνητὸν δέ ἕ φασ' ἄνθρωποι Il. 21. 568, 569 (Heyne). Comp. Il. 13. 814, ἄφαρ δέ τε χεῖρες ἀμύνειν εἰσὶ καὶ ἡμῖν. 'Totidem' is explained by ἴα ψυχή: each one of them has one soul and two hands, like each one of us.

377.] With 'maris claudit obiice pontus' comp. 1. 246, "It mare proruptum, et pelago premit arva sonanti." To join 'maris pontus' would be unexampled in Latin, though πόντος ἁλός, θαλάσσης are found in Greek. Nor is Virg. likely to have intended any distinction between the synonyms here, whatever their strict meanings may be elsewhere. 'Obex' fem. is noted as archaic by Serv., who says that some here read 'magno.' For the spirit and the language of this passage comp. (with Heyne) Il. 15. 735 foll., Ἠέ τινάς φαμεν εἶναι ἀοσσητῆρας ὀπίσσω, Ἠέ τι τεῖχος ἄρειον, ὅ κ' ἀνδράσι λοιγὸν ἀμύναι; Οὐ μέν τι σχεδόν ἐστι πόλις πύργοις ἀραρυῖα . . . . Ἀλλὰ γὰρ ἐν Τρώων πεδίῳ πύκα θωρηκτάων, Πόντῳ κεκλιμένοι, ἑκὰς ἥμεθα πατρίδος αἴης, already imitated 9. 781 foll. 'Troiam' the camp or new Troy, which they have been trying to reach (Serv.): see v. 238—240. 'Petemus' Med. first reading, and so the edd.: 'petamus' (perhaps better) Med. second reading, Rom., Gud. originally.

379.] 'Medius prorumpit in hostes' a refinement for 'medios prorumpit in hostes.'

380.] 'Fatis iniquis' 2. 257., 3. 17.

381.] 'Vellit magno' Pal. (corrected from 'vellit magnu') Rom., Gud., and three other of Ribbeck's cursives. 'Magno vellit' (Med.) is the more Virgilian order. "Saxa quoque infesto volvebant pondere" 9. 512.

383.] 'Dabat' Med., Pal., and originally Gud. 'Dedit' Rom., Gud. corrected, and also in the margin; and two or three of Ribbeck's cursives. 'Where the spine

Ossibus haerentem. Quem non super occupat Hisbo,
Ille quidem hoc sperans; nam Pallas ante ruentem, 385
Dum furit, incautum crudeli morte sodalis,
Excipit, atque ensem tumido in pulmone recondit.
Hinc Sthenium petit, et Rhoeti de gente vetusta
Anchemolum, thalamos ausum incestare novercae.
Vos etiam gemini Rutulis cecidistis in arvis, 390
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis gratusque parentibus error;
At nunc dura dedit vobis discrimina Pallas:
Nam tibi, Thymbre, caput Euandrius abstulit ensis;
Te decisa suum, Laride, dextera quaerit, 395

made the division between the ribs.' Comp. Ciris 498, "qua se medium capitis discrimen agebat." The imperf. seems to denote continuance. "Dare discrimina" in different shades of meaning below vv. 393, 529. For the lengthening of the last syllable of 'dabat' see Excursus to Book 12. 'Per medium' explains the way in which the spine parts the ribs.

384.] While Pallas is stooping to pull out the spear from Lagus' back, Hisbo tries, but unsuccessfully, to surprise him from above ('super occupare'). Wagn. prefers the first and less natural explanation suggested by Heyne, which makes 'super' = "super hoc" or meanwhile. 'Occupat' G. 4. 440. Med. has 'occubat.'

385.] "Ille quidem hoc cupiens" 9. 796: see on v. 274 above. 'Ante' (adv.) goes with 'excipit' v. 387. 'Ruentem' as he hurries up.

386.] 'Incautum' with 'crudeli morte:' made wild by the death of his friend. "Excipit incautum" 3. 332. For 'excipere' in the sense of 'to catch,' E. 3. 18 note.

387.] πάγη δ' ἐν πνεύμονι χαλκός Il. 4. 528. "Fixo ferrum in pulmone tepescit" 9. 701. 'Tumido' distended, as he was angry and excited (comp. "iaculum clamantis sistit in ore" v. 323 above).

388, 389.] 'Sthenium' Med. and Pal. 'Sthenium' Rom. 'Sthenelum' some inferior copies. The MSS. are bad guides in the matter of proper names, but as 'Sthenius' is a possible name, it seems best to adopt 'Sthenium' with Ribbeck. "Rhoetus .... Marrubiorum rex fuerat in Italia, qui Anchemolo filio Casperiam superduxit novercam: hanc privignus stupravit. Qua re cognita cum eum pater insequeretur, et ad poenam vocaret, fugiens se ille contulit ad Daunum. Merito ergo in bello Turni Dauni filio Anchemolus gratiam reddit. Gente autem vetusta, ideo quia a Phorco Deo marino originem ducere legitur" Serv., who says that he takes his account from Avienus and Alexander Polyhistor. "Ut forte rogatus .... dicat Nutricem Anchisae, nomen patriamque novercae Anchemoli" Juv. 7. 232. "Priami de gente vetusta" 9. 284.

390.] 'Arvis' Med., Rom., and two of Ribbeck's cursives: 'agris' Pal. and Gud., which gives 'arvis' as a variant. 'Agris' Ribbeck, apparently because 'Rutulorum arva' recurs v. 404 below.

391.] 'Daucia ... simillima proles:' the use of two epithets, one of which stands for the genitive of a noun, is in the manner of Lucretius: see Munro on Lucr. 1. 258. Wagn. on A. 5. 24 gives instances from Virg. Comp. "horrida acies Volcania" v. 408 below: "corpus exsangue Hectoreum" 2. 542.

392.] The sons of Daucus are so like each other that their parents cannot distinguish them. Comp. Claudian, de quarto Cons. Honorii 209, 210 (of Castor and Pollux) "iuvat ipse Tonantem Error, et ambiguae placet ignorantia matri" (quoted by Cerda among other imitations of this passage). Serv. takes 'suis' by itself: it is better to take it with 'parentibus.'

393.] Comp. Lucan 3. 605 (Cerda) "discrevit mors saeva viros, unumque relictum Agnorunt miseri sublato errore parentes."

394.] 'Euandrius ensis' = the sword of Pallas, like "telis Euandri" v. 420 below. In lengthening the last syllable of 'caput' Virg. has extended to a substantive ending in 't' a liberty which he usually only allows himself in the case of the third persons of verbs.

395.] Ovid gives a similar, but more

Semianimesque micant digiti ferrumque retractant.
Arcadas, accensos monitu et praeclara tuentis
Facta viri, mixtus dolor et pudor armat in hostis.
Tum Pallas biiugis fugientem Rhoetea praeter
Traiicit. Hoc spatium tantumque morae fuit Ilo; 400
Ilo namque procul validam direxerat hastam:
Quam medius Rhoeteus intercipit, optume Teuthra,
Te fugiens fratremque Tyren; curruque volutus
Caedit semianimis Rutulorum calcibus arva.
Ac velut, optato ventis aestate coortis, 405

elaborate and revolting description of Philomela's tongue (M. 6. 560). Homer is content with saying ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν, Αἱματόεσσα δὲ χεὶρ πεδίῳ πέσε (Il. 5. 81). Comp. also Juv. 3. 48, already cited on v. 341.

396.] Virg. hardly improves upon Ennius (Ann. 463) "Oscitat in campis caput a cervice revolsum, Semianimesque micant oculi lucemque requirunt." 'Ferrum retractant,' grasp the sword again and again. Virg. doubtless thought of the description of men losing their limbs in battle Lucr. 3. 642 foll. With 'micant digiti' comp. the phrase "micare digitis." "Ferrumque retractat" in a different sense 7. 694. So Virg. uses "diverberet umbras" in one sense 6. 294, "diverberat umbras" in another 9. 411; "moenia cingere flammis" in different senses 9. 160., 10. 119; "dare discrimina" 10. 393, 529; "dare ruinam" 2. 310., 12. 453; "securus amorum" 1. 350., 10. 326; "artificis scelus" 2. 125., 11. 407; "alta petens" G. 1. 142, A. 5. 508., 7. 362; "arma quiescunt" 10. 836., 12. 78; "per varios casus" 1. 204., 10. 352; "cuneis coactis" 7. 509., 12. 457; "se inmiscuit armis" G. 4. 245, A. 11. 815; "cessere magistri" G. 3. 549, A. 12. 717; "siccum sanguine guttur" 8. 261 differently from "siccae sanguine fauces" 9. 64; "alternos orbibus orbes Inpediunt" 5. 584 from "septenos orbibus orbes Inpediunt" 8. 448; "Aeneia hospitia" 10. 494 from "Iunonia hospitia" 1. 671.

398.] 'Dolor et pudor,' αἰδῶ καὶ νέμεσιν, Il. 13. 122. 'Furor' Rom. for 'pudor.'

399.] 'Fugientem praeter:' so 'praeter' is separated from its verb by Lucr. 4. 388 "ea praeter creditur ire."

400.] Heyne takes 'hoc spatium tantumque' together, 'this space and only so much,' making 'morae' dative. But it is more natural to join 'tantum' with 'morae,' 'hoc spatium' being equivalent to 'tantum morae.' 'Spatium' is better referred to time than, with the later editors, to space, as if the meaning were, that Ilus' fate is delayed by so much space as is occupied by the body of Rhoeteus, a thought not true in itself and not naturally expressed by the words.

401.] 'Dirigere' with dat. in the same sense 12. 488.

402, 403.] 'Medius intercipit' like "medius occurrere" 1. 682. 'Optume Teuthra:' Τεύθραντ' ἀντίθεον (a Greek) Il. 5. 705. Teuthras and Tyres seem to be mentioned to show that Pallas' precept and example are doing their work on his companions. 'Cursu' for 'curru' Gud. corrected.

404.] λακτίζων ποσὶ γαῖαν Od. 18. 99. Comp. v. 730 below, "Sternitur infelix Acron, et calcibus atram Tundit humum exspirans." 'Semianimis' may be either nom. sing. or abl. pl., as Virg. does not elsewhere use the form "semianimus," but, if we suppose the abl. to be meant, there would be a metrical reason for doing so here.

405.] The courage of the Arcadians, now combining into a head after it has been kindled here and there by Pallas, is compared to a fire in a wood, kindled in different points by a shepherd, and at length suddenly uniting its strength in the centre. The simile of fire in a wood is used by Hom. to illustrate the destructive fury of Agamemnon (Il. 11. 155), of Hector (Il. 15. 605), and of Achilles (Il. 20. 490), and is employed by Virg., in a slightly varied form, in two places, for a similar purpose (A. 2. 304., 12. 521). Its application here, to illustrate the rapid contagious spread of a feeling, is modern compared with Hom.'s treatment of it. 'Optato' = "ex voto" (Serv.). For similar adverbs formed from participles see Madv. § 198 a, obs. 2 note.

Dispersa inmittit silvis incendia pastor;
Correptis subito mediis extenditur una
Horrida per latos acies Volcania campos;
Ille sedens victor flammas despectat ovantis:
Non aliter socium virtus coit omnis in unum, 410
Teque iuvat, Palla. Sed bellis acer Halaesus
Tendit in adversos, seque in sua colligit arma.
Hic mactat Ladona Pheretaque Demodocumque;
Strymonio dextram fulgenti deripit ense
Elatam in iugulum; saxo ferit ora Thoantis, 415
Ossaque dispersit cerebro permixta cruento.
Fata canens silvis genitor celarat Halaesum;
Ut senior leto canentia lumina solvit,

406.] 'Dispersa,' 12. 521, "inmissi diversis partibus ignes." The comm. hesitate to take 'silvis' literally: Heyne says it means "stipulas agri demessi" (comp. the metaphorical use of 'silva' G. 1. 76), and Wagn. suggests that Virg. may have written 'stipulis.' Arist. Mir. Ausc. 87, ἐν τῇ Ἰβηρίᾳ λέγουσι τῶν δρυμῶν ἐμπρησθέντων ὑπὸ τινῶν ποιμένων καὶ τῆς γῆς διαθερμανθείσης ὑπὸ τῆς ὕλης φανερῶς ἀργύρῳ ῥεῦσαι τὴν χώραν, speaks of burning shrubs: Lucr. 5. 1247 foll. of burning woods: "Ignis ubi ingentis silvas ardore cremarat" . . . . "quod inducti terrae bonitate volebant Pandere agros pinguis et pascua reddere rura." The language in this and the preceding line is from Lucretius 1. 899—903: 'ventis' from "austris" v. 899, 'coortis' from v. 900, 'silvis incendia' from "creant incendia silvis" v. 903.

407, 408.] 'Mediis' the middle parts: comp. 6. 131, "tenent media omnia silvae." 'Una' adv. opp. to 'dispersa:' the flames from different parts join, 'correptis mediis,' and form a line. 'Horrida acies Volcania' = "horrida acies Volcani:" see on v. 391. 'Acies Volcania' something like "agmen aquarum" G. 1. 322.

409.] "Victorque Sinon incendia miscet Insultans" 2. 329. 'Ovantis' carries out the idea of 'victor.' Comp. also G. 2. 307, "Per ramos victor perque alta cacumina regnat," where the fire is the conqueror.

410.] 'Socium' 5. 174 note.

411, 412.] 'Pallas' Pal. originally, with some support from two of Ribbeck's cursives. Halaesus, v. 352 above. 'Se colligere in arma' of a man gathering himself up behind his shield, 12. 491. Cerda comp. Sen. de Tranq. 8. 6, "Habiliora sunt corpora pusilla, quae in arma sua contrahi possunt, quam quae superfunduntur" &c.

413, 414.] The rhythm is like that of Il. 21. 209, ἔνθ' ἕλε Θερσίλοχόν τε Μύδωνά τε Ἀστύκυλόν τε.

415.] 'In iugulum,' against Halaesus' throat: comp. Il. 16. 738 foll. βάλε δ' Ἕκτορος ἡνιοχῆα, ... Ἵππων ἡνί' ἔχοντα, μετώπιον ὀξέϊ λᾶϊ, Ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν Ὀστέον. Thoas in the Iliad is leader of the Aetolians.

416.] Il. 11. 97 ἐγκέφαλος δὲ Ἔνδον ἅπας πεπάλακτο: comp. Od. 12. 412.

417.] "'Canens:' alii 'cavens' legunt" Serv. 'Cavens' Hamb. pr. and some of Pierius' copies: and so Ribbeck. 'Canens' Med., Rom., Pal. (corrected for 'canent'), and Gud. Virg. is thinking of Il. 2. 831 foll. υἷε δύω Μέροπος Περκωσίου, ὃς περὶ πάντων Ἤιδεε μαντοσύνας (did Virg. suppose that ᾔδεε came from ἀείδω?) οὐδὲ οὓς παῖδας ἔασκεν Στείχειν ἐς πόλεμον φθισήνορα· τὼ δέ οἱ οὔτε Πειθέσθην, Κῆρες γὰρ ἄγον μέλανος θανάτοιο. Comp. also Il. 5. 149 about the sons of Eurypylus, the interpreter of dreams: ib. 13. 666 about the son of the prophet Polyidus.

418.] "Canentia lumina: aut hypallage, pro 'ipse canens:' aut physicam rem dicit: dicuntur enim pupillae mortis tempore albescere" Serv. The last is probably right, the word 'canentia lumina' describing the whitening of the 'cornea' (or circular piece in front of the iris and pupil) which commonly takes place after death. In this case 'canentia' will be connected with 'leto,' and not at all with 'senior:' but it is also possible that Virg. may be referring to the "arcus senilis," or white circle which sometimes (and more frequently in old than in young persons) forms round

Iniecere manum Parcae, telisque sacrarunt
Euandri. Quem sic Pallas petit ante precatus : 420
Da nunc, Thybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halaesi:
Haec arma exuviasque viri tua quercus habebit.
Audiit illa deus; dum texit Imaona Halaesus,
Arcadio infelix telo dat pectus inermum. 425
At non caede viri tanta perterrita Lausus,
Pars ingens belli, sinit agmina: primus Abantem
Oppositum interimit, pugnae nodumque moramque.
Sternitur Arcadiae proles, sternuntur Etrusci,

the "cornea" in lifetime. 'Canenti' Rom. originally. "Lumina solvit" of sleep, 5. 856 note. θέλξας ὄσσε φαεινά of Poseidon slaying a man by the hand of Idomeneus, Il. 13. 435.

419.] "Iniecere manum Parcae: . . . . sermone usus est iuris: nam 'manus iniectio' dicitur, quoties nulla iudicis auctoritate exspectata, rem nobis debitam vindicamus" Serv. The phrases 'manum iniicere,' 'manus iniectio,' to denote the process of haling a man into court, are as old as the Twelve Tables. We may comp. Ἤισιν . . . . Ἀΐδης οὐκ ἐπὶ χεῖρα βαλεῖ Callimachus Epig. 2. 5 (Wagn.). 'Sacrare,' which is usually applied to a thing dedicated by a man to a god, is here, as in 12. 141, used of the act of a god to a mortal.

421, 422.] "Telum quod missile libro" v. 773 below. 'Fortunam atque viam' virtually ἓν διὰ δυοῖν. 'Fortunam' of a successful throw or hit, as 12. 920. 'Viam' v. 477 below, "viam clipei molita per oras." "Cissea durum" v. 317 above: 'duri' here = tough or stubborn. It is better to put a colon after 'Halaesi,' so as to show the connexion of v. 423 with what precedes, 'da—habebit' being = "si dabis, habebit." Comp. Juv. 1. 155, "Pone Tigellinum: taeda lucebis in illa:" though here, of course, the prayer gives a peculiar propriety to the imperative.

423.] 'Tua quercus' might be taken as simply implying that there was actually an oak on the banks of the Tiber sacred to the river-god, as in 12. 766 we have an "oleaster" sacred to Faunus, on which sailors hung their garments. Comp. Livy 1. 10, "ibique ea (arma) cum ad quercum pastoribus sacram deposuisset," and Pliny 17. 76. 2. But it is better to understand the words as = 'an oak to be consecrated to thee:' comparing for the expression "tua prima per auras Tela tenens supplex hostem fugit" 11. 558 (note), and for the thought 11. 5 foll. "Ingentem quercum decisis undique ramis Constituit . . . tibi, magne, tropaeum, Bellipotens." Claudian in Rufin. 1. 339 (quoted by Cerda) "Si laetior adsit Gloria, vestita spoliis donabere quercu."

424, 425.] Halaesus uses his shield to protect Imaon, and so exposes his own breast to the spear of Pallas. Serv. strangely understands 'texit' of despoiling: comparing a lost passage of Plaut. "Ego hunc hominem hodie texam pallio:" his difficulty perhaps being, as Wagn. suggests, the construction of 'dum' with perf., for which see on v. 321. 'Arcadio telo' = the weapon of Pallas: "Euandrius ensis" v. 394 above. 'Inermum' 2nd decl. as in 12. 131. See on v. 571 below.

426.] 'Caede viri tanta' like "casu viri tanto" 1. 613, 'viri' here being Pallas, not Halaesus. 'Sinit perterrita' like "querentem passa" 1. 385. The pres. part. is used there because the action interrupted is continuous: the past here because the fright is sudden.

427.] 'Pelli' Med. for 'belli.' 'Lausus, pars ingens belli,' like "pars belli haud temnenda . . . Orodes" v. 737 below. "Quorum pars magna fui," 2. 7. 'Primus' of the man who sets the example. Comp. Il. 6. 5, referred to on v. 310. 'Abas' v. 170 above.

428.] 'Nodus' of a difficulty that requires solving. "Maxumus in republica nodus est inopia rei pecuniariae" Cic. (?) 1 ad Brut. 18. Heyne's explanation, deriving the metaphor from a knot in wood, is ingenious, but unsupported by analogy. Florus 4. 9 seems to imitate Virg. "Nondum ad pacis stabilitatem profecerat Caesar, cum scopulus (scrupulus ?) et nodus et mora publicae securitatis superesset Antonius." With 'moram' comp. the line "belli mora concidit Hector" quoted on 11. 290.

Et vos, o Graiis inperdita corpora, Teucri. 430
Agmina concurrunt ducibusque et viribus aequis.
Extremi addensent acies; nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urguet,
Hinc contra Lausus, nec multum discrepat aetas:
Egregii forma; sed quis fortuna negarat 435
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi;
Mox illos sua fata manent maiore sub hoste.
Interea soror alma monet succedere Lauso
Turnum, qui volucri curru medium secat agmen. 440
Ut vidit socios: Tempus desistere pugnae;
Solus ego in Pallanta feror; soli mihi Pallas
Debetur; cuperem ipse parens spectator adesset.

430.] 2. 197 "Quos neque Tydides, nec Larissaeus Achilles" &c. "'Inperdita' quis ante hunc?" asks Serv. 'Corpora,' note on 2. 20. Virg. speaks as if the handful of Trojans which followed Aeneas to Pallanteum (the rest, as Serv. reminds us, remain in the camp till v. 604) had been indestructible by the Greeks: the fact being that they had simply not been destroyed. The change from the 3rd to the 2nd person is similarly meant to heighten our interest in them. There is a similar flatness, produced by an attempt at elevation, 12. 542 foll.

432.] 'Addensent' Pal. originally, 'addensant' Med., Rom., Pal. corrected, Gud. Serv. and Priscian (837, 866) support 'addensent:' see on G. 1. 248. "Densete catervas" 12. 264. 'Extremi:' the rear ranks pressing on the front make the mêlée a close one. With 'nec tela moveri' &c. comp. v. 359 foll.

433.] 'Sinit,' see Excursus on Book 12.

435, 436.] 'Formae' Gud. originally. 'Sed quis' &c. like Hom.'s θεὸς δ' ἀπoαίνυτο νόστον. 'Reditus' pl. as in 2. 118.

437, 438.] "Summi regnator Olympi" 7. 558, whence Arusianus p. 218 L. quotes with 'summi' here. "Superi regnator Olympi" 2. 779. Comp. v. 471 below: "etiam sua Turnum Fata vocant." "Duriora fata te manent" Hor. Epod. 17. 62 (Forb.). 'Sub hoste' like "duro sub Marte cadentum" 12. 410. Virg. has almost translated Il. 15. 613, quoted by Germanus, ἤδη γάρ οἱ ἐπώρνυε μόρσιμον ἦμαρ Παλλὰς Ἀθηναίη ὑπὸ Πηλείδαο βίηφιν. This and the next line are cut away in Pal., being at the bottom of the page.

439—509.] 'Turnus comes to meet Pallas, and they prepare for single combat. Pallas prays to Hercules, once his father's guest, for success: but the good wishes of Hercules are overruled, unwillingly, by Jupiter. In the combat that follows Turnus kills Pallas. He freely sends the body back for burial, but spoils him of his belt: an act which afterwards has a terrible consequence.'

439.] 'Soror alma' Iuturna: not mentioned by name till 12. 139 foll. 'Succurrere,' the reading before Wagn., is found in one of Ribbeck's cursives and some other copies, including Canon. 'Succedere' would probably have been restored earlier but for an error in Heinsius' note about the reading of Med. Wagn. well points out the difference between the two words: "Bene se habet 'succedere,' quod revocavi: succurritur enim laboranti: at non laborabat Lausus. . . . Succedit igitur Lauso Turnus, sive in eius locum subit, pro eo cum Pallante dimicaturus. Infra . . . . v. 847 'Ut pro me hostili paterer succedere dextrae:' 11. 826 'Succedat pugnae,' sc. Turnus in locum interfectae Camillae."

441.] 'Pugna' (the more usual constr.) Rom. and one of Ribbeck's cursives. Heyne thinks 'pugnae' is the gen. constr. on the analogy of the gen. with "desino" (Hor. 2 Od. 9. 17), which is hardly likely. 'Desistere' with dat. Stat. Theb. 5. 273 "haud unquam iusto mea cura labori Destitit" (Wagn.). Pal. and Rom. have "excedere pugnae" in 9. 789.

443.] 'Debetur' 12. 317, "Turnum debent haec iam mihi sacra." 'Cuperem' &c. I would his father too were here to

Haec ait; et socii cesserunt aequore iusso.
At, Rutulum abscessu, iuvenis tum iussa superba 445
Miratus stupet in Turno, corpusque per ingens
Lumina volvit, obitque truci procul omnia visu,
Talibus et dictis it contra dicta tyranni:
Aut spoliis ego iam raptis laudabor opimis,
Aut leto insigni; sorti pater aequus utrique est. 450
Tolle minas. Fatus medium procedit in aequor.
Frigidus Arcadibus coit in praecordia sanguis.
Desiluit Turnus biiugis; pedes apparat ire
Comminus. Utque leo, specula cum vidit ab alta
Stare procul campis meditantem in proelia taurum, 455

see: a savage wish, not unsuitable to the 'violentia' of Turnus. Serv. well comp. Priam's language to Pyrrhus 2. 535 foll. Comp. the bloodthirsty language of Achilles Il. 18. 122, Νῦν δὲ κλέος ἐσθλὸν ἀροίμην, Καί τινα Τρωϊάδων καὶ Δαρδανίδων βαθυκόλπων, Ἀμφοτέρῃσιν χερσὶ παρειάων ἁπαλάων Δάκρυ ὀμορξαμένην ἁδινὸν στοναχῆσαι ἐφείην. In v. 450 Pallas replies in the words "sorti pater aequus utrique est."

444.] 'Iusso' is supported by Serv. and Macrob. 6. 6. 3, but it appears from Serv.'s note that Probus thought 'aequore iusso' a hardly justifiable licence. 'Iussi' was the common reading before Pierius (Heyne): 'iussu' also seems at one time to have been read: but no MS. is quoted for either it or 'iussi.' 'Aequore iusso,' like "loca iussa" v. 238 note.

445, 446.] 'Abscessu' = "cum abscessissent:" comp. 8. 215, "discessu mugire boves." 'Tum' is difficult, but appears to be rightly explained by Wagn. Q. V. 27. 7 on the analogy of passages like 5. 382, where it or "deinde" is used after a participle as εἶτα is in Greek. Variations, such as 'tam,' 'tamen,' are found in the inferior MSS. Bothe rather ingeniously conj. 'abscessum,' which would leave 'tum' to mean 'also.' 'Cum' Serv. on 11. 15. 'Miratur' Rom., Gud. originally, and another of Ribbeck's cursives: and so Serv. on 11. 15. 'Stupere in aliquo' Hor. 1 S. 6. 17.

447, 448.] Comp. 4. 363-4, "Huc illuc volvens oculos, totumque pererrat Luminibus tacitis:" 8. 618, "oculos per singula volvit." 'Omnia' i. e. Turnus' body and arms. 'Tyranni' simply = king, as 7. 266, 342: though the word may here be chosen to bring out more clearly his high-handed pride. The line seems a mixture of two expressions: "talibus dictis it contra tyrannum" and "talibus dictis respondet dictis tyranni."

449, 450.] For the thought comp. the fine lines of Ennius (Ann. 383) quoted by Cerda: "Nunc est ille dies, quo gloria maxuma sese Ostentat nobis, seu vivimu', sive morimur." Pallas could not strictly have gained 'spolia opima,' as he was not himself commander-in-chief: but the words were sometimes used loosely of spoils taken from the hostile general, whoever was the taker (see Dict. A. 'Spolia'). 'Sorti pater' &c. 'my father will be able to bear either extreme of fortune:' an answer to Turnus' speech v. 443.

451.] 'Tolle' like "aufer" Lucr. 3. 955, Hor. 2 S. 7. 43. 'Fatus' without "sic," "talia," "haec," &c., is very unusual.

452.] "Frigidus obstiterit circum praecordia sanguis" G. 2. 484 (note) of dulness, not as here of fear: hence perhaps Cerda's extraordinary comment here: "videat lector an Vergilius alluserit ad stupiditatem quandam Arcadum."

453.] Ἀφ' ἵππων ἆλτο χαμᾶζε Il. 16. 733 &c. 'Pedes' &c. "ne videatur pugnae iniquitate vicisse" Serv.

454.] 'Atque' Med. originally for 'utque.' The simile of the lion in this context is suggested by Il. 16. 823 foll., where Hector, who has overpowered Patroclus, is compared to a lion which has overpowered a wild boar: Ὡς δ' ὅτε σῦν ἀκάμαντα λέων ἐβιήσατο χάρμῃ, Ὥτ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον &c., where ὡς δ' ὅτε parallels 'utque' (comp. "ac veluti"). Virg. has placed the comparison at the beginning instead of the end of the combat, and has treated the details accordingly. 'Specula' E. 8. 60.

455.] With 'meditantem in proelia'

Advolat: haud alia est Turni venientis imago.
Hunc ubi contiguum missae fore credidit hastae,
Ire prior Pallas, si qua fors adiuvet ausum
Viribus inparibus, magnumque ita ad aethera fatur:
Per patris hospitium et mensas, quas advena adisti, 460
Te precor, Alcide, coeptis ingentibus adsis.
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni.
Audiit Alcides iuvenem, magnumque sub imo
Corde premit gemitum lacrimasque effundit inanis. 465
Tum Genitor natum dictis adfatur amicis:
Stat sua cuique dies; breve et inreparabile tempus
Omnibus est vitae; sed famam extendere factis,
Hoc virtutis opus. Troiae sub moenibus altis
Tot gnati cecidere deum; quin occidit una 470

comp. Plaut. Stich. 2. 1. 34, "Simulque ad cursuram (ad om. Ritschl) meditabor me (me om. Ritschl) ad ludos Olympicos" (Forc.). "Ad pugnam proludit" G. 3. 234. Pal., Gud., and two other of Ribbeck's cursives omit 'in,' which was restored by Heins. from Med. and Rom., being confirmed by the imitation of Silius 17. 438, "Silarum meditantem in proelia."

456.] Heins. read 'et' for 'est' as if from Gud.: Ribbeck however merely says that the original reading of Gud. appears to be 'es.' 'Imago,' the appearance, nearly as in 2. 369 (note).

457.] 'Ubi contiguum' &c. when he thought that Turnus would be within the reach of his spear. 'Huc' Rom. for 'hunc.'

458, 459.] 'Ausum' masc., being constructed with 'viribus inparibus.' 'Magnum ad aethera fatur' like Euripides' γόους τ' ἀφείην αἰθέρ' ἐς μέγαν πατρί (Electr. 59): comp. 11. 556., 9. 24. So Il. 3. 364, Ἀτρείδης δ' ᾤμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν, Ζεῦ πάτερ &c.: see ib. 7. 178.

460, 461.] "Mensae quas advena primas Tunc adiit" v. 516 below. For the fact, 8. 362. "Audacibus adnue coeptis" G. 1. 40. From this line to v. 509 is missing in Pal.

462.] 'Cernant' some inferior copies, perhaps supported by the original reading of Med. 'cerant.' Heyne thought it "multo suavius altero:" but Wagn. rightly replies that 'sibi' requires 'cernat.' The wish of Pallas has something of the truculence of that of Turnus above v. 443.

463.] "'Ferant:' sustineant quasi pondus et poenam" Serv.

464, 465.] The language is like that in 4. 448, "magno persentit pectore curas: Mens inmota manet: lacrimae volvuntur inanes:" though the situation is different. 'Premit,' crushes or stifles: comp. "obnixus curam sub corde premebat" 4. 332. The scene is of course suggested by the celebrated passage Il. 16. 459 foll., where Zeus weeps tears of blood for his son Sarpedon. Valerius Flaccus (4. 114 foll.) developes Homer and Virg. by putting a long lament into the mouth of Neptune over the fate of his son Amycus. 'Effudit' Gud. and another of Ribbeck's cursives.

467, 468.] 'Stat' is fixed: comp. Lucr. 1. 563, "et finita simul generatim tempora rebus Stare." "Inreparabile tempus" G. 3. 284. "Aliorum famam cum sua extendere" Plin. Ep. 5. 8 (Forb.). 'Extendere' of time = "propagare." In 6. 806 the notion seems to be of space: whether we read "virtute—viris," or "virtutem—factis." "Fatis" Med. originally.

469.] 'Hoc virtutis opus' following 'extendere' like "Sed revocare gradum superasque evadere ad auras, Hoc opus, hic labor est" 6. 128, 9. τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν Soph. Trach. 458. "Troiae sub moenibus altis" 1. 95., 3. 322.

470.] Πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται Υἱέες ἀθανάτων says Hera to Zeus, Il. 16. 448. "Gnati deum: ut Achilles Thetidis, Memnon Aurorae, Martis Ascalaphus" Serv. 'Tot' seems to mean 'all those many sons.' 'Quin' introducing a climax, as 1. 279 "quin aspera Juno . . . Consilium in melius referet."

Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad aevi.
Sic ait, atque oculos Rutulorum reiicit arvis.
At Pallas magnis emittit viribus hastam,
Vaginaque cava fulgentem deripit ensem. 475
Illa volans, humeri surgunt qua tegmina summa,
Incidit, atque, viam clipei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro praefixum robur acuto
In Pallanta diu librans iacit, atque ita fatur: 480
Aspice, num mage sit nostrum penetrabile telum.
Dixerat; at clipeum, tot ferri terga, tot aeris,
Quem pellis totiens obeat circumdata tauri,

471.] Il. 16. 433, ὤ μοι ἐγών, ὅτι μοι Σαρπηδόνα, φίλτατον ἀνδρῶν &c. The words are from ib. 521 ἀνὴρ δ' ὤριστος ὄλωλεν, Σαρπηδών, Διὸς υἱός. Serv. apparently read 'et·iam' for 'etiam,' and so Heins. The MSS. cannot of course be quoted for either reading as against the other.

472.] With 'sua Turnum Fata vocant' comp. v. 438 above: "mox illos sua fata manent." 'Metas aevi' like "metas rerum" 1. 278.

473.] Serv. took 'reiicit arvis' as = "reiicit ad arva," explaining it "respiciendo fecit partem feliciorem," and so nearly Ruaeus, whom Dryden controverts in the dedication to his 'Aeneid.' Cerda rightly explains the sense "avertit oculos," but wrongly adds, "nulli parti auxilium praebens, omnia permittens fatis," comp. Il. 18. 3 foll. The meaning evidently is that he will not look on the battle, though he declines to stop it. The averting of the eyes is parallel to the shedding of tears of blood in Hom. "Non pugnam adspicere hanc oculis, non foedera possum" says Juno 12. 151. Virg. has taken the words but not the sense of another passage in Hom., Il. 21. 415, ὣς ἄρα φωνήσασα πάλιν τρέπεν ὄσσε φαεινώ.

475.] 'Diripit' Med., Gud. corrected, and three of Ribbeck's cursives. "Deripit ensem, ne iacto telo inermis esset" Serv. In heroic warfare the sword is always drawn after the spear is thrown (Il. 22. 306 al.). There is no occasion, therefore, with Heyne, to stigmatize this line as otiose.

476.] So in Il. 16. 477, where Patroclus and Sarpedon are fighting, Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκὴ Ἔγχεος. 'Humeri tegmina summa' seems to mean the topmost edge of the armour of the shoulder, including shield and thorax: it is not necessary to confine the words to the shield, with Heyne and Wagn., or to the thorax, with Forb. and Gossr. 'Surgunt' may be meant to indicate Turnus' stature. Rom. and one of Ribbeck's cursives read 'prima' for 'summa:' another cursive gives 'summi.' Heyne read 'humeris,' which is only found in some inferior copies, for 'humeri.'

477, 478.] 'Est molita' Med. 'Viam,' v. 422 above. 'Molita' indicates the difficulty with which the spear made its way through the stout shield of Turnus: comp. Il. 7. 247—249: "molitur iter," of a difficult journey 6. 477. 'Tandem etiam' carries on the idea of 'molitur.' 'De corpore,' as Heyne says, is like the Greek partitive gen., τοῦ σώματος ἐπέγραψε.

479, 480.] Εἵλετο δ' ἄλκιμον ἔγχος ἀκαχμένον ὀξέϊ χαλκῷ, Il. 10. 135., 15. 482. 'Librans' 11. 556.

481.] 'Nunc magis est' is mentioned by Serv. as a various reading for 'num mage sit.' 'Penetrabile,' active, as in G. 1. 93. See Munro's note on Lucr. 1. 11. With the whole passage comp. 9. 747, 748.

482, 483.] Virg. ventures to use 'terga' with 'ferri,' to which it is not strictly appropriate, because of the mention of bull's hide immediately afterwards: comp. v. 784, below, "per linea terga tribusque Transiit intextum tauris opus:" a similar liberty similarly justified. 'Cum' Rom. and two of Ribbeck's cursives: 'quom' some of Pierius' copies: 'quem' Med. and Gud. 'Quem' is approved by Markland on

Vibranti medium cuspis transverberat ictu,
Loricaeque moras et pectus perforat ingens. 485
Ille rapit calidum frustra de volnere telum :
Una eademque via sanguis animusque sequuntur.
Corruit in volnus ; sonitum super arma dedere ;
Et terram hostilem moriens petit ore cruento.
Quem Turnus super adsistens : 490
Arcades, haec, inquit, memores mea dicta referte
Euandro : Qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quidquid solamen humandi est,
Largior. Haud illi stabunt Aeneia parvo

Stat. 1 Silv. 1. 41, and adopted by Ribbeck, probably rightly: in point of meaning there is little to choose between the two readings, and we may therefore be decided by the agreement of Med. and Gud. 'Quem obeat,' in spite of the hide surrounding it: see note on 2. 248 and Madv. § 366. 3. 'Obeat' covers the framework, which was probably wicker-work or wood (Dict. A. 'clipeus'). "Quem fulva leonis Pellis obit totum" 8. 552.

484.] 'Medium cuspis' Rom. and Gud. 'Cuspis medium' (perhaps better) Med. and two of Ribbeck's cursives, and so Ribbeck. 'Vibranti íctu' a characteristic refinement: "vibranti gladio .. Occupat" more simply 9. 769.

485.] 'Loricae moras' like "clipei mora" 12. 541: comp. "fossarum morae" 9. 143. See Munro on Lucr. 6. 453. Serv. wished to make 'ingens' agree with 'cuspis' above: "ne sit incongruum de puero ingens pectus."

486.] Ribbeck reads 'de corpore' from Gud., which has 'de volnere' as a variant in the margin: comp. "eduxit corpore telum" v. 744 below. Another of Ribbeck's cursives has 'de pectore.' But the repetition 'volnere,' 'volnus' might easily be paralleled, even if the Aeneid were a finished poem. Virg. has borrowed the language of Il. 16. 508 foll. Ὁ δὲ λὰξ ἐν στήθεσι βαίνων Ἐκ χροὸς ἕλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἕποντο, Τοῖο δ' ἅμα ψυχήν τε καὶ ἔγχεος ἐξέρυσ' αἰχμήν.

487, 488.] The lengthening of the final syllable of 'sanguis' and the phrase 'corruit in volnus' recall Lucr. 4. 1049, 1050, "Namque omnes plerumque cadunt in volnus, et illam Emicat in partem sanguis unde icimur ictu." "Sanguĭs is unknown to Lucretius," Munro notes 1 on 1. 853. Virg. has 'sanguīs' three times: but he usually places the word either before a consonant or at the end of a line: Ov. F. 6. 488 has "educet: at sanguis ille sororis erat:" Sen. Med. 775, "Vestoris istic perfidi sanguis inest." Virg. lengthens the last syllable of 'pulvis' 1. 478. 'Sanguisque,' the reading before Heins., is found in none of Ribbeck's MSS. With 'corruit in volnus' comp. further Livy 1. 58, "prolapsaque in volnus moribunda cecidit." Virg. nearly borrows Ennius' translation of the Homeric δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ: "Concidit et sonitum simul insuper arma dederunt" (Ann. 396).

489.] It is doubtful whether 'terram petit ore' means that he bites the earth (ὀδὰξ ἑλεῖν) or falls on his face (comp. Od. 22. 94, Δούπησεν δὲ πεσών, χθόνα δ' ἤλασε παντὶ μετώπῳ). The latter is perhaps more probable. Sen. Herc. F. 895, "Ultrice dextra fusus, adverso Lycus Terram cecidit ore." "Terram petimus" of kneeling 3. 93 note. 'Cruento,' perhaps because the blood comes out at his mouth and nostrils: comp. Od. 22. 18.

490, 491.] Rom. fills up the line with "sic ore profatur," and Leid. with "sic voce superba." "Haec memores regi mandata referte" 11. 176.

492.] 'Qualem meruit,' such as Evander deserved to see him after his alliance with Aeneas. To suppose with Heyne that it means 'dead, but honourably dead,' is to mistake Turnus' feeling, which evidently is not meant to deserve our sympathy. Serv. mentions a possible pointing, joining 'Euandro' with what follows, which would be obviously inferior.

493, 494.] 'Honos' 6. 333 note. Comp. Aesch. Theb. 1021, ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν. Ἀλλ' ἔστ' Ὀρέστου ταῦτα τἀπιτίμια Soph. El. 915, of the offerings on a tomb. 'He (Evander) will find that his entertainment of Aeneas has

Hospitia. Et laevo pressit pede, talia fatus, 495
Exanimem, rapiens inmania pondera baltei,
Inpressumque nefas: una sub nocte iugali
Caesa manus iuvenum foede, thalamique cruenti;
Quae Clonus Eurytides multo caelaverat auro;
Quo nunc Turnus ovat spolio gaudetque potitus. 500
Nescia mens hominum fati sortisque futurae,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno cum optaverit emptum
Intactum Pallanta, et cum spolia ista diemque
Oderit. At socii multo gemitu lacrimisque 505
Inpositum scuto referunt Pallanta frequentes.

cost him dear:' meant perhaps, as Forb. thinks, as a reason for the preceding sentence: 'even as it is he will lose enough' &c.; but it makes as good sense if taken independently. 'Aeneia hospitia' different from "Iunonia hospitia" 1. 671, the hospitality which Juno gives: see on v. 396.

495, 496.] In Hom. the conqueror sets his foot on his fallen enemy in order to draw out his spear (Il. 5. 620 &c.): in one passage however, Il. 13. 618, we read ὁ δὲ λὰξ ἐν στήθεσι βαίνων Τεύχεά τ' ἐξενάριζε καὶ εὐχόμενος ἔπος ηὔδα, &c. Is this a mark of insult, such as the feeling of later Greece condemned (see the commentators on Soph. Aj. 1348), or merely done for the convenience of stripping off the spoils? 'Inmania pondera baltei' would seem to show that Virg. here intended the latter. In 12. 356 the foot is put on the neck that the weapon may be driven into the throat. 'Rapiens' &c.: comp. Il. 13. 527, πήληκα φαεινὴν Ἥρπασε (Cerda): so above, vv. 449, 462. 'Inmania pondera' accounted for by 'multo auro' v. 499.

497, 498.] 'Inpressum nefas,' the scene of horror stamped upon it: the story of the Danaides. The construction 'caesa manus' after the acc. 'inpressumque nefas' is irregular. Comp. 7. 741, "Et quos maliferae despectant moenia Abellae, Teutonico ritu soliti torquere cateias:" ib. 785 foll. "Galea alta Chimaeram Sustinet . . . Tam magis illa fremens" &c. Such a transition of cases is not uncommon in Homer, e.g. Il. 10. 436 foll. Τοῦ δὴ καλλίστους ἵππους ἴδον ἠδὲ μεγίστους· Λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι.

499, 500.] 'Clonus Eurytides' (supported by all Ribbeck's MSS., though with some slight varieties of spelling) was restored for 'bonus Eurytion' (5. 541) by Commelin and Heins. The specification of the artist is after the manner of Homer. Il. 18. 131 (of the arms of Achilles) Τὰ μὲν κορυθαίολος Ἕκτωρ Αὐτὸς ἔχων ὤμοισιν ἀγάλλεται: of which the Graecism "gaudetque potitus" is a translation. With this comp. "gaudent perfusi sanguine fratrum" G. 2. 510.

501, 502.] Il. 17. 201, Ἆ δειλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν, Ὃς δή τοι σχεδὸν ἔστι: but the idea of 'servare modum' is not in the spirit of Hom. so much as in that of the Greek tragedians. With the twofold construction after 'Nescia' comp. G. 1. 25 note. For the introduction of a reflection by the poet in the middle of a narrative see on 4. 65.

503, 504.] Perhaps suggested by the Homeric ἔσσεται ἦμαρ ὅταν ποτ' ὀλώλῃ Ἴλιος ἱρή. Virg. prophesies himself what Hom. puts into the mouth of his dying warriors, e.g. Patroclus Il. 16. 852 foll., Hector ib. 22. 358 foll. 'Magno cum optaverit' &c. a glance at Turnus' "haud illi stabunt Aeneia parvo Hospitia." The fut. perf. 'optaverit' (corresponding to the tense of ὀλώλῃ) implies that the wishing will be over and done with. With 'magno emptum' comp. 2. 104, "magno mercentur Atridae." 'Intactum Pallanta'='Pallanta non tetigisse:' comp. "pulsi Turni gloria" v. 143 above. 'Ista' as if Virg. were addressing Turnus: or perhaps as Wagn. Q. V. 19. 2 thinks, as if he were speaking to his readers: 'these spoils which you see.' Med. a m. p. has 'ipsa.'

505.] The rhythm is finely adapted to the sense: comp. that of 4. 667, "lamentis gemituque et femineo ululatu."

506.] "At Lausum socii exanimem super arma ferebant" v. 841 below.

O dolor atque decus magnum rediture parenti!
Haec te prima dies bello dedit, haec eadem aufert,
Cum tamen ingentis Rutulorum linquis acervos!
Nec iam fama mali tanti, sed certior auctor 510
Advolat Aeneae, tenui discrimine leti
Esse suos; tempus versis succurrere Teucris.
Proxuma quaeque metit gladio, latumque per agmen
Ardens limitem agit ferro, te, Turne, superbum
Caede nova quaerens. Pallas, Euander, in ipsis 515
Omnia sunt oculis, mensae, quas advena primas
Tunc adiit, dextraeque datae. Sulmone creatos
Quattuor hic iuvenes, totidem, quos educat Ufens,

507.] Comp. Martial 11. 13. 5 "Romani decus et dolor theatri" (Cerda). 'Decus rediture parenti,' like "decus addite divis" 8. 301 (Germ.). Rom. has 'parentis.' Virg. addresses Pallas as he addresses Nisus and Euryalus, 9. 446 foll., expressing also the thoughts of the Arcadians: comp. 2. 29 note. The question whether he or they are speaking was raised as early as Serv.

508.] Comp. Ov. Fast. 2. 235, "Una dies Fabios ad bellum miserat omnes: Ad bellum missos perdidit una dies" (Forb.). The comm. also comp. Soph. Oed. R. 438, ἥδ' ἡμέρα φύσει σε καὶ διαφθερεῖ.

509.] Comp. v. 245 above: "Ingentis Rutulae spectabit caedis acervos." On 'tamen' see E. 10. 31 note. Vv. 509—531 are written by another hand in Pal.

510—605.] 'Aeneas, roused to fury by the death of Pallas, hurries to the relief of the distressed Arcadians, and slays a number of the enemy's warriors. The siege is thus raised at length, and the Trojans are released from their confinement in the camp.'

510.] 'Tam' Rom. for 'iam.' 'Auctor' as in Livy and Tacitus of an authority for a fact (Livy 4. 20 &c.). Ov. M. 11. 666, "non haec tibi nuntiat auctor Ambiguus" (Forb.).

511.] 'Tenui discrimine' &c. a descriptive abl.: comp. "utramque viam leti discrimine parvo" 3. 685. 'That his men are but a hair's breadth removed from death.' "Leti discrimina parva" of trenches 9. 143.

512.] 'Versis tempus' Pal., Gud., and so Ribbeck: 'tempus versis' Med., Rom., and two of Ribbeck's cursives. 'Succedere' Rom. for 'succurrere:' a reminiscence of v. 439 above. 'Teucris' a general expression: it is really only the Arcadians who are routed. 'Tempus succurrere:' see on G. 1. 218.

513.] 'Metit:' comp. Hor. 4 Od. 14. 31, "Primosque et extremos metendo Stravit humum sine clade victor." So ἀμάω Apoll. R. 3. 1188, 1382. 'Ferit' one of Ribbeck's cursives.

514.] 'Latum' agrees with 'limitem:' comp. "haec ego vasta dabo et lato te limite ducam" 9. 323: but the ambiguity is awkward and not usual in Virg. 'Limitem agit' marks a line where he slaughters, as a reaper does where he reaps. "Limite acto" Tac. Germ. 29 (Heyne). Comp. Homer's ὄγμον ἐλαύνειν Il. 11. 68.

515.] 'In ipsis oculis' before his very eyes. Πάντα ταῦτ' ἐν ὄμμασιν Eur. Orestes 785 (775).

516, 517.] "Mensae quas advena adisti" v. 460 above. 'Primus' Rom. with some support from two of Ribbeck's cursives. 'Primas' is emphatic: Evander's was the first hospitality to the stranger. 'Tunc' marks the time as it would appear in Aeneas' thoughts at the moment. The words 'Sulmone creatos' seem to show that 'Sulmo' is here the name of a man, not of a town: so 'Ufens' in the next line must be not the river (7. 802) but the man mentioned 7. 745. But the choice of the name in the context may have been suggested by Il. 21. 27, ζωοὺς ἐκ ποταμοῖο δυώδεκα λέξατο κούρους.

518.] For the present 'educat' expressing the present effect of a past act comp. 8. 141, "(Maiam) Idem Atlas generat." See note on E. 8. 45. The number four seems to have been a common one for sacrificial victims: see G. 4. 538, A. 6. 243.

Viventis rapit, inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammas. 520
Inde Mago procul infensam contenderat hastam.
Ille astu subit; at tremibunda supervolat hasta;
Et genua amplectens effatur talia supplex:
Per patrios Manis et spes surgentis Iuli
Te precor, hanc animam serves gnatoque patrique. 525
Est domus alta; iacent penitus defossa talenta
Caelati argenti; sunt auri pondera facti
Infectique mihi. Non hic victoria Teucrum
Vertitur, aut anima una dabit discrimina tanta.

519, 520.] "Quos mitteret umbris Inferias" 11. 81. Virg. in imitating Hom. imputes to Aeneas a barbarity which was regarded with horror in his own day: comp. the language in which Livy (7. 15) speaks of the sacrificing of Roman soldiers by the Tarquinians. The reference of 'umbris' is explained by the context: Aeneas could only think of one death. For the pl. of a single person's shade see on 5. 81 &c. 'Captivoque' &c.: for the construction comp. v. 243 note. 'Captivo sanguine' like "captiva vestis" 2. 765 note. "Caeso sparsurus sanguine flammas" 11. 82.

521.] The following lines are an adaptation from Hom.'s accounts of the death of Lycaon (Il. 21. 64 foll.), Adrastus (6. 47 foll.), and Dolon (10. 378 foll.). 'Mago procul:' comp. v. 401 above "Ilo namque procul validam direxerat hastam." 'Infensam' is given by Med. with one of Ribbeck's cursives, and by Gud. as a variant in the margin. 'Infestam' Pal., Rom., Gud., and so Macrob. 5. 2. 16. 'Infensam' Heyne, and so Ribbeck, probably rightly. Virg. uses both epithets of weapons (see 9. 793., 10. 877), while in good prose this application seems to be confined to 'infestus' (Forc.): 'infensus' therefore, as the least common in such a context, would be more likely to be altered. But the words are constantly confounded. 'Contenderat' Pal. and Gud., and so Macrob. l. l. 'contenderet' Med. (the final 'e' struck out a m. s.), whence 'cum tenderet' in the edd. before Pierius: 'contorserat' Rom. Comp. 5. 520 (note), where there is the same variety.

522.] Med. first reading 'en:' then 'at' corrected into 'ac.' 'Ac' Gud. corrected, and another of Ribbeck's cursives. 'At' Pal., Rom., and Gud. originally. 'Ac' Ribbeck, against Heyne and Wagn. But 'at' gives the better sense. Il. 21. 64 foll. Ὁ δέ οἱ σχεδὸν ἦλθε τεθηπώς, Γούνων ἅψασθαι μεμαὼς . . . . . Ἤτοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς, Οὐτάμεναι μεμαώς· ὁ δ' ὑπέδραμε καὶ λάβε γούνων Κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ Ἔστη, κ.τ.λ.

523, 524.] 'En' Med. a m. p. for 'et.' 'Per spes' for 'et spes' Gud. corrected, and so two other copies, besides the MSS. of Macrob. Sat. 3. 2. 16 and Donatus on Ter. Adelph. 2. 1. 28, who quote the line. Heins. introduced it as intrinsically better, comp. 6. 364, and so Heyne: but Wagn. rightly restored 'et spes.' For 'surgentis' Pal. has 'heredis' in an erasure, and so Gud., with 'surgentis' as a variant: a reminiscence of 4. 174, "Ascanium surgentem et spes heredis Iuli."

525.] Il. 6. 46, Ζώγρει, Ἀτρέος υἱέ, σὺ δ' ἄξια δέξαι ἄποινα· Πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται Χαλκός τε χρυσός τε πολύκμητός τε σίδηρος, and so nearly Il. 10. 378. 'Gnatoque patrique' for my son and father: a continuation of the appeal in the former line: comp. 12. 932 foll. The words are used differently 4. 605., 6. 116. Aeneas answers him vv. 532, 534. 'Animam hanc' 3. 654.

526, 527.] "Defossum aurum" G. 2. 507. 'Celati' Med. originally. 'Facti' wrought: "argenti vis ingens facti signatique" Livy 26. 16: "argentum optume factum" Cic. Verr. 4. 18.

528, 529.] 'Non hic vertitur' does not turn on my life being taken. 'Hic' = "in hac re." "In dictatore verti spes civitatis" Livy 4. 31. 'Dabit' in the general sense of "faciet:" see Munro on Lucr. 2. 119., 4. 41. 'Dare discrimina' above v. 382: comp. v. 393. With the general sense Serv. comp. Lucan 3. 337, "Non pondera rerum, Non momenta sumus."

Dixerat. Aeneas contra cui talia reddit: 530
Argenti atque auri memoras quae multa talenta,
Gnatis parce tuis. Belli commercia Turnus
Sustulit ista prior iam tum Pallante perempto.
Hoc patris Anchisae Manes, hoc sentit Iulus.
Sic fatus galeam laeva tenet, atque reflexa 535
Cervice orantis capulo tenus adplicat ensem.
Nec procul Haemonides, Phoebi Triviaeque sacerdos,
Infula cui sacra redimibat tempora vitta,
Totus conlucens veste atque insignibus armis.
Quem congressus agit campo, lapsumque superstans 540
Immolat, ingentique umbra tegit; arma Serestus

531, 532.] Some inferior copies have 'magna' for 'multa:' a reminiscence of 9. 265. Serv. says that 'parco' was used with acc. by Lucilius and Ennius: but no instance is to be found in their extant fragments. Forc. gives instances from Cato R. R. 58, "Oleas tempestivas, unde minimum olei fieri poterit, eas condito, parcito" (al. "et partito"), and Plaut. Curc. 3. 10, "Qui mature quaesivit pecuniam, Nisi eam mature parsit, mature esurit." The pl. 'gnatis' is rhetorical. Aeneas is answering 'gnatoque patrique' v. 525. In 'belli commercia' Virg. may have thought of Ennius' (A. 201) "cauponantes bellum," as perhaps also of καπηλεύειν μάχην Aesch. Theb. 545, which Ennius misinterpreted. Tac. H. 3. 81 (quoted by Taubm.) alludes to Virg. "Vitellio rescriptum Sabini caede et incendio Capitolii dirempta belli commercia," where the word is used more vaguely of negotiations as opposed to hard fighting.

533.] 'Ista' those which you offer. 'Illa' Med. 'Iam tum,' even then, as long ago as that: see on 1. 18. 'Pallante perempto' defines the time indicated by 'tum.'

534, 535.] Magus had appealed to Aeneas' tenderness for Anchises and Iulus. Aeneas undertakes to interpret their feelings. "Hoc sentit, Moriar" Hor. 1 Ep. 16. 79. Comp. 2. 552 foll. "Implicuitque comam laeva, dextraque coruscum Extulit, ac lateri capulo tenus abdidit ensem."

536.] 'Oranti' Pal. originally, and one of Ribbeck's cursives: 'orantis' Med., Rom., Gud.: 'oranti' Ribbeck, against the balance of authority. 'Adplicat' drives home. "Quae vis inmanibus adplicat oris?" 1. 616. Some MSS. (none of Ribbeck's) have 'abdidit' from 2. 553.

537.] 'Procul' = "procul est:" comp. "Ausoniae pars illa procul" 3. 479 (Wagn.). There is a son of Haemon (Maeon) in Homer (Il. 4. 394 foll.) who fought against Tydeus on the side of the Thebans.

538.] 'Sacro' Rom. The 'vitta' was the band which tied the 'infula' or wreath of wool (Dict. A. 'Infula'). "Lanea dum nivea circumdatur infula vitta" G. 3. 487. 'Sacra vitta' goes with 'infula' as abl. of quality, or 'vitta' may be abl. instr. "Vittis et sacra redimitus tempora lauro" 3. 81.

539.] Ribbeck reads 'insignibus albis' for 'insignibus armis' in deference to Serv.'s note: "'insignibus armis:' Asper sic legit . . . . Probus vero 'insignibus albis' dicit legendum, ut albas vestis accipiamus quae sacerdotibus congruae sunt: sicut Statius dicit de Amphiarao." The passage in Statius is quoted in some copies of Serv. as Theb. 4. 217: but it is more probably Theb. 6. 323 foll. "Ipse habitu niveus: nivei dant colla iugales: Concolor est albis et cassis et infula cristis:" which certainly gives some support to Ribbeck. Comp. also Q. Curtius 4. 16. 27, "vates Aristander alba veste indutus" (at the battle of Arbela): See also Val. Fl. 1. 386, Sil. 4. 694. No important MS. gives 'albis:' but 'armis' in Pal. is by a second hand, the word given by the first hand being erased with the exception of the first and last letters ('a . . s'). The conjunction of an epithet with 'insigne' could be justified by "insigne superbum" 8. 683: comp. 2. 392., 7. 657., 12. 944. Wagn. Q. V. 16. 6 numbers this among the passages which the grammarians altered by conjecture: but he does not seem to know the passage in Statius. "Huic totum insignibus armis Agmen . . . . fulgebat" above v. 170.

540, 541.] He meets him, drives him over the plain, and fells him. 'Congressus'

Lecta refert humeris, tibi, rex Gradive, tropaeum.
Instaurant acies Volcani stirpe creatus
Caeculus et veniens Marsorum montibus Umbro.
Dardanides contra furit. Anxuris ense sinistram 545
Et totum clipei ferro deiecerat orbem;—
Dixerat ille aliquid magnum, vimque adfore verbo
Crediderat, caeloque animum fortasse ferebat,
Canitiemque sibi et longos promiserat annos;—
Tarquitus exsultans contra fulgentibus armis, 550
Silvicolae Fauno Dryope quem nympha crearat,
Obvius ardenti sese obtulit. Ille reducta
Loricam clipeique ingens onus inpedit hasta;

12. 342, 510. "'Immolat' quasi victimam ut ille consueverat" says Serv. 'Ingenti umbra' of death: not (as Heyne takes it) of the shadow of Aeneas' body or shield. Both explanations (with others) are mentioned by Serv. Cerda well comp. Il. 13. 425, Ἠέ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι. Serestus is in the camp with Mnestheus 9. 171, 779. Serv. thinks there were two; but it is more likely to be a case of oversight.

542.] 'Legere arma' = to gather up the arms: "spolia eius legentem Galli agnovere" Livy 5. 36. "Caesorum spolia legere" ib. 39. 'Tibi rex Gradive tropaeum:' so 11. 7, "Mezenti ducis exuvias, tibi magne tropaeum Bellipotens:" comp. v. 423 above.

543, 544.] 'Instaurat' Med. originally: "fortasse recte" says Ribbeck. 'Instaurant acies' may be either taken with Wagn. as = 'they renew the fight' (comp. "instaurata proelia" 2. 669, "instaurare bellum" Livy 37. 19) or (more simply with Serv. and Heyne) 'they repair or renew the ranks.' 'Caeculus' 7. 678—680: 'Umbro' ib. 750—760: Virg. tells us there that Umbro was killed by Aeneas, though here, in the haste of the narrative, he says nothing about his death.

545, 546.] 'Dardanides contra furit' seems to be from Ἀτρείδης δ' ἑτέρωθεν ἐμήνιε Il. 1. 247. There is no other mention of this Anxur. As elsewhere, Virg. has given a man the name of a place. Aeneas strikes off his left arm and shield, so killing him (v. 549): then (v. 550) Tarquitus comes up. "Amissam laevam cum tegmine" Lucr. 3. 649. 'Orbis clipei' 2. 227.

547.] This line and the two following are parenthetical, 'ille' being Anxur. Rom. has 'illi' for 'ille' and 'bello' for 'verbo.' "Magna dicta" for boastful words occurs Val. F. 5. 600: comp. Id. 7. 557. "Magna loqui" in the same sense Tibull. 2. 6. 11, Ov. Trist. 5. 3. 29. Μέγα εἰπεῖν, μυθεῖσθαι, &c. are common in Greek from Hom. downwards. So "magnae linguae" Hor. 4 Od. 6. 1 answers to μεγάλης γλώσσης Soph. Ant. 127. 'Vim adfore verbo crediderat' seems not to mean 'he thought the boast would have effect,' but 'he thought his prowess would second his word.'

547, 548.] 'Caelo animum ferebat' constr. like "caelo capita alta ferentis" 3. 678. "'Fortasse' h. l. non est ἴσως, sed που . . . . . locumque habet in gloriatione . . . . Il. 5. 472 sqq. Ἕκτορ, ποῦ δή τοι μένος οἴχεται ὃ πρὶν ἔχεσκες; Φῆς που ἄτερ λαῶν πόλιν ἑξέμεν, &c. Cf. etiam Soph. Oed. T. 355 Καί που τοῦτο φεύξεσθαι δοκεῖς;" Wagn. Add. Il. 16. 830, 838, 842.

550, 551.] "Pyrrhus Exsultat, telis et luce coruscus aena" 2. 470. 'Silvicola' a compound used by Naevius and Attius according to Macrob. 6. 5. 9, who quotes from Naevius, "Silvicolae homines bellique inertes." Catull. 61 (63). 72 has "silvicultrix." "Quos fida crearat Una tot Arcadio coniunx Tyrrhena Gylippo" 12. 271. "Faune Nympharum fugientum amator" Hor. 3 Od. 18. 1. It matters little whether we suppose Faunus himself, the Italian Pan, to be meant, or one of the Fauni. The identification of the former with the father of Latinus is perhaps in favour of the latter.

552, 553.] "Non illi se quisquam impune tulisset Obvius armato" 6. 879, whence Heins. conj. here "sese tulit." Wagn. well comp. Lucr. 3. 1041, "Sponte sua leto caput obtulit obvius ipse:" so Virg. has "obvius occurrere" below v. 734, 11. 498. Comp. "sese avius abdidit" 11. 810.

Tum caput orantis nequiquam et multa parantis
Dicere deturbat terrae, truncumque tepentem 555
Provolvens super haec inimico pectore fatur:
Istic nunc, metuende, iace. Non te optuma mater
Condet humo, patriove onerabit membra sepulchro:
Alitibus linquere feris, aut gurgite mersum
Unda feret, piscesque inpasti volnera lambent. 560
Protinus Antaeum et Lucam, prima agmina Turni,
Persequitur, fortemque Numam, fulvumque Camertem,
Magnanimo Volscente satum, ditissimus agri
Qui fuit Ausonidum, et tacitis regnavit Amyclis.

'Reducta' drawn back for the throw ("reducta securi" 12. 307). The throw is not mentioned, but only the preparation for it. But perhaps it is more natural to suppose that Aeneas did not throw his weapon, but charged with it. Wagn. would prefer 'retusa,' or 'redunca.' The shield, itself heavy ('ingens onus'), is embarrassed ('impedit') by the weight of the spear: comp. below v. 794 foll. "Ille pedem referens et inutilis inque ligatus Cedebat, clipeoque inimicum hastile trahebat." Marius, according to Plutarch (Marius 25), invented a contrivance for making the *pilum* hamper the enemy's shield by bending when it was fixed there.

554.] An abbreviation of Il. 10. 454 foll. Ἦ, καὶ ὁ μέν μιν ἔμελλε γενείου χειρὶ παχείῃ Ἁψάμενος λίσσεσθαι. . . . . φθεγγομένου δ' ἄρα τοῦγε κάρη κονίῃσιν ἐμίχθη. "Multa parantem dicere" 4. 390. One MS., the Parrhasian, said to be greatly interpolated, has an ingenious variety, "plura parantis Hiscere."

555, 556.] Med. a m. s. 'deturpat' for 'deturbat.' 'Petentem' Rom. for 'tepentem,' which was restored by Heins. after Commelin for the common reading 'repente.' 'Deturbare' (5. 175 note) is usually constr. with "in" and acc. (Forc.). 'Deturbat terrae' is like "demisere neci" 2. 85, "deiecit leto" v. 319 above: comp. "sternitur terrae" 11. 87. 'Truncumque . . . provolvens' perhaps suggested by Il. 21. 120, Τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἧκε φέρεσθαι. 'Super' over him. "Inimico pectore fatur" 11. 685.

557.] 'Isti' Ribbeck, supported more or less by two of his cursives: see on G. 1. 54. This passage to v. 560 is a compound of two in Hom.: Il. 11. 452 foll. Ἆ δείλ', οὐ μὲν σοίγε πατὴρ καὶ πότνια μήτηρ Ὄσσε καθαιρήσουσι θανόντι περ, ἀλλ' οἰωνοὶ Ὠμησταὶ ἐρύουσι (Ulysses to Socus), and Il. 21. 122 foll. where Achilles says to Lycaon, whom he has thrown into the Scamander, Ἐνταυθοῖ νῦν κεῖσο μετ' ἰχθύσιν, οἵ σ' ὠτειλὴν Αἷμ' ἀπολιχμήσονται ἀκηδέες, οὐδέ σε μήτηρ Ἐνθεμένη λεχέεσσι γοήσεται, &c.

558.] 'Humi' Med. first reading, Pal., Rom., Gud., and two more of Ribbeck's cursives. 'Humo' Med. second reading: comp. 9. 214, "mandet humo." 'Humo' Wagn.: but see on 1. 193. 'Patrioque' Med., and so Wagn. and Ribbeck: 'patriove' Pal., Rom., Gud., with two other of Ribbeck's cursives: and so Heyne. Either might stand: but the balance of authority is in favour of 'patriove.' 'Patrio sepulchro:' the sepulchre of your father: it would hardly be necessary for Aeneas to remember (as Wagn. Q. V. 40. 2 thinks he should have done) that Tarquitus' father was Faunus or a Faun and therefore immortal. In any case, 'patrio' may be used loosely for 'your ancestral tomb.'

559, 560.] See the passage from Hom. quoted on v. 557.

561, 562.] 'Antaeum et Lucam, prima agmina Turni' like "senior cum Castore Thymbris, Prima acies" v. 124 above. 'Prosequitur' one of Ribbeck's cursives. 'Fulvus,' not as Serv. says ξανθός, which would rather be "flavus:" but a colour between this and "rufus" (Wagn.). "Fulva caesaries" 11. 642. The names in this line and the following occur elsewhere: a Volscens is killed by Nisus 9. 439, the death of a Numa is mentioned ib. 454, a Camers of noble birth and distinguished prowess is named 12. 224.

563, 564.] The Italian Amyclae lay between Caieta and Terracina. Its foundation was attributed to settlers from Laconia, who brought with them the name of the Laconian Amyclae, taken (according to Paus. 3. 2. 6) by the Spartan king Teleclus, comp. Strab. 8. p. 560 D. The epithet

Aegaeon qualis, centum cui bracchia dicunt 565
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Iovis cum fulmina contra
Tot paribus streperet clipeis, tot stringeret ensis:
Sic toto Aeneas desaevit in aequore victor,
Ut semel intepuit mucro. Quin ecce Niphaei 570
Quadriiugis in equos adversaque pectora tendit.
Atque illi, longe gradientem et dira frementem
Ut videre, metu versi retroque ruentes
Effunduntque ducem, rapiuntque ad litora currus.
Interea biiugis infert se Lucagus albis 575

'tacitae' probably refers to the story given by Serv. that Amyclae was taken because, in consequence of a number of false alarms, no one was allowed to announce the enemy's approach. This story is not mentioned in connexion with the Laconian Amyclae, either by Pausanias or by Strabo l. l. The Italian Amyclae was, according to Plin. H. N. 3. 5 (9), destroyed by serpents, which leads Serv. to give another explanation of the epithet. But whether the 'silence' story originally belonged to the Greek or the Italian town, there is no doubt that it came to be associated in Roman literature with the name 'Amyclae:' comp. the two lines attributed by Serv. here to Lucilius, but by Ribbeck, Fragm. Com. Lat. v. 274, 275 (on the authority of the Verona Scholiast here), to Afranius: "Deliberatum est non tacere me amplius: Amyclas iam tacendo periisse audio." Pervigilium Veneris 92, "Sic Amyclas, cum tacerent, perdidit silentium." Silius 8. 528 ("quasque evertere silentia Amyclae") is speaking of the same town as Virg. These passages make strongly against Wagn.'s attempt to explain away 'tacitae' into the general meaning of 'desertae.' See Heyne Excursus 2 to this book, and Dict. G. s. v. 'Amyclae.' Serv. gives a choice of two other interpretations: "vel 'tacitis,' de quibus taceatur, i. e. ignobiles et non dignae aliqua opinione: vel hypallage est pro 'ipse tacitus.'" "Ditissimus agri Phoenicum" 1. 343: comp. 7. 537.

565.] "Centumgeminus Briareus" 6. 287. In Il. 1. 402—405, he is the ally of Zeus. The constr. seems to be 'qualis Aegaeon (fuit) .... cum .... streperet:' not (as Wagn. would take it) 'qualis cum Aegaeon streperet.'

566.] 'Fuisse' supplied from 'arsisse.' 'Centenas' the distributive for the simple numeral, as often in Virg. See on v. 207 above.

567.] The Verona scholiast suggests the possibility of punctuating after 'Iovis,' and thus joining 'Iovis' and 'ignem' together, which would be awkward enough.

568.] 'Tot paribus clipeis' with as many (fifty) shields to match his hands and mouths.

569, 570.] 'Desaevit' rages his fill: 4. 52 note. 'Intepuit mucro' like ὑπεθερμάνθη ξίφος αἵματι Il. 16. 333.; 20. 476. "Ferrum in pulmone tepescit" 9. 701. Here the notion seems to be that the glow of the sword communicates itself to its wielder, who, as we say, gets warm at his work.

571.] Elsewhere (12. 162, G. 3. 18) Virg. uses the form "quadriiugus." So he has "biiugis" and "biiugus" both. So in Greek ἄζυξ, ἄζυγος, ἀζυγής are all found (the two last being apparently later forms), not to mention "inermis" and "inermus," &c., in Latin. Doubtless metrical convenience has much to do with the employment of one form or the other, if indeed the existence of collateral forms in certain cases was not originally due to the poets. See on v. 404 above. 'Adversa pectora' of Niphaeus.

572, 573.] Possibly suggested by Il. 7. 213 foll. Ἤιε μακρὰ βιβὰς . . . . Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον. 'Ac' Med. a m. p. for 'et.' 'Dira frementem' like "acerba fremens" 12. 398.

574.] 'Effundunt' 12. 380, 532 of throwing from a car. 'Currum' Rom. and one or two of Ribbeck's cursives. 'Currus' pl. = "currum" as in G. 3. 113: comp. v. 592 below.

575.] 'Bigis' Pal. and originally Gud.: comp. 12. 164. 'Biiugis' is supported by Serv. Comp. with this and the following lines Il. 11. 101 foll. Αὐτὰρ ὁ βῆ ῥ' Ἶσόν τε καὶ Ἄντιφον ἐξεναρίξων, Υἷε δύω Πριάμοιο, νόθον καὶ γνήσιον, ἄμφω Εἰν ἑνὶ δίφρῳ

In medios, fraterque Liger; sed frater habenis
Flectit equos, strictum rotat acer Lucagus ensem.
Haud tulit Aeneas tanto fervore furentis:
Inruit, adversaque ingens adparuit hasta.
Cui Liger: 580
Non Diomedis equos, nec currum cernis Achillis,
Aut Phrygiae campos: nunc belli finis et aevi
His dabitur terris. Vesano talia late
Dicta volant Ligeri. Sed non et Troius heros
Dicta parat contra; iaculum nam torquet in hostem. 585
Lucagus ut pronus pendens in verbera telo
Admonuit biiugos, proiecto dum pede laevo
Aptat se pugnae, subit oras hasta per imas
Fulgentis clipei, tum laevum perforat inguen;
Excussus curru moribundus volvitur arvis. 590

ἰόντας· ὁ μὲν νόθος ἡνιόχευεν, Ἄντιφος αὖ παρέβασκε περικλυτός, &c.

576.] 'In medio' Gud. originally. 'Sed' introducing a further explanation as in Hor. 1 Ep. 15. 12, "laeva stomachosus habena Dicet eques: sed equis frenato est auris in ore."

577.] 'Rotat ensem' 9. 441.

579.] The words are like Il. 8. 424, Διὸς ἄντα πελώριον ἔγχος ἀεῖραι.

581.] 'Non currus' Donatus on Ter. Andr. 4. 4. 48: 'nec currus' one of Ribbeck's cursives. 'Currus' Heyne. 'Achilli' Menag. pr. and some inferior copies, and so Heyne and Wagn., who thinks (see his note on 2. 476) that the question between 'Achillis' and 'Achilli' is to be decided by considerations of euphony. But Ribbeck is right in reading 'Achillis,' if external authority is to have weight in such matters. 'Equi—currum:' comp. G. 3. 91, "Martis equi biiuges et magni currus Achilli." The meaning apparently is 'you will not escape from me as you did from Diomed and Achilles.' Aeneas was rescued from Diomed by Aphrodite (Il. 5. 311 foll.) and Apollo (ib. 446), and from Achilles by Poseidon (Il. 20. 290), having on both occasions narrowly escaped destruction. As in 9. 148 foll., 602 foll., there seems a sneer at the Greeks, who, it is insinuated, did their work badly. Comp. also 9. 737.

583, 584.] 'Vesano—dicta volant Ligeri,' in constr. and expression like "quae tuto tibi magna volant" 11. 381: 'volant' implying futile display. "Neu tibi pro vano verba benigna cadant" Prop. 1. 10. 24: "non frustra magna superbo Dicta volant" Val. Fl. 5. 599.

585.] Pal., Rom., Gud. and another of Ribbeck's cursives have 'hostis' or 'hostes' for 'hostem:' but though the dual would be possible, the sing. is more likely. Wagn. infers unnecessarily from Serv.'s note "'dicta parat:' potest legi et 'dicta parat contra,'" that the line from 'contra' to 'hostem' is spurious, and marks it with asterisks. Virg. is perhaps thinking of Aeneas' speech to Achilles Il. 20. 256, Ἀλκῆς δ' οὔ μ' ἐπέεσσιν ἀποτρέψεις μεμαῶτα, Πρὶν χαλκῷ μαχέσασθαι ἐναντίον. With the general expression comp. v. 16 above.

586.] 'Prono' Arusianus p. 238 L. 'Pronus' confirmed by Serv., who contends rather strangely that the word is an adj., not a participle. "Pronique in verbera pendent" 5. 147. 'Telo:' so Il. 10. 513 Κόπτε δ' Ὀδυσσεὺς (ἵππους) Τόξῳ: Lucagus has his drawn sword in his hand v. 577.

587.] 'Traiecto' Med. 'Proiecto' is supported by Serv. Wagn. inquires why Lucagus puts forward the left foot rather than the right (see on 7. 689), and answers that Aeneas doubtless was standing on Lucagus' right. 'Admonere' as we say to correct. "Liberos admonere verberibus" Sen. De Clem. 1. 14. "Monere" is similarly used.

588, 589.] 'Aptat' Med., Rom., and two of Ribbeck's cursives: 'aptet' Pal. and originally Gud. So Ribbeck: but the subjunctive would hardly be in place. 'Oras clipei' above v. 477.

590.] "Volvitur ille excussus humi" 11. 640. Κάππεσ' ἀπ' εὐεργέος δίφρου· λίπε δ' ὀστέα θυμός Il. 16. 743.

Quem pius Aeneas dictis adfatur amaris:
Lucage, nulla tuos currus fuga segnis equorum
Prodidit, aut vanae vertere ex hostibus umbrae;
Ipse rotis saliens iuga deseris. Haec ita fatus
Arripuit biiugos; frater tendebat inertis 595
Infelix palmas, curru delapsus eodem:
Per te, per qui te talem genuere parentes,
Vir Troiane, sine hanc animam, et miserere precantis.
Pluribus oranti Aeneas: Haud talia dudum
Dicta dabas. Morere, et fratrem ne desere frater. 600
Tum, latebras animae, pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquae vel turbinis atri
More furens. Tandem erumpunt et castra relinquunt
Ascanius puer et nequiquam obsessa iuventus. 605

591.] Comp. Il. 16. 744 foll. Τὸν δ' ἐπικερτομέων προσέφης, Πατρόκλεις ἱππεῦ· Ὢ πόποι, ἦ μάλ' ἐλαφρὸς ἀνήρ, ὡς ῥεῖα κυβιστᾷ.

592, 593.] The meaning seems to be 'Your horses are not like those of Niphaeus (above v. 572 foll.), flying idly or frightened by shadows: you abandon them yourself by leaping from the chariot.' The taunt has little force except as a reminiscence of the passage in Hom. 'Segnis' with reference not to their pace but to their courage: so perhaps v. 700 below. Comp. the use of "iners" 9. 150 "inertia furta Palladii:" 4. 158 "pecora inertia." Wagn. supposes that the chariot is overturned, and that 'nulla segnis fuga prodidit' means 'it was not the slow pace of your horses that you have to blame,' which is less natural. Gossrau strangely supposes a reference to Aeneas' encounter with Diomed: "non te, ut me olim quum cum Diomede certabam, equi prodidere, neque umbra aliqua nolens subductus es, ut tum ego." 'Currus' pl. as above, v. 574. 'Vanae ex hostibus umbrae:' we may infer from this passage that it was the vast shadow thrown by Aeneas ("longe gradientem," v. 572) that frightened the horses of Niphaeus.

595.] 'Inermis' Pal. originally, and a variant in Gud. There is a similar variation 11. 414, 672. There is little to choose between the words in this and the first of the two passages referred to, and the question must be decided on external evidence. Virg. has varied Il. 11. 130 foll. τὼ δ' αὖτ' ἐκ δίφρου γουναζέσθην, &c.

597, 598.] 'Per te, per qui,' &c., see on v. 369 above. "Qui tanti talem genuere parentes" 1. 606. 'Hanc animam' above v. 525. 'Sine' leave alone. "Hem, quisquis es, sine me" Ter. Adelph. 3. 2. 23. So ἐᾶν in Hom., Il. 24. 569, μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω, where, as here, the sense is 'to spare.'

599.] 'Pluribus oranti' like "talibus orabat" v. 96 above. 'Haud talia dudum' &c., see v. 581 foll.

601.] 'Latebras animae' in apposition to 'pectus.' Lucretius following Epicurus placed the "animus" in the breast: see Munro on Lucr. 3. 140. Virg. may have been thinking of this view, and reproduced it inaccurately. For 'recludere' comp. "pecudum reclusis pectoribus" 4. 63: "ense pectus Norico recludere" Hor. Epod. 17. 71. Jacob on the Aetna v. 139 unnecessarily conj. 'penitus' for 'pectus,' comparing 12. 389.

602.] 'Victor,' the reading of two of Ribbeck's cursives, is also given in Gud. as a variant. 'Edere funera' 9. 527, "edere strages" 9. 785: comp. Livy 21. 43., 25. 16.

603.] For 'torrentis aquae' comp. Il. 5. 87, ποταμῷ πλήθοντι ἐοικώς, and for 'turbinis' Il. 12. 40, ἐμάρνατο ἶσος ἀέλλῃ. "Atri turbinis instar" of a weapon 12. 923.

604.] 'Fremens' Rom. for 'furens:' a common variation. The story of the siege is ended suddenly enough.

Iunonem interea compellat Iuppiter ultro:
O germana mihi atque eadem gratissima coniunx,
Ut rebare, Venus—nec te sententia fallit—
Troianas sustentat opes, non vivida bello
Dextra viris animusque ferox patiensque pericli. 610
Cui Iuno submissa: Quid, o pulcherrime coniunx,
Sollicitas aegram et tua tristia dicta timentem?
Si mihi, quae quondam fuerat, quamque esse decebat,
Vis in amore foret, non hoc mihi namque negares
Omnipotens, quin et pugnae subducere Turnum, 615
Et Dauno possem incolumem servare parenti.
Nunc pereat, Teucrisque pio det sanguine poenas.

606—688.] 'Jupiter, in answer to Juno's prayers for the life of Turnus, allows her to rescue him from immediate death. She accordingly deludes him with a phantom of Aeneas, which appears to fly before him till it reaches the ship in which Osinius had come from Clusium. Turnus having followed it into the ship, Juno looses the rope, and Turnus is carried down to Ardea.'

606.] 'Ultro' unaddressed: "ultro flens ipse videbar Compellare virum" 2. 280 note. Virg. is thinking of the following lines of Il. 4. 5 foll. Αὐτίκ' ἐπειρᾶτο Κρονίδης ἐρεθιζέμεν Ἥρην, &c.

607, 608.] Κασιγνήτην ἄλοχόν τε Il. 18. 356. In v. 608 Virg. is reproducing the words, but not the meaning, of Il. 4. 10, τῷ δ' αὖτε φιλομμειδὴς Ἀφροδίτη Αἰεὶ παρμέμβλωκε, καὶ αὐτοῦ κῆρας ἀμύνει. "Rebar" (6. 690) is mentioned by Cic. 3 De Or. 38 as a more or less archaic word, which, though it may be freely used in poetry, is somewhat too dignified for ordinary prose. He uses it himself 2 De Div. 2 in one of his exordiums, but also has "rebare" in a letter (Att. 14. 8): and Livy 31. 39 has "rebatur" in a piece of ordinary narrative.

609, 610.] "Bello vivida virtus" 5. 754 note. For the form of expression comp. "frigida bello dextera" 11. 338. 'Viris' is worth noticing, as the construction with the dat. is not often found, except where the verb subst. is expressed or understood. 'Ferox' as in 12. 19. With 'patiens pericli' comp. Sallust Jug. 44, "neque periculi neque laboris patiens:" Tac. H. 2. 77, "discrimina et pericula ex aequo patiemur:" Ov. 3 Trist. 2. 7, "pelago terraque pericula passum."

612.] 'Dicta' Pal., Rom., Gud., with three other of Ribbeck's cursives. 'Iussa' Med. (perhaps a reminiscence of 9. 804, "Irim Demisit germanae haud mollia iussa ferentem"), and so Ribbeck. Either would stand; so the question is best decided by the weight of external testimony. 'Tristia dicta' 2. 115.

613.] 'Fuerat' for "erat," a poetical usage: see Madv. § 338. 6. obs. 6. Comp. 5. 397, "Si mihi quae quondam fuerat, . . . si nunc foret illa iuventas." Prop. 1. 12. 11. Ov. 3 Trist. 11. 25, "Non sum ego qui fueram." Ov. M. 2. 570 ("me . . . Coroneus...genuit, fueramque ego regia virgo"). The tense of 'decebat' seems to be regulated by 'foret:' but it might denote preestablished fitness, as "erat" perhaps does in such passages as Hor. 1 Od. 37. 4.

614.] If 'si' in the preceding line be taken (as suggested by Jahn and Wagn.) as = 'utinam,' there will be no difficulty about 'namque' here: 'Would that I had the same power . . . for then you would not deny me.' But there is perhaps more force in making 'non hoc mihi . . . negares' the apodosis to the preceding clause, and joining 'namque' closely with 'mihi,' which it would emphasize as the reason of Jupiter not refusing: 'you would not deny this to Juno.' Comp. the use of 'enim' 8. 84 (note), "tibi enim, tibi maxuma Iuno," and see on G. 2. 509. It seems a remnant of some old use of the word (comp. "nempe"), though no use exactly answering to it has been quoted from any extant writer: Virg., too, may have been influenced by the somewhat loose way in which γάρ is occasionally used in Greek.

615.] 'Omnipotens' predicative by its position. 'Subducere:' see on v. 50 above.

617.] 'Suo' for 'pio' some inferior

Ille tamen nostra deducit origine nomen,
Pilumnusque illi quartus pater; et tua larga
Saepe manu multisque oneravit limina donis. 620
Cui rex aetherii breviter sic fatus Olympi:
Si mora praesentis leti tempusque caduco
Oratur iuveni, meque hoc ita ponere sentis,
Tolle fuga Turnum atque instantibus eripe fatis.
Hactenus indulsisse vacat. Sin altior istis 625
Sub precibus venia ulla latet, totumque moveri
Mutarive putas bellum, spes pascis inanis.
Et Iuno adlacrimans: Quid, si, quae voce gravaris,

copies, and so Serv. on 2. 366. 'Pio' suggested by the mention of Daunus above, as if Turnus were fighting for his father: thus she hints (as Serv. suggests) that he deserves as much regard as Aeneas. Doubtless, too, there is a reference to his discharge of his duties to the gods, as in v. 619 below (comp. 12. 778), in the same way that Apollo and Zeus speak of Hector, Il. 24. 33 foll., 66 foll., Poseidon of Aeneas Il. 20. 297 foll., a passage which Virg. may have had in his mind. With 'pio sanguine' comp. "scelerato sanguine" 12. 949. 'Poenas dare sanguine' as 2. 366.

618.] A further comparison with Aeneas. 'Nostra origine,' from a divine stock: explained by 'Pilumnusque illi' &c. 'Deducet' Pal. and originally Gud. 'Nomen' used loosely as = "genus," with which it is sometimes joined (5. 621., G. 2. 240).

619.] 'Pilumnus' v. 76 above (note), where Juno calls him "avus" of Turnus. 'Que' explanatory, as 7. 51, "Proles virilis Nulla fuit, primaque oriens erepta iuventa est." "Quartus pater" Pers. 6. 58 (an imitation of Virg.?).

620.] Schrader conj. 'ornavit' for 'oneravit:' but 'oneravit' is appropriate in connexion with 'multis:' see on 3. 485. Comp. Il. 4. 48 foll., where Zeus is pleading for Troy: Οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης Λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς.

621.] 'Fatur' Med. first reading, Pal., and originally Gud.: 'fatus' Med. second reading, Rom., Gud. corrected, and another of Ribbeck's cursives. 'Fatur' Heyne and Ribbeck: 'fatus' Wagn. and Forb. There seems little to choose between them. The passage has a general, but not very minute, resemblance to Il. 16. 439 foll. Jupiter can grant a delay from the sentence of fate: comp. Juno's language 7. 313 foll. (Germ.).

622, 623.] 'Mora leti' like "mora mortis" 12. 74. With 'tempus' for breathing space, comp. 4. 433. 'Caduco' = "morituro" (Serv.): the word is emphatic, Jupiter wishing Juno to understand that Turnus' life is in any case a short one. 'Meque hoc' &c., if you see that this is the way that I arrange the matter, if we understand each other. 'Ponere' = "statuere," like τιθέναι. 'Sentis' = "intellegis:" "Vehementer nunc mihi est irata: sentio atque intellego" Plaut. Truc. 2. 6. 64.

625.] 'Hactenus indulsisse' &c. There is room for this one stretch of indulgence (literally, 'to have indulged up to this point'). 'Vacat' impersonally 1. 373, where it has its ordinary sense of leisure. Here it = "licet," the notion being that this event in the order of destiny remains unbespoken.

626, 627.] 'Venia' as 4. 435 = an act of grace or favour. 'If your prayers hide any further favour to be begged from me.' 'Moveri mutarive putas,' if you suppose that the war is being moved or changed, as if Juno's wishes had already taken effect. Here, as in v. 623, Jupiter speaks as one to whom the future is present. 'Spes pascis:' the more common image is that of hope as the feeder or the food (Aesch. Ag. 1668, Eur. Phoen. 396 &c.): in Soph. Ant. 897, however, we have κάρτ' ἐν ἐλπίσιν τρέφω followed by an object-clause.

628.] The readings before Heins. were 'cui' and 'illacrimans,' the latter of which is found in one of Ribbeck's cursives. 'Adlacrimare' is said to occur only here and in a passage of Appuleius. 'Quod si' for 'quid si' Gud. corrected. 'Quod voce gravaris' for 'quae voce gravaris' one of Ribbeck's cursives, and so Heyne and earlier editors. 'Quae gravaris' = 'quae

Mente dares, atque haec Turno rata vita maneret?
Nunc manet insontem gravis exitus; aut ego veri 630
Vana feror. Quod ut o potius formidine falsa
Ludar, et in melius tua, qui potes, orsa reflectas!
Haec ubi dicta dedit, caelo se protinus alto
Misit, agens hiemem nimbo succincta per auras,
Iliacamque aciem et Laurentia castra petivit. 635
Tum dea nube cava tenuem sine viribus umbram
In faciem Aeneae—visu mirabile monstrum—
Dardaniis ornat telis, clipeumque iubasque
Divini adsimulat capitis, dat inania verba,
Dat sine mente sonum, gressusque effingit euntis: 640

dare gravaris:' comp. Plaut. Mil. 4. 6. 15, "Benignus erga me siet: quod cupiam ne gravetur" (Forc.): "quae si quis gravabitur" Quint. 1. 1. 11.

629.] "Mente dedit" 11. 795 (Forb.). 'Haec' this for which I plead. 'Data' Rom. for 'rata.' 'Rata' with 'maneret.' The word is constantly coupled with "firmus," "fixus," &c.: see the Dictt.

630.] 'Nunc' = νῦν δέ, as things are: see Dictt. 'Manet' after 'maneret' seems intentional. Comp. Tac. Hist. 1. 21, "Si nocentem innocentemque idem exitus maneat." 'Veri vana' like "veri effeta" 7. 440 note: the constr. is perhaps modelled on that of "vacuus" with gen., which is found in Sallust and some later writers (Forc.). Comp. "caelestium inanes" Pers. 2. 61. "Steriles veri" ib. 5. 75. "Voti vanus" Sil. 12. 261 (Forb.). On 'vanus' see 1. 392 note. With the image comp. 4. 110, "Sed fatis incerta feror," with the clause generally "aut ego fallor" Hor. A. P. 42.

631.] 'Una' Pal. originally and Rom. for 'vana.' 'Quod' introduces the sentence, as often in Latin: comp. 'quod si,' &c. For 'quod ut' Wagn. comp. Ciris 150, "quod uti ne prodita ludo .... Solvisset:" ib. 228, "quod ut O potius, Rhamnusia, fallar." "Quod utinam vitae minus cupidi fuissemus" Cic. ad Div. 14. 4. 'Ut' = "utinam" as in Terence Heaut. 4. 6. 6 "Ut te omnes Di Deaeque perduint" (Forc.). Some early editions had "Quin O."

632.] "Consilia in melius referet" 1. 281. 'Orsa' like 'exorsa' v. 111 above. 'Qui potes' like δύνασαι γάρ Aesch. Cho. 374: "potes namque omnia" 6. 117: comp. ib. 366.

633, 634.] "Ab alto Aethere se mittit" 9. 644. 'Agens hiemem,' G. 3. 470 "non tam creber agens hiemem ruit aequore turbo." 'Nimbo succincta:' so the nymph Opis descends to earth "nigro circumdata turbine corpus" 11. 596 note. The gods in Hom. and Virg. are often shrouded in clouds when they come among men: comp. Il. 5. 186, ἀλλά τις ἄγχι Ἕστηκ' ἀθανάτων, νεφέλῃ εἰλυμένος ὤμους: and see A. 2. 616 (note), 8. 608., 9. 111., 12. 416.

636.] An adaptation of Il. 5. 449 foll., where Apollo, having taken Aeneas out of the fray and placed him in Pergamus, makes an image to resemble him, about which the Greeks and Trojans continue to fight. Αὐτὰρ ὁ εἴδωλον τεῦξ' ἀργυρότοξος Ἀπόλλων, Αὐτῷ τ' Αἰνείᾳ ἴκελον καὶ τεύχεσι τοῖον, &c. 'Cava' unsubstantial: comp. 6. 292, "Et ni docta comes tenuis sine corpore vitas Admoneat volitare cavae sub imagine formae," &c. "Nube cava" 1. 516., 5. 810. 'Sine viribus' may be a translation of ἀμενηνός, the Homeric epithet of the dead. Comp. Aesch. Prom. 547, ὀλιγοδρανίαν ἄκικυν ἰσόνειρον, and Shakspeare, Macbeth, Act 3, sc. 4, "Thy bones are marrowless, thy blood is cold."

637.] 'In faciem Aeneae ornat' like "in faciem nascuntur" G. 2. 85. 'Monstrum' apparently in apposition with 'umbram,' though it might be in apposition with the action of the verb: see on 6. 223., 8. 487.

638.] 'Dardaniis telis' like "Dardana Paridis tela" 6. 57.

639.] Gud. gives 'membra' as a variant for 'verba:' 'verba' in Pal. is written over an erasure. Serv.'s explanation of 'inania,' "nec a membris nec a mente venientia," may account for the variety. 'Inania' unreal: "inania cervorum simulacra" Lucr. 4. 995. Contrast "veras voces" 1. 409.

640.] 'Gressum' Med.: comp. 5. 649

Morte obita qualis fama est volitare figuras,
Aut quae sopitos deludunt somnia sensus.
At primas laeta ante acies exsultat imago,
Inritatque virum telis et voce lacessit.
Instat cui Turnus, stridentemque eminus hastam 645
Coniicit; illa dato vertit vestigia tergo.
Tum vero Aenean aversum ut cedere Turnus
Credidit, atque animo spem turbidus hausit inanem:
Quo fugis, Aenea? thalamos ne desere pactos;
Hac dabitur dextra tellus quaesita per undas. 650
Talia vociferans sequitur, strictumque coruscat
Mucronem; nec ferre videt sua gaudia ventos.
Forte ratis celsi coniuncta crepidine saxi
Expositis stabat scalis et ponte parato,
Qua rex Clusinis advectus Osinius oris. 655

"vel gressus eunti." 'Euntis' gen. One inferior MS. has 'inertes:' a happy error, as Heyne remarks.

641, 642.] Lucr. 1. 134, 135, "Cernere uti videamur eos audireque coram Morte obita quorum tellus amplectitur ossa." 'Figura' is the Lucretian equivalent for εἴδωλον: see Munro on 4. 34, "cum saepe figuras Contuimur miras simulacraque luce carentum." The whole passage is a reminiscence of Lucr. 4. 749—793, where the question of phantoms seen in sleep or otherwise is discussed: for the language comp. l. l. v. 788, "Quid porro in numerum procedere cum simulacra Cernimus in somnis et mollia membra movere," &c.

643, 644.] With 'primas ante acies' comp. 9. 595, of Numanus, Il. 3. 16, of Paris. 'Exsultat' 2. 470. 'Inritat telis,' by brandishing, not by throwing, darts. The darts must surely be as unsubstantial as the figure itself. 'Lacessit,' comp. v. 718 below: "Missilibus longe et vasto clamore lacessunt."

648.] 'Haurire' to drink in: so Cic. pro Cael. 24. 59, "haurire dolorem." 'Turbidus' bewildered, not master of himself: so of Turnus 9. 57.

649, 650.] 'Thalami' = marriage, as in 6. 94. "Pactos Hymenaeos" 4. 99: comp. 'pactas' v. 79 above. With the thought of 'hac dabitur dextra' &c. comp. v. 741 below "eadem mox arva tenebis:" Aesch. Ag. 455, ἐχθρὰ δ' ἔχοντας ἔκρυψεν, and many expressions in Aesch. Theb. For the sake of liveliness "inquit" or "ait" is omitted.

651, 652.] 'Talia vociferans' 2. 679. 'Sua gaudia' his hopes of triumph, which were bound up with the phantom. With 'ventos ferre' comp. "tradam protervis in mare Creticum Portare ventis" Hor. 1 Od. 26. 2, ἀλλὰ ταῦτα μὲν Ῥείτω κατ' οὖρον Soph. Trach. 467, and the Homeric ἀνεμώλιος.

653.] 'Coniungo' is generally constr. with dat., or abl. and "cum:" but Cicero has 'coniunctus' with abl. alone, 1 De Or. 5. 17, "brevitas respondendi et lacessendi, subtili venustate atque urbanitate coniuncta:" ib. 1. 57. 243, "dicendi vis egregia, summa festivitate et venustate coniuncta," and in other places. 'Crepido' a rising bank or elevation, as in Livy 27. 18 (Forc.), "eam quoque planitiem altera crepido haud facilior in adscensum ('faciliori adscensu' Madv.) ambibat:" comp. Stat. 1 Silv. 3. 43. 'Crepido saxi' probably = a projecting rock. "Fluctus ab undisoni ceu forte crepidine saxi" Val. Fl. 4. 44. Comp. κρηπὶς βωμῶν = βωμός Soph. Trach. 993, κρηπῖδ' Οὐλύμπου = Ὄλυμπον Eur. Troades 215.

654.] 'Ponte' v. 288 note. The ladder seems to be distinct from the bridge: comp. v. 657 "Exsuperatque moras et pontis transilit altos," where the same is implied by the use of separate verbs.

655.] 'Osirius' Rom. 'Qua advectus' (= "advectus est") like "quae passus" v. 162 above. It is hardly necessary (with Serv.) to identify Osinius with Massicus, leader of the Clusians, v. 166. It is quite in Virg.'s manner to mention out of its proper place the name of a subordinate chief which he had previously omitted.

Huc sese trepida Aeneae fugientis imago
Coniicit in latebras; nec Turnus segnior instat,
Exsuperatque moras, et pontis transilit altos.
Vix proram attigerat: rumpit Saturnia funem,
Avolsamque rapit revoluta per aequora navem. 660
Illum autem Aeneas absentem in proelia poscit:
Obvia multa virum demittit corpora morti.
Tum levis haud ultra latebras iam quaerit imago,
Sed sublime volans nubi se inmiscuit atrae:
Cum Turnum medio interea fert aequore turbo. 665
Respicit ignarus rerum ingratusque salutis,
Et duplicis cum voce manus ad sidera tendit:
Omnipotens genitor, tanton' me crimine dignum

Comp. 9. 325 foll., where he mentions for the first time Rhamnes, a chief in the alliance of Turnus, whose name might certainly have been expected in the catalogue.

656, 657.] Med. has 'huic' for 'huc,' and 'Aeneae trepida' for 'trepida Aeneae.' With 'huc . . . in latebras' comp. G. 4. 423, "Hic iuvenem in latebris . . . Collocat."

658.] 'Moras' the ladders in his way: see on v. 654.

659.] 'Attigerit' Pal. (apparently corrected from 'attigerat'), and so originally Gud. 'Rupit' Rom. for 'rumpit.' The sequence 'attigerat' . . . 'rumpit' is the same as in 2. 705, "Dixerat ille; et iam per moenia clarior ignis Auditur." Comp. 1. 586.

660.] 'Revoluta per aequora,' on the retiring wave: so rightly Heyne and Wagn. in his small edition: though in his larger one he says "Aequora revoluta acceperim de itinere per aequora revoluto."

661.] Brunck placed this and the following verse after v. 664, and Wagn. and the generality of subsequent editors have followed him. Two Paris MSS. are said to confirm the conjecture (see however on v. 705 below). In some respects the change would be an improvement, as v. 665 is more naturally contrasted with 661, 662 than with vv. 663, 664: but it might be urged on the other hand that 'illum' followed by 'Turnum' would be rather awkward, and the present order is at any rate unobjectionable. Heyne may be right in supposing that this and the following line were written by Virg. in the margin: but the supposition is not necessary. The early critics however appear to have felt a difficulty in the passage, as there was an old reading 'Ille autem Aenean' (still found in Rom., Pal. originally, and Gud. partially) which Urbanus ap. Serv. explained of Turnus venting his fury on sailors supposed to be in the ship. Serv. saw that, connected with the next line, this reading would give no sense. "In proelia poscere Turnum" 8. 614. A colon should be put after 'poscit:' not a full stop, with Wagn. and Forb.

662.] "Demittere morti" 5. 691, "neci" 2. 85. On the question whether "mors" is personified, see on G. 3. 480.

664.] "Nocti se inmiscuit atrae" 4. 570.

665.] 'Interea medio' Rom. and one of Ribbeck's cursives. The abl. of extent 'medio aequore' is common in Virg.

666.] 'Ignarus rerum,' ignorant of the truth: "haud nescia rerum" in a somewhat different sense 12. 227. 'Ingratus salutis' is a poetical constr. Cicero does not apparently even use 'gratia' or 'gratus' with the gen.; Livy has "ob eius gratiam meriti" 23. 15, and "haud minorem eius rei . . . gratiam futuram" 26. 50: a constr. of which 'ingratus' with gen. is an extension. Virg. may have been led to it by wishing to balance 'ignarus rerum:' he has elsewhere similar licences from a similar cause: e. g. "fortunatusque laborum Egregiusque animi," &c., 11. 415, "nec veterum memini laetorve malorum," ib. 280.

667.] "Tendoque supinas Ad caelum cum voce manus" 3. 176: see note on 2. 378. 'Duplicis' note on 1. 93. 'Tollit' one of Ribbeck's cursives and some inferior copies.

668.] 'Tanto' for 'tanton'' Pal. and Gud. So in 3. 319 (note) 'Pyrrhi' is read by some

Duxisti, et talis voluisti expendere poenas?
Quo feror? unde abii? quae me fuga, quemve reducit?
Laurentisne iterum muros aut castra videbo? 671
Quid manus illa virum, qui me meaque arma secuti?
Quosne—nefas—omnis infanda in morte reliqui,
Et nunc palantis video, gemitumque cadentum
Accipio? Quid ago? aut quae iam satis ima dehiscat 675
Terra mihi? Vos o potius miserescite, venti;
In rupes, in saxa—volens vos Turnus adoro—
Ferte ratem, saevisque vadis inmittite Syrtis,
Quo neque me Rutuli, nec conscia fama sequatur.
Haec memorans animo nunc huc, nunc fluctuat illuc; 680

copies for 'Pyrrhin'.' 'Tanton'' here is confirmed by Serv., Diomedes 430, and Priscian 1032, 1224. With the thought comp. Il. 11. 404, Ὤ μοι ἐγώ, τί πάθω; μέγα μὲν κακὸν αἴ κε φέβωμαι: and Hor. 3 Od. 27. 37 foll.

670.] "Unde quo veni?" Hor. l. c. 'Quove reducit' Med. with 'quemve' added in the margin. With 'quem' (="qualem") Serv. well comp. "Hunc ego te 'Euryale' adspicio" 9. 481, where "hunc"="talem." Comp. for the thought Catull. 62 (64). 177 "Nam quo me referam, quali spe perdita nitar?" 'Reducet' one of Ribbeck's cursives, and so Heyne. 'Reducit' seems best taken with Wagn. "reducit ex acie," which will account for the present, the retreat being already in progress. If it were to be understood with Peerlkamp of return to the field after flight, we should rather have had the future.

671.] 'Videbo' can I bear to behold? Comp. the questions in 4. 534 foll., and "nec generum Aenean captiva videbo" 12. 63.

672.] 'Quid' as we should say "What is to be said of?" so τί in Greek: e. g. Plato Gorg. p. 502 A, τί δὲ ὁ πατὴρ αὐτοῦ Μέλης; ἢ πρὸς τὸ βέλτιστον βλέπων ἐδόκει σοι κιθαρῳδεῖν; (Jelf § 872. 2. g.) See on 7. 365, G. 3. 258. With 'me meaque arma secuti' comp. 3. 156, "nos te, Dardania incensa, tuaque arma secuti."

673.] 'Quosque' Med. a m. p. and Rom.: 'Quove' Med. a m. s., Pal., Gud., and another of Ribbeck's cursives. "'Quosve' . . . Asper 'quosne' legit, et adnotavit 'ne' pro 've'" Serv. 'Quosne,' which is found in Leid. and one of Ribbeck's cursives, was rightly adopted by Heins. and the edd. after him: comp. Catull. 62 (64). 180, "an patris auxilium sperem, quemne ipsa reliqui?" a passage obviously in Virg.'s mind. See also Hor. 1 S. 10. 21 (Wagn.), and Hand, Tursellinus 4, p. 77. So "quiane" 4. 538. 'Relinqui' Pal. corrected for 'reliqui.'

674.] 'Pallentes' Med. a m. p. For the transition from relative to demonstrative, involving a change of case, comp. Soph. Aj. 457, Καὶ νῦν τί χρὴ δρᾶν, ὅστις ἐμφανῶς θεοῖς Ἐχθαίρομαι, μισεῖ δέ μ' Ἑλλήνων στρατός; Apoll. R. 3. 836, Λήθῃ ἀχέων τά οἱ ἐν ποσὶν ἦε Θεσπέσι', ἄλλα τ' ἔμελλεν ἀεξήσεσθαι ὀπίσσω. 'Cadentem' Gud. originally.

675.] One inferior copy rather ingeniously gives 'quid ego.' 'Et quae' Med. first reading for 'aut quae:' Heins. conj. 'ecquae.' 'Dehiscet' Rom., and so Pal. originally in 12. 883, where nearly the same words are put into the mouth of Juturna. 'Ima' goes closely with 'dehiscat' (see on 4. 24), 'can open its foundations deep enough.'

676.] 'O' is omitted in Rom. and erased in Pal. "Vos O mihi Manes Este boni" 12. 646. Comp. Il. 6. 346 foll. (ὥς μ' ὄφελε . . .) Οἴχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα Εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης (Cerda).

677.] 'Rupes' are cliffs, 'saxa' smaller rocks and stones. With 'volens adoro' comp. "Iunoni cane vota libens" 3. 438 note.

678.] 'Syrtes' Pal. corrected and Gud. 'Syrtis' sing. 4. 41 (Heyne). 'Saxa' in connexion with 'vada,' as in 3. 706 "vada dura lego saxis Lilybeia caecis."

679.] 'Conscia' that knows of my shame.

680.] 'Hunc' Med. for 'huc,' as also originally 'illum' for 'illuc.' Wagn. thinks this accounts for a reading 'animum' found in some MSS., and partially

An sese mucrone ob tantum dedecus amens
Induat, et crudum per costas exigat ensem;
Fluctibus an iaciat mediis, et litora nando
Curva petat, Teucrumque iterum se reddat in arma.
Ter conatus utramque viam; ter maxuma Iuno 685
Continuit, iuvenemque animi miserata repressit.
Labitur alta secans fluctuque aestuque secundo,
Et patris antiquam Dauni defertur ad urbem.
  At Iovis interea monitis Mezentius ardens
Succedit pugnae, Teucrosque invadit ovantis. 690
Concurrunt Tyrrhenae acies, atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes, vastum quae prodit in aequor,

supported by one of Ribbeck's cursives. "Atque animum nunc huc celerem, nunc dividit illuc" 4. 285.

681.] 'Mucroni' Pal. originally, Rom.: 'Mucrone' Med., Pal. corrected, Gud., and two other of Ribbeck's cursives: and so Serv. and Priscian (1199, 1205). 'Sese mucrone induat' = throw himself upon his sword. Virg. has used the abl. where a prose writer would have used the dat. or "in" with acc. In Caesar B. G. 7. 73, "sese ipsi acutissimis vallis induebant" (Pierius) the subst. is probably in the dat.: so ib. 83, Ov. 2 Am. 10. 31 (Forb.).

682.] 'Inbuat' Pal. 'Durum' Rom. for 'crudum.' "Crudum Transadigit costas et cratis pectoris ensem" 12. 507. 'Crudum' = hard, cruel: comp. ὠμόφρων σίδαρος Aesch. Theb. 728. So "cruda bella" Ov. Am. 3. 8. 58; "cruda tyrannide" Juv. 8. 223. 'Exigere,' to drive right through, v. 815 below.

683.] 'Iactet' Rom. for 'iaciat.' With 'iaciat fluctibus' (= "in fluctus") comp. "ponto iaciunt" 9. 712.

684.] "Reddite me Danais" 2. 669.

685.] Cerda well comp. Il. 8. 169 (of Diomed) Τρὶς μὲν μερμήριξε κατὰ φρένα καὶ κατὰ θυμόν, Τρὶς δ' ἄρ' ἀπ' Ἰδαίων ὀρέων κτύπε μητίετα Ζεύς. Comp. also Il. 1. 188 foll., where Athene is sent by Hera to restrain Achilles from slaying Agamemnon. 'Conatus viam' seems to be on the analogy of "conari opus."

686.] Some inferior copies have 'animo,' which is adopted by Wagn. on account of the apparent difficulty of the gen. 'Animi' all Ribbeck's MSS., and so Serv. and Arusianus p. 246 L. Heyne takes 'animi miserata' as = 'pitying him for his spirit;' Serv. more naturally as = 'pitying him in her mind' (θυμῷ φιλέουσά τε κηδομένη τε Il. 1. 196). See on 6. 332, "sortemque animi miseratus iniquam," where 'animi' has been restored from Med. for 'animo.' "Fidens animi" 2. 61, "furens animi" 5. 202, "victus animi" G. 4. 491.

687.] 'Aestu secundo' with the tide (or current?) to back him, Ov. M. 13. 629, 727 (Forb.).

689—754.] 'The ἀριστεία of Mezentius, who kills among others Hebrus, Evanthes, Acron, and Orodes.'

689.] 'Iovis monitis' 4. 331. Jupiter is conceived as generally overlooking and directing the contest; but Virg. may also be specially thinking of Il. 15. 592 foll., where the Trojans are inspirited against the Greeks by Zeus (Διὸς δ' ἐτέλειον ἐφετμάς &c.), a passage which also supplied him with the simile of the wave-beaten rock v. 693 (where see note). There is, it need hardly be said, no contradiction between the facts that Mezentius is no believer in the gods, and that he should be urged by Jupiter to enter the battle. 'Succedit pugnae,' comes to the battle in place of Turnus: comp. "Ut pro me hostili paterer succedere dextrae" v. 847 below: "(Turnus) Succedat pugnae" (in place of Camilla) 11. 826. See on v. 439 above.

691, 692.] For Mezentius and his relation to the Etruscans, 8. 481 foll. 'Odiis telisque instant' is a conceit of the same kind as "ad caelum palmas cum voce tetendit:" see on v. 667. "Scio acerba meorum Circumstare odia" says Mezentius v. 905 below. 'Uni, uni' like "ora, ora" below v. 821.

693.] In Il. 15. 618 foll. the Greeks resisting Hector are compared to a sea-

Obvia ventorum furiis expostaque ponto,
Vim cunctam atque minas perfert caelique marisque, 695
Ipsa inmota manens; prolem Dolichaonis Hebrum
Sternit humi, cum quo Latagum Palmumque fugacem,
Sed Latagum saxo atque ingenti fragmine montis
Occupat os faciemque adversam, poplite Palmum
Succiso volvi segnem sinit; armaque Lauso 700
Donat habere humeris et vertice figere cristas.
Nec non Euanthen Phrygium, Paridisque Mimanta
Aequalem comitemque, una quem nocte Theano
In lucem genitori Amyco dedit, et face praegnans
Cisseis regina Parim creat: urbe paterna 705

beaten rock: *Ἴσχον γὰρ πυργηδὸν ἀρηρότες, ἠΰτε πέτρη Ἠλίβατος, μεγάλη, πολιῆς ἁλὸς ἐγγὺς ἐοῦσα, Ἥτε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα, Κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν* (Heyne). Cerda also comp. Il. 17. 747 foll., which is much to the same effect. Virg. has the same simile 7. 586 foll. of Latinus resisting the clamour of his subjects.

694.] 'Obvia' as in 3. 499, "quae fuerint minus obvia Graiis."

695.] 'Perfert' bears to the end: appropriate with 'vim cunctam.' "Omnis pelagique minas caelique ferebat" 6. 113.

696.] 'Manent' Med. a m. p., 'manet' a m. s. for "manens:" perhaps a reminiscence of "mens inmota manet" 4. 449. Virg. had begun the simile as if he intended to complete the sentence with some such word as "resistit:" but apparently forgetting this, he constructs 'ille' with 'sternit.'

697.] "Sternit humi" 9. 754: so "fundere humi" 1. 193., 11. 665.

698.] Repeated from 9. 569. So "scopulo atque ingentis turbine saxi" 12. 531. 'Atque' has its usual cumulative force, 'a stone, nay the fragment' &c.

699, 701.] The constr. 'Latagum .... occupat os' is Homeric. Il. 5. 79, *τὸν μὲν ἄρ' Εὐρύπυλος .... ἔλασ' ὦμον*, 7. 14—16 *Ἰφίνοον βάλε δουρὶ ..... ὦμον* &c.: so Virg. A. 12. 275, "Egregium forma iuvenem ... Transadigit costas." 'Occupat' meets him full in the face before he could strike: comp. 12. 299, "venienti Ebuso plagamque ferenti Occupat os flammis." 'Adversum' Gud. originally. "Succiso poplite" 9. 762. *κατ' ἰγνύην βεβλημένος* Il. 13. 212. 'Segnem' might mean cowardly, referring to 'fugacem' v. 697 (see on v. 592 above), but it seems better to take it in the sense of 'disabled,' 'without power of fighting,' which suits 'sinit' better. Perhaps it may not be fanciful to say that both senses are included: disabled in deed as he was already disabled in will. "Terraeque petitus *segnis*" Lucr. 3. 173. "Donat habere" 5. 262: for the constr. see on 1. 319.

703.] Hom. has a Theano, daughter of Cisseus, and wife of Antenor. Il. 6. 297, *Θεανὼ καλλιπάρῃος, Κισσηΐς, ἄλοχος Ἀντήνορος ἱπποδάμοιο*: comp. Il. 11. 223 foll., a passage of which the name "Cisseis" may have reminded Virg. *Ἕκτορι δ' ἦεν ἑταῖρος, ἰῇ δ' ἐν νυκτὶ γένοντο* (of Polydamas) Il. 18. 251.

704.] "Face Cisseis praegnans" 7. 320 note.

705.] 'Creat' is virtually the reading of all known MSS., Med. a m. p. having 'crepat,' and one or two others some similar corruption. The subject of 'occubat' is obviously Paris, but the omission of the nom. is unaccountable, and could only be justified in a poem confessedly left uncorrected. Serv. notices it, attributing it to metrical necessity. Various attempts to supply the defect have been made: some earlier critics suggested "occubat hic: carum," which, with the change of 'carum' into 'Clarium,' Wagn. rather approves, while Cunningham would read 'hic cubat.' But the most plausible emendation is Bentley's (on Hor. Epod. 5. 28), "Cisseis regina Parim: Paris urbe paterna Occubat," which has been approved almost unanimously by critics, and adopted by Heyne and all subsequent editors but Gossrau. There can be little doubt that the change of 'creat' into 'Paris' would be an infinite improvement, and it seems strange that Virg. should not have so written: but that is hardly a reason for introducing

Occubat; ignarum Laurens habet ora Mimanta.
Ac velut ille canum morsu de montibus altis
Actus aper, multos Vesulus quem pinifer annos
Defendit, multosque palus Laurentia, silva
Pastus arundinea, postquam inter retia ventum est, 710
Substitit, infremuitque ferox et inhorruit armos;
Nec cuiquam irasci propiusque accedere virtus,

such an alteration in the face of all external authority. Whatever may be the case with other authors, it is not likely that in the text of Virg. 'Paris' should have dropped out and have been replaced by 'creat.' 'Creat' itself is critically probable, the pres. being used in the case of that and similar verbs when we should expect the past: see on v. 518 above, E. 8. 45 note, G. 1. 279. The assertion made by Pottier, that six Paris MSS. read 'Paris,' received with suspicion by most critics, has been ascertained to be untrue by Mr. Duckworth, of Trinity College, Oxford. Bentley also turned 'genitori' v. 704 into 'genitore,' in which he has not been followed.

706.] 'Ignarum' a stranger to the land of his burial (see on E. 6. 40, "rara per ignaros errant animalia montis"). The word, however, is sometimes used passively: "regio hostibus ignara" Sallust Jug. 52 (and see the dictt.), and so Gellius 9. 12. 22 would take it here.

707.] 'Ille' as 11. 809 foll. (where see note), 12. 5. So far as the following lines are modelled on Hom., Virg. seems to have had in his mind three passages: Il. 11. 414 foll., 13. 471 foll., and 17. 61 foll. But he has localized the description by the mention of places well known to his readers, a habit not uncommon with him: comp. 12. 5 foll. with Il. 20. 164 foll.

708.] Vesulus (Monte Viso) is the mountain from which the Po takes its rise: see Pliny 3. 20 (16) and Dict. G. 'De montibus altis actus' of course only applies to the boar of Vesulus, as 'silva pastus arundinea' vv. 709, 710 only applies to the boar of the marsh. 'Pinifer' is apparently not older than Virg. (Forc.)

709.] 'Multosve' Pal., 'Multoque' Med., 'Multosque' Rom., Gud., and two other of Ribbeck's cursives. Heyne (followed by Ribbeck) reads 'multosve' against the balance of authority and without sufficient reason, as he reads 'radiisve' for 'radiisque' 6. 616 (note), where, as here, 'que' has a disjunctive force. The Laurentian boar cannot of course be the same as the Vesulan. Comp. for this way of writing the simile of the hunted stag, 12. 752, "ille autem insidiis *et* ripa territus alta:" where he has just before said "inclusum—flumine —*aut*—saeptum formidine." The Laurentian marsh was between Ardea and the mouth of the Tiber: on its boars see Bentley on Hor. Epod. 5. 28. Hor. 2 S. 4. 42 distinguishes the Laurentian from the Umbrian boar: "Nam Laurens malus est, ulvis et arundine pinguis" (Heyne). 'Defendit' as in Hor. 2 S. 2. 17, "atrum Defendens piscis hiemat mare." 'Silva arundinea' like "lupini silvam" G. 1. 75.

710.] Bentley l. c. wished to read 'pascit' or 'pavit' for 'pastus:' and Cunningham conj. 'Pastum in arundinea.' There is considerable awkwardness in the text as it stands, as though the clause 'silva pastus arundinea' is grammatically correlative to 'de montibus actus,' they do not really correspond, neither the time nor the action spoken of being parallel; but this is not a fatal objection in a writer like Virg., who is apt to violate symmetry, either logical or grammatical, for variety's sake. See on 2. 86. Serv. calls it an antiptosis, but does not explain the nature of the difficulty.

711.] 'Substitit,' 'infremuit,' and 'inhorruit' perf., not aor.: representing the presents μένει and φρίσσει in Hom.'s lines (Il. 13. 472), of which this is a condensation: Ὥστε μένει κολοσυρτὸν ἐποιχόμενον πολὺν ἀνδρῶν Χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὕπερθεν. 'Infremo' is apparently not ante-Virgilian.

712.] Il. 17. 65, ἀμφὶ δὲ τόνγε κύνες ἄνδρες τε νομῆες Πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν, οὐδ' ἐθέλουσιν Ἀντίον ἐλθέμεναι. 'Propiusque' Pal., Gud.: 'propiusve' Med., Rom., and so Heyne and Wagn., who however, Q. V. 36. 7, prefers 'propiusque,' which is perhaps rightly adopted by Forb. and Ribbeck. Comp. 5. 379, "nec quisquam ex agmine tanto Audet adire virum manibusque inducere caestus." Sil. 9. 612 has an imitation of Virg., "Nec cuiquam virtus propiora capessere bella: Longinquis audent iaculis et arundinis ictu."

Sed iaculis tutisque procul clamoribus instant:
Haud aliter, iustae quibus est Mezentius irae,
Non ulli est animus stricto concurrere ferro; 715
Missilibus longe et vasto clamore lacessunt:
Ille autem inpavidus partis cunctatur in omnis,
Dentibus infrendens, et tergo decutit hastas.
Venerat antiquis Corythi de finibus Acron,
Graius homo, infectos linquens profugus hymenaeos; 720
Hunc ubi miscentem longe media agmina vidit,
Purpureum pennis et pactae coniugis ostro:

718.] 'Totis' Pal., and so originally Gud.

717, 718.] 'Cunctatur' = "cunctanter se vertit dubius quo impetum faciat" (Heyne). Stat. Theb. 2. 588 curiously imitates this passage: "partis pariter divisus in omnis Hos obit atque illos." 'Cunctatus' Gud. originally. Cunningham, Heyne, and most of the modern editors place these lines after v. 714, following a suggestion of Scaliger and other early critics. Externally the change has little or no authority: all that can be alleged for it being that one inferior MS. puts v. 714 after v. 718, while two others (one of them MS. Canon.) reverse vv. 717, 718, which may afford a slight presumption that in some early copy or copies directions were given for changing the order. On internal grounds it is very plausible, as the action described belongs rather to the boar than to Mezentius. So of the word 'tergo;' the gnashing of the teeth however, though more appropriate to the animal (comp. Il. 11. 417), might be attributed as well to Mezentius by Virg. as by Hom. to Achilles (Il. 19. 365): comp. Virg.'s description of Polyphemus 3. 664, and of Hercules 8. 230. An imitation in Lucan 6. 206 (comp. by Taubmann), "Omne repercussum squalenti missile tergo Frangit, et haerentis mota cute discutit hastas," of an elephant in battle, looks as if he understood Virg.'s words of a beast rather than a man. Yet on the other hand it may be urged that the balance of the comparison is somewhat better kept by the order in the text, the two lines under consideration answering more or less exactly to "inframuitque ferox et inhorruit armos," and that Virg. may even have wished to clench the parallel by describing Mezentius so as to suggest the animal with which he compares him. In that case it will be perhaps better to understand 'tergo' in its ordinary sense, Mezentius being supposed to shake off the darts raining on him from behind, instead of giving it the meaning of 'shield,' which might be supported to some extent from v. 482 (note), 784, and a passage from Sallust quoted by Serv. on 11. 619, "more equestris proelii sumptis tergis ac redditis." The description is not unlike that of Aeneas below vv. 802 foll. Comp. also 9. 704, where it is said that Bitias would not have resigned his life to an ordinary javelin.

719.] 'Corythus' 3. 170., 7. 209., 9. 10.

720.] "Graius homo" Enn. A. 183, Lucr. 1. 66. The words are probably meant simply to contrast Acron's descent with his dwelling-place, he being one of Evander's Arcadian followers (see 9. 10): though it is possible (as Heyne suggests) that Virg. may have followed the tradition given by Dionys. 1. 20. 26, that Cortona was taken and inhabited by the Pelasgi. The rhythm 'profugus hymenaeos' is like that of "despexit hymenaeos" Catull. 62 (64). 20, "novo auctus hymenaeo" ib. 64 (66). 11. Comp. E. 6. 53, A. 7. 398. Heyne comp. Il. 11. 241 foll. Ὣς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον, Οἰκτρὸς ἀπὸ μνηστῆς ἀλόχου, ἀστοῖσιν ἀρήγων, Κουριδίης, ἧς οὔτι χάριν ἴδε (of Iphidamas). We may also comp. Il. 2. 700. 'Profugus' seems to be little more than an extension of 'linquens.'

721.] Il. 5. 166, Τὸν δ' ἴδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν (Cerda). 'Miscet' as 1. 191, "omnem Miscet agens telis nemora inter frondea turbam." 'Media agmina:' Acron was in the thick of the battle.

722.] "Purpurei cristis iuvenes" 9. 163. Comp. "cornibus ingens" 7. 483: "quibus ibat in armis Aureus" 9. 269. 'Purpureus,' the colour of love: comp. Ov. 2 Am. 1. 38., 9. 34, and Milton's "Celestial rosy red, Love's proper hue." 'Coniugis ostro,' the purple robe given

Inpastus stabula alta leo ceu saepe peragrans,
Suadet enim vesana fames, si forte fugacem
Conspexit capream, aut surgentem in cornua cervum,
Gaudet, hians inmane, comasque arrexit, et haeret 726
Visceribus super accumbens; lavit inproba taeter
Ora cruor:
Sic ruit in densos alacer Mezentius hostis.
Sternitur infelix Acron, et calcibus atram 730
Tundit humum exspirans, infractaque tela cruentat.
Atque idem fugientem haud est dignatus Oroden
Sternere, nec iacta caecum dare cuspide volnus;
Obvius adversoque occurrit, seque viro vir
Contulit, haud furto melior, sed fortibus armis. 735

him by his lady. 'Pactae:' see on v. 79 above.

723.] "Inpastus ceu plena leo per ovilia turbans, Suadet enim vesana fames" 9. 339. With this and the following lines comp. Il. 12. 299 foll. Βῆ ῥ' ἴμεν, ὥστε λέων ὀρεσίτροφος, ὅστ' ἐπιδευὴς Δηρὸν ἔῃ κρειῶν, κέλεται δέ ἑ θυμὸς ἀγήνωρ, Μήλων πειρήσοντα, καὶ ἐς πυκινὸν δόμον ἐλθεῖν κ.τ.λ. See also Il. 3. 23 foll. and 17. 61 foll., a passage which precedes the lines that served as Virg.'s model v. 716 above. 'Stabula alta' apparently as in 6. 179, "stabula alta ferarum" stands for the forest. 'Saepe' goes with the whole simile, not specially with 'peragrans:' comp. 1. 148 &c.

724, 725.] 'Surgentem in cornua' is something like "consurgere in ensem" 9. 749., 12. 729, though that is only a momentary action. The notion of 'in' seems to be 'in the direction of,' hence 'in respect of.' "Irasci in cornua" 12. 104 is more subtle. Virg. is imitated by Ov. M. 10. 538, "celsus in cornua cervus" (Taubm.): comp. ib. 11. 753, "spatiosum in guttura mergum," and Manilius 2. 245 "aries in cornua tortus." Ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας, Εὑρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα Πεινάων Il. 3. 23 foll.

726.] 'Arrexit,' perf. not aor., i. q. "comis arrectis haeret." Comp. "procubuit super atque haeret" 11. 150.

727.] 'Incumbens,' the reading of Med., is given by Gud. as a variant: 'accumbens' Pal., Rom., Gud., and three other of Ribbeck's cursives, one in an erasure, supported by Macrob. 5. 10. 7. The edd. from Heyne to Ribbeck read 'incumbens,' which perhaps suits 'super' better; but 'super accumbens' is not worse than "super adsistens" v. 490 above. 'Accumbens' is better in sense, suggesting the idea of a feast: and 'super incumbens' may be a reminiscence of 5. 858. 'Lavat' Rom. 'Lavit' is supported by Serv., Priscian 861, Nonius 327. 8 al., and Eutychius 2. 16. Virg. always writes "lavit" and "lavĕre," never "lavat" or "lavare:" but "lavant," "lavabat," "lavabo," "lavandi." Ennius, Andromache p. 7, has "laverent:" Horace, "lavis" and "lavimus." So (in older Latin) "sonĕre" exists side by side with "sonare." 'Visceribus,' the flesh: see on 1. 211, but the word is suggested by Il. 17. 64, ἔπειτα δέ θ' αἷμα καὶ ἔγκατα πάντα λαφύσσει. 'Inprobus' as in 9. 62 of the wolf: see on 2. 356. Παρήϊον αἵματι φοινόν Il. 16. 159. For 'inproba taeter' Med. a m. p. gives 'improbat aether:' a m. s. 'improbus ather' ('ater'?): comp. G. 3. 211, "lavit ater corpora sanguis."

729.] 'Sic densos inruit' Pal. and Gud.: a curious violation of metre. 'Alacer' of Turnus, 12. 337.

730.] Comp. v. 404 above, "Caedit semianimis Rutulorum calcibus arva." 'Atra humus:' Hom.'s γαῖα μέλαινα.

731.] "Tela infracta suo tinguentes sanguine saevi" of boars, Lucr. 5. 1327. "Infracta arundine telum" 12. 387.

732.] "Oroden, virum fortem, intellegimus in fugam necessitate esse conversum" (see v. 737), Serv. Orodes' flight and death are very shortly disposed of.

733.] 'Caecum volnus' because dealt on the back. "Nudum et caecum corpus" Sall. Jug. 107 (of the back): comp. Xen. Cyropaed. 3. 3. 45, τὰ τυφλὰ τοῦ σώματος καὶ ἄοπλα.

734, 735.] Comp. Il. 7. 243, Ἀλλ' οὐ

Tum super abiectum posito pede nixus et hasta:
Pars belli haud temnenda, viri, iacet altus Orodes.
Conclamant socii, laetum paeana secuti.
Ille autem exspirans: Non me, quicumque es, inulto,
Victor, nec longum laetabere; te quoque fata 740
Prospectant paria, atque eadem mox arva tenebis.
Ad quem subridens mixta Mezentius ira:
Nunc morere. Ast de me divom pater atque hominum rex
Viderit. Hoc dicens eduxit corpore telum.

γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἐόντα, Λάθρῃ ὀπιπτεύσας, ἀλλ' ἀμφαδόν, εἴ κε τύχοιμι. 'Obvius adversoque' 5. 498 note. 'Obvius occurrit' note on v. 552 above. The half-pun 'furto—fortibus' is like that on "onus" and "honos" (Livy 22. 30, Ov. Her. 9. 31 &c.). Comp. Tibull. 1. 10. 2, "Quam ferus et vere ferreus ille fuit." 'Furto' as 9. 350. 'Melior' seems to mean conquering, or as we should say, showing himself the better man, κρείσσων: though it may be intended to characterize him generally: comp. 11. 338 (of Drances), "Largus opum et lingua melior, sed frigida bello Dextera."

736.] Adapted from Il. 16. 862, 863, δόρυ χάλκεον ἐξ ὠτειλῆς Εἴρυσε, λὰξ προσβάς· τὸν δ' ὕπτιον ὦσ' ἀπὸ δουρός ('abiectum'): where the dying Patroclus has been addressing Hector. Mezentius is said to press the body with his planted foot and his spear, the meaning being that he pulls with his spear while his foot is planted on the body. 'Abiectum' then must be understood proleptically, as the result of disengaging the spear.

737, 738.] Another adaptation from Hom., Il. 22. 391 foll., where Achilles speaks to his comrades after killing Hector:—

νῦν δ' ἄγ' ἀείδοντες παιήονα, κοῦροι 'Αχαιῶν,
νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν·
ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
ᾧ Τρῶες κατὰ ἄστυ, θεῷ ὥς, εὐχετόωντο.

Mezentius' speech is meant to express the last two lines, which are the paean or triumph-song. Thus the old punctuation is right in v. 738, connecting 'laetum paeana' with 'secuti:' the followers clamorously take up the paean which the leader had begun. Comp. 11. 758, "ducis exemplum eventumque secuti Maeonidae incurrunt." For 'viri' many old edd. before Heins. read 'viris,' found in two or three of Ribbeck's cursives, and mentioned by Serv. as adopted by Asper. We have had the same variation above, v. 280. 'Pars belli haud temnenda—Orodes' like "Lausus, pars ingens belli" v. 427 above. Comp. generally 11. 14 foll. 'Actus' Med. for 'altus.' "Laetum paeana" 6. 657.

739.] Comp. Il. 22. 359, where Hector reminds Achilles of the day when Πάρις καὶ Φοῖβος 'Απόλλων 'Εσθλὸν ἐόντ' ὀλέσωσιν, which may explain 'quicumque es.'

740.] Il. 16. 852 (Patroclus to Hector), Οὔ θην οὐδ' αὐτὸς δηρὸν βέῃ, ἀλλά τοι ἤδη Ἄγχι παρέστηκε θάνατος καὶ Μοῖρα κραταιή. "Nec longum pueri fato laetabere" Ov. M. 5. 65 (Forb.). 'Non me inulto nec longum laetabere' is like "obvius adversoque occurrit" v. 734: there being no real distinction between the two clauses separated by the disjunctive.

741.] With the thought of 'arva tenebis' comp. v. 650 note.

742.] 'Ad quem' Rom., 'at quem' Med. a m. s. 'At quae' Verona fragm. and Gud., 'at quaec' (the last three letters struck out) Pal., 'atque' Med. a m. p., 'ad quae' Menag. pr., and so (perhaps rightly) Ribbeck, as against Heyne and Wagn., who read 'ad quem.' Wagn. makes a distinction between 'ad quae' and 'ad quem' which is hardly a difference: "Mezentii oratio non est tam respondentis quam poenas ab eo exigentis qui tam acerbe locutus fuerat." The reading of Pal. coupled with some of the other varieties may point to 'atque haec.' For 'ad' see Munro on Lucr. 1. 750 (3rd ed.).

743.] Il. 22. 365, Τέθναθι· Κῆρα δ' ἐγὼ τότε δέξομαι, ὁππότε κεν δὴ Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι. Serv. tries to explain Virg.'s words so as to suit Mezentius' impiety: "id est, viderit utrum Mezentio possit nocere ille quem vos deorum et hominum creditis rectorem;" but the defiance is not to Jupiter, but to Orodes. 'Ast' before a consonant is unusual, but is defended as antiquated.

744.] 'Viderit,' a common phrase, as

Olli dura quies oculos et ferreus urguet 745
Somnus; in aeternam clauduntur lumina noctem.
Caedicus Alcathoum obtruncat, Sacrator Hydaspen,
Partheniumque Rapo et praedurum viribus Orsen,
Messapus Cloniumque Lycaoniumque Erichaeten,
Illum infrenis equi lapsu tellure iacentem, 750
Hunc peditem pedes. Et Lycius processerat Agis;
Quem tamen haud expers Valerus virtutis avitae
Deiicit; at Thronium Salius, Saliumque Nealces,
Insignis iaculo et longe fallente sagitta.
Iam gravis aequabat luctus et mutua Mavors 755
Funera; caedebant pariter pariterque ruebant

we say 'let him see to it,' or 'it is his look-out.' "Sed de illa ambulatione fors viderit, aut si qui est qui curet deus" Cic. Att. 4. 10, comp. by Forb. 'Hoc dicens' 2. 550., 12. 956.

745.] Ὡς ὁ μὲν αὖθι πεσὼν κοιμήσατο χάλκεον ὕπνον Il. 11. 241. 'Urguere' as in G. 3. 523, "oculos stupor urguet inertis:" comp. Hor. 1 Od. 24. 5. 'Oculos:' so Il. 5. 82 &c. τὸν δὲ κατ' ὄσσε Ἔλλαβε πορφύρεος θάνατος καὶ Μοῖρα κραταιή.

746.] 'In aeternam noctem:' comp. "siletur in noctem" G. 4. 190. But the words might mean 'are shut up into night.'

747.] Turnebus 29. 24 (ap. Taubm.) rightly observes that the Greek names mark Trojans, the Roman names Latins. Alcathous is the only name here that is taken from Hom.: he is γαμβρός of Anchises, Il. 13. 428 foll.

749.] 'Lycaonium' son of Lycaon: the form like Hicetaonius v. 123 above. 'Ericeten' (ἐρικήτην) Med., and so Heyne and Wagn. 'Erichaeten' (ἐριχαίτην) Rom. and Pal., and so Ribbeck. The line is omitted in the Verona fragm.

750.] 'Infrenis:' the form "infrenus" is used 4. 41. "Sternacis equi lapsum cervice Thymoeten" 12. 364.

751.] Ribbeck, following Peerlkamp, stops after 'peditem,' making 'pedes' agree with 'Agis,' because Messapus is usually distinguished as a horseman. But this would be contrary to Virg.'s use of 'deiicit,' which is confined to those who are struck down from their horses (see on 11. 642), and the ordinary punctuation brings out Messapus' horsemanship as well as the other: he dismounts to fight a man on foot. 'Processerat,' had come out into the front: comp. v. 451 above.

752.] Valerus probably the same name as Volesus or Valerius. Valerus is characterized much as Acmon above v. 129.

753.] 'At Thronium' Med. and originally Pal. 'Ac Thronium' Rom. 'Anthronium' Pal. corrected and Gud., and so Heins. 'At Thronium' was restored by Heyne. 'Nealcen' Verona fragm. originally, which would agree with a correction in Pal. of 'Salius' for 'Salium.'

754.] 'Insignis' Med. a m. p.: so Heyne and Wagn. 'Insidiis' Med. a m. s., Pal., Rom., Verona fragm., and Gud. Serv. would seem to have read 'insidiis,' as he explains 'iaculo et longe fallente sagitta' as ἓν διὰ δυοῖν. But this is very unlikely, and it is equally unlikely that the same man should have killed his enemy with dart and arrow both: so that 'insignis' must be retained in spite of the weight of authority. For the line generally see on 9. 572.

755—832.] 'Aeneas and Mezentius meet in single combat: Mezentius is wounded and disabled, and Aeneas is on the point of giving him his death-blow, when Lausus rushes up, receives the stroke on his shield, and saves his father. Lausus is in consequence slain by Aeneas.'

756.] 'Cedebant' for 'caedebant' Pal., Rom., and Gud., a variation mentioned by Serv. The following lines are a varied condensation of Il. 11. 70—83 (Heyne). 'Ruebant,' were falling: comp. v. 338 above, 11. 673. The subject of both 'caedebant' and 'ruebant' is the two armies, each of which has its share of killing, each of being killed. 'Pariter—pariter' then will not mean that the cases of killing and being killed balance each other, but that each army balances the other in both re-

Victores victique; neque his fuga nota, neque illis.
Di Iovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores;
Hinc Venus, hinc contra spectat Saturnia Iuno. 760
Pallida Tisiphone media inter milia saevit.
At vero ingentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quam magnus Orion,
Cum pedes incedit medii per maxuma Nerei
Stagna viam scindens, humero supereminet undas, 765
Aut, summis referens annosam montibus ornum,

spects: so that we must not comp. the use of 'pariter—pariter' 8. 545.

757.] Ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες Δῄουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο, Ἴσας δ' ὑσμίνη κεφαλὰς ἔχον Il. 11. 70 foll. 'Victores victique,' becoming conquerors and conquered in turn.

758.] A variation of Hom. l. c. Οἱ δ' ἄλλοι οὔ σφιν πάρεσαν θεοί, ἀλλὰ ἕκηλοι Σφοῖσιν ἐνὶ μεγάροισι καθείατο, ἧχι ἑκάστῳ Δώματα καλὰ τέτυκτο, &c. The gods in Hom. have separate houses made for them on Olympus by Hephaestus (see Il. 1. 606 foll.): here they are all in the palace of Jupiter. 'Inanem' may mean objectless, because unending (comp. "incassum" G. 1. 387, "nequiquam" ib. 403 notes): but it is perhaps better understood as indicating the feeling of superior beings that human quarrels are too trivial to justify the suffering they cause to creatures already miserable.

759.] The constr. is like 8. 92, "Miratur nemus insuetum fulgentia longe Scuta virum fluvio pictasque innare carinas." For the thought comp. Il. 17. 446, where Zeus says, Οὐ μὲν γάρ τί πού ἐστιν ὀϊζυρώτερον ἀνδρὸς Πάντων ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει. 'Mortalibus' emphatic: those already doomed to death.

760, 761.] The gods look on, but the Fury, like Eris in Hom., takes part in the battle. Ἔρις δ' ἄρ' ἔχαιρε πολύστονος εἰσορόωσα, Οἴη γάρ ῥα θεῶν παρετύγχανε μαρναμένοισιν. "Pallida Tisiphone" G. 3. 552.

762.] Ribbeck writes 'Medientius' on the authority of Nonius 272: see on 7. 654.

763.] 'Campum' Med., and this, or acc. with 'in,' would be the more common constr. Comp. G. 4. 469., 11. 904. We have had 'ingredior' with dat. v. 148 above. The meaning apparently must be that Mezentius came into a part of the field where he had not been previously engaged, that where Aeneas was fighting.

764.] Serv. gives a quaint story of Orion's march through the sea. Orion, who had desired to violate the daughter of his adopted father Oenopion, was blinded by him with the aid of Bacchus. On consulting the oracle he was told that he could recover his eyesight if he walked with his eyes always turned to the east, which he did, after having procured a Cyclops from the thunder-furnaces to sit on his shoulders and guide him. (See further Dict. M. 'Orion.') The story may have symbolized the rising and setting of Orion, which were the signal for storms: see on 1. 535. Comp. the language of Theocr. 7. 53, Χὤταν ἐφ' ἑσπερίοις ἐρίφοις Νότος ὑγρὰ διώκῃ Κύματα, χὠρίων ὅτ' ἐπ' Ὠκεανῷ πόδας ἴσχῃ (quoted by Cerda). Orion is πελώριος Od. 11. 572. 'Pedes' emphatic: comp. Lucr. 1. 200, "pedibus qui pontum per vada possent Transire." 'Medii' as in 3. 664, "graditurque per aequor Iam medium."

765.] 'Stagna' of the depths, as in 1. 126. Comp. Catull. 29 (31). 3, "quascunque in liquentibus stagnis Marique vasto fert uterque Neptunus," Apollonides in Anth. Graec. 9. 296. 2, Νηρῆος λαθρίοισιν ὑποπλεύσας τενάγεσσιν, referred to by Taubm. 'Viam scindens' like "viam secat" 6. 899.

766.] Serv. supposes Orion to be carrying a tree, apparently as a staff or club, uprooted by himself on the mountains. This would agree sufficiently with Od. 11. 574, τοὺς (θῆρας) αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσιν Χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἰὲν ἀαγές, while the substitution of a tree for a club of brass would remind us of Polyphemus and his "trunca pinus" 3. 659. Thus we should have two pictures of Orion, one wading through the sea, the other stalking as a hunter along

Ingrediturque solo et caput inter nubila condit:
Talis se vastis infert Mezentius armis.
Huic contra Aeneas, speculatus in agmine longo,
Obvius ire parat. Manet inperterritus ille, 770
Hostem magnanimum opperiens, et mole sua stat;
Atque oculis spatium emensus, quantum satis hastae:
Dextra mihi deus et telum, quod missile libro,
Nunc adsint! Voveo praedonis corpore raptis

the mountains. But there is great plausibility in the rival interpretation, which makes 'referens' mean reproducing or recalling to mind, Orion's stature being compared to that of a mountain ash, as Pandarus and Bitias are compared to firs or oaks 9. 675, 679 foll. In that case, however, there would be no reason intimated why Orion should be represented on land (for the comparison to a mountain ash would hardly be enough to suggest that he is hunting on the mountains), and the introduction of a comparison within a comparison would be somewhat awkward, not to mention that the comparison to a tree would be rather an anticlimax after we have been told that he could walk through the sea, and would hardly prepare us for the language of the next line. The two latter objections would be obviated if we could suppose that the mountain itself is included in the comparison, as then we might say that Orion's height is indicated in two ways: when he wades through the sea his head and shoulders are above water; when he is on land, he is like a tree set on a mountain top. This may be Virg.'s meaning, though of course the thought will not bear to be pressed, as if the height of the mountain would be added to the height of the tree. If we adopt the former interpretation, we may suppose that Virg.'s thought was suggested by a recollection of 3. 659 referred to above, that having been itself suggested to him by his description of Orion striding through the water like Polyphemus, just as elsewhere we find one imitation of Hom. or Lucr. suggesting another. 'Referens montibus' will then mean carrying away from the mountains. "Summis antiquam montibus ornum" 2. 626.

767.] Repeated from 4. 177, where it is applied to Rumour.

768.] 'Armis' is doubtless modal or descriptive abl., as 'vastis' would be unmeaning if it were dative; but it might still be questioned whether 'vastis armis' = "ingentem quatiens hastam" or 'armis' = "humeris," Mezentius' shoulders being represented as rising above the throng like Orion's. "Vasta se mole moventem" 3. 656.

769.] 'Hunc' Med. and Pal. corrected, which might well stand: comp. 11. 504, "Solaque Tyrrhenos equites ire obvia contra." Comp. 7. 649 for a similar variety. 'Huc' Pal. originally. 'Longe' one of Ribbeck's cursives for 'longo.'

770.] Quintilian 1. 5. 65 notices 'inperterritus' as a compound in which the prepositions contradict each other. The word does not seem to have been used before Virg. (Forc.)

771.] With 'mole sua stat' comp. 2. 639 (note), "solidaeque suo stant robore vires," and 7. 589, "Quae sese multis circum latrantibus undis Mole tenet." The rhythm is like that of 1. 105., 5. 481.

772.] Comp. v. 457 above.

773.] Comp. Aesch. Theb. 529 (of Parthenopaeus), Ὄμνυσι δ' αἰχμὴν ἣν ἔχει, μᾶλλον θεοῦ Σέβειν πεποιθὼς ὀμμάτων θ' ὑπέρτερον. So too Idas, in Apoll. R. 1. 467 foll. Ἴστω νῦν δόρυ θοῦρον, ὅτῳ περιώσιον ἄλλων Κῦδος ἐνὶ πτολέμοισιν ἀείρομαι, οὐδ' ἐμ' ὀφέλλει Ζεὺς τόσον, ὁσσάτιόν περ ἐμὸν δόρυ &c. A number of imitations of Virg. are quoted from later writers by Cerda and Forb. A good instance is Stat. Theb. 9. 548, "Ades O mihi dextera tantum: Tu praesens bellis et inevitabile numen, Te voco, te solum superum contemptor adoro." 'Mihi' with 'adsint,' not, as Heyne, 'mihi deus.' "Ferro quod missile libro" v. 421 above.

774—776.] 'Adsint' may either be a prayer, or i. q. "modo adsint." "Phrygii praedonis" of Aeneas 11. 484: comp. 7. 362. Lausus, clothed in Aeneas' armour, is to be his living trophy. The 'tropaeum' was properly a trunk of wood hung with the arms of the slaughtered man: see the opening of Bk. 11. 'Aeneae' gen. after 'tropaeum.'

Indutum spoliis ipsum te, Lause, tropaeum 775
Aeneae. Dixit, stridentemque eminus hastam
Iecit; at illa volans clipeo est excussa, proculque
Egregium Antoren latus inter et ilia figit,
Herculis Antoren comitem, qui missus ab Argis
Haeserat Euandro, atque Itala consederat urbe. 780
Sternitur infelix alieno volnere, caelumque
Aspicit, et dulcis moriens reminiscitur Argos.
Tum pius Aeneas hastam iacit; illa per orbem
Aere cavum triplici, per linea terga, tribusque
Transiit intextum tauris opus, imaque sedit 785
Inguine; sed viris haud pertulit. Ocius ensem
Aeneas, viso Tyrrheni sanguine laetus,
Eripit a femine, et trepidanti fervidus instat.
Ingemuit cari graviter genitoris amore,

777.] Heins., followed by Heyne, read 'iniicit' from Gud. for 'iecit at,' 'at' being originally omitted in Med. Τῆλε δ' ἀπεπλάγχθη σάκεος δόρυ Il. 22. 291.

779, 780.] We had another companion of Hercules, Melampus, v. 320 above. 'Haeserat,' had attached himself to. Pliny Ep. 7. 27. 2, Suet. Gramm. 14.

781.] 'Alieno volnere,' the blow meant for another. 'Caelum aspicit' of a dying person 4. 692 note: see v. 899 below. The form 'Argi'-'orum,' is frequent in Virg. and Horace.

782.] Serv. says not badly "inter physica signa moriturorum etiam hoc legitur, patriae aspectum desiderare perituros. . . . An ex facti paenitentia, qui ad patriam redire contempserat?" Falstaff's 'babbling of green fields' (if the latest correctors of Shakspeare will allow us to keep it) and Carlyle's description of the death of Danton and Camille Desmoulins will occur to the modern reader. Stat. Theb. 8. 436 (Forb.) as usual spoils his imitation by affectation: "dilecta genis morientis oberrant Taygeta." The whole passage is worth looking at, as an instance of false taste and aiming at spurious effect.

783.] With this and the following lines to v. 788 comp. Il. 3. 357 foll. Διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος, Καὶ διὰ θώρηκος πολυδαιδάλου ἠρήρειστο· Ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα Ἔγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο κῆρα μέλαιναν. Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον κ.τ.λ.

784.] 'Cavo' Rom. 'Aere cavum triplici' seems to mean 'hollow and of triple brass:' comp. "pictas abiete puppis" 5. 663 note. 'Linea terga,' layers of linen, like "ferri terga" v. 482 above (note). "Lino tegebantur scuta ut possent inhaerere picturae," says Serv. But the words here imply that the linen came between the brass and the bull's hide: comp. the description of the "clipeus" in Polyb. 6. 23, ἐκ διπλοῦ σανιδώματος ταυροκόλλῃ πεπηγός, ὀθονίῳ, μετὰ δὲ ταῦτα μοσχείῳ δέρματι περιείληπται τὴν ἐκτὸς ἐπιφάνειαν: and Sil. 4. 291, "Fugit illa (hasta) per oras Multiplicis lini, subtextaque tegmina nervis:" 'nervis' being the leather.

785.] 'Transiit' Med. corrected, Pal., Rom., Gud. 'Transiet' Med. originally: see Excursus on G. 2. 81 (2nd edition). 'Tauris' for bulls' hides, as Hom. uses βόας for shields Il. 12. 137 (Forb.). 'Ima' has the force of 'imo,' which is actually found as a correction in Med.

786.] 'Haud pertulit,' did not carry its force home. "Nec pertulit ictum" 12. 907.

788.] 'Femine' all the best MSS., supported by Charisius 66 and Serv. here. 'Femore,' one of Ribbeck's cursives and some inferior copies, and so Priscian 701. 'Feminis' and 'femoris' exist side by side in good Latin: see Forc. Ritschl, Opuscula Philologica, vol. 2, p. 437 foll., assumes a lost form "feminur" to account for the double declension.

789.] Cerda comp. Pindar Pyth. 6. 30 foll., a brilliant tribute to the memory of Antilochus, who saved his father Nestor at the expense of his own life. But it is

Ut vidit, Lausus, lacrimaeque per ora volutae. 790
Hic mortis durae casum tuaque optuma facta,
Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, iuvenis memorande, silebo.
Ille pedem referens et inutilis inque ligatus
Cedebat, clipeoque inimicum hastile trahebat. 795
Prorupit iuvenis seseque inmiscuit armis,
Iamque adsurgentis dextra plagamque ferentis
Aeneae subiit mucronem, ipsumque morando
Sustinuit; socii magno clamore sequuntur,
Dum genitor nati parma protectus abiret, 800

more likely that Virg. had in his mind the story of the young Scipio defending his father at the battle of the Ticinus: see Livy 21. 47.

791.] 'Optime' Rom., and so Med. corrected for 'optimae.' "Optima: alii 'optime' legunt," Serv. With 'mortis durae casum,' Wagn. comp. Cic. De Sen. 19, "Quin etiam aetas illa multo plures quam nostra mortis casus habet." Similarly Catull. 21 (23). 11, "casus alios periculorum." 'Tuae' is borrowed from 'tua' for 'mortis.'

792.] This line has been generally misunderstood, from a notion that 'vetustas' could mean posterity. No instance, however, has been adduced where it bears this sense: in Cic. Mil. 35, "de me, inquit, nulla umquam obmutescet vetustas," the meaning is that distance of time shall never cause Milo not to be spoken of: antiquity shall never make him obsolete: in Prop. 4. 1. 23, "omnia post obitum fingit maiora vetustas," the meaning is that the antiquity of a thing makes it appear greater. Similarly 'fidem latura' has been understood as i.q. "fidem habitura," when it should rather = "fidem allatura," or "factura." The words can only signify 'if any degree of antiquity shall be able to impart credibility to so great a deed:' i.e. if a deed, which if reported of modern times would be justly disbelieved, should be thought credible because it is sufficiently ancient. Virg. means to say that the deed was only possible in antiquity, and could not have been performed in modern times. This need not be a mere sentimental enthusiasm for the past, as the poet may naturally have thought of what he had himself lived through in the days of the second Triumvirate. Thus we need not discuss the admissibility of taking 'tanto operi' of Virg.'s own work, which cannot be reconciled with the rest of the line as properly understood. Serv.'s note seems to show that some doubt about the sense of the words was entertained in his time: but his words are not clear.

794, 795.] 'Inutilis' 2. 647. The form of words 'inutilis inque ligatus' is Lucretian: comp. Lucr. 1. 452 (and Munro's note), "seiungi seque gregari:" ib. 651 "disiectis disque supatis," 2. 1104 "indignos inque merentis." Virg. has "ignaram . . . Inque salutatam" 9. 288. The two clauses 'pedem referens' and 'inutilis' &c. are not strictly co-ordinate: see on 2. 86. 'Inimicum,' the spear of his enemy, like "inimicaque nomina figi" 11. 84.

796.] 'Proripuit' Med., Gud., with two of Ribbeck's cursives: 'prorupit' Pal., Rom. The former is adopted by Wagn. and Forb., the latter rightly by Heyne and Ribbeck. The distinction given by Heyne seems to be the right one: "proripuit fugientis est, non in pugnam prodeuntis:" see Forc. Contrast "densos prorumpit in hostes" v. 379 above with "quo proripis, inquit, Quem fugis?" 5. 741. "Se inmiscuit armis" G. 4. 245., 11. 815.

797.] 'Dextrae' Pal. corrected, with some inferior copies: and so apparently Serv. 'Dextram' Rom.: 'dextra' was first restored by Heins. See on v. 95. The other readings would be just intelligible, 'dextrae' being gen. after 'Aeneae;' 'dextram' co-ordinate with 'mucronem.' With 'adsurgentis' comp. 9. 749., 11. 284 (note). "Plagamque ferenti" 12. 299.

798.] 'Subigit' Med. 'Ipsum,' Aeneas.

799.] 'Clamore sequuntur' 9. 636.

800.] For the subj. 'abiret,' implying that they intended to cover his retreat, see note on G. 4. 457, and comp. Ov. M.

Telaque coniiciunt, proturbantque eminus hostem
Missilibus. Furit Aeneas, tectusque tenet se.
Ac velut effusa si quando grandine nimbi
Praecipitant, omnis campis diffugit arator,
Omnis et agricola, et tuta latet arce viator, 805
Aut amnis ripis, aut alti fornice saxi,
Dum pluit in terris, ut possint sole reducto
Exercere diem: sic obrutus undique telis
Aeneas nubem belli, dum detonet omnis,
Sustinet, et Lausum increpitat Lausoque minatur: 810
Quo moriture ruis, maioraque viribus audes?

3. 364, 365, "Illa deam longo prudens sermone tenebat, Dum fugerent Nymphae." 'Parma:' see below, 817.

801.] 'Proturbant,' try to drive off: comp. 9. 441, "Quem circum glomerati hostes hinc comminus atque hinc Proturbant." Med. has 'perturbant' corrected from 'pertumbant.'

802.] Virg. must have had in his mind Il. 16. 359 foll. 'Ο δ' ἰδρείῃ πολέμοιο Ἀσπίδι ταυρείῃ κεκαλυμμένος εὐρέας ὤμους, Σκέπτετ' ὀϊστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων: a passage followed by two storm-similes, to which however, beyond the suggestion of a similar comparison in this context, his debt is not great. The first of these begins Il. 16. 364, the second ib. 384. 'Furit' at the attacks as well as at the removal of his enemy. 'Tectus tenet se' like "infert se saeptus nebula" 1. 439.

803.] Comp. 4. 120, "Nigrantem commixta grandine nimbum .... Infundam:" 5. 458, "Quam multa grandine nimbi Culminibus crepitant."

804.] 'Diffugit,' the perf., as so often in Virg.'s descriptions: comp. G. 1. 330, "fugere ferae." The husbandman has fled and the traveller is in shelter, as Wunderl. remarks. Wagn. and Ribbeck are offended at the rhyme 'arator' and 'viator:' but Virg. indulges in such assonances occasionally: see 4. 255, 256.

805.] 'Agricola' is more general than 'arator:' so it is contrasted with "messor" G. 1. 316. 'Arte,' the reading of Med., Pal., Rom., and Gud., though giving but a poor sense, was approved by Heins.: 'arce,' obviously the true reading, is found in Canon. Moret. pr. and some other inferior copies. Serv. (from a mixture of glosses) explains both readings: "Quod scilicet se 'perite' a tempestate defendunt: tuta autem arce, quae tuetur." 'Arce' generally for a place of defence, the nature of it being specified in the next line, "Aut amnis ripis" &c.

806.] 'Amnis ripis:' the banks are deep, and he can shelter under them.

807.] Serv. wished to punctuate after 'pluit' and take 'in terris' with 'exercere diem,' thinking that 'dum pluit in terris' would be an archaism, though he knew that it comes from Lucretius (6. 630, "Cum pluit in terris et venti nubila portant"). 'Possit' Med. a m. p. and originally Rom.

808.] 'Exercere diem' is like "noctemque diemque fatigant" 8. 94 note.

809.] 'Omnis' is restored rightly by Wagn. for 'omnem,' which is found in none of Ribbeck's MSS. 'Detinet' for 'detonet' Med., Gud., and Pal. corrected. 'Omnem' may have been due to this mistake: 'omnis' having been taken for acc. pl. after 'detinet,' and then altered into 'omnem.' With 'nubem belli' comp. Tac. H. 3. 2, "Nunc sedecim alarum coniuncta signa pulsu sonituque et nube ipsa operient." Ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει Ἕκτωρ Il. 17. 243, imitated by Pindar Nem. 10. 16, Μάντιν Οἰκλείδαν πολέμοιο νέφος. 'Dum detonet,' waiting till its thunder ceases: so Livy 30. 39, "stetissetque ibi dum reliquum tempestatis exsaeviret." The force of 'de' in 'detonare' is the same as in "desaevio," "defungor," &c.

810.] Aeneas probably repeats the name of Lausus.

811.] With the voc. 'moriture' comp. "Huc periture veni, capias ut digna Camillae Praemia" 11. 856. See also 2. 283, v. 327 above, 12. 947. 'Moriturus,' as always, of certain death.

Fallit te incautum pietas tua. Nec minus ille
Exsultat demens; saevae iamque altius irae
Dardanio surgunt ductori, extremaque Lauso
Parcae fila legunt: validum namque exigit ensem 815
Per medium Aeneas iuvenem, totumque recondit.
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro,
Inplevitque sinum sanguis; tum vita per auras
Concessit maesta ad Manis, corpusque reliquit. 820
At vero ut voltum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit,
Et mentem patriae subiit pietatis imago.
Quid tibi nunc, miserande puer, pro laudibus istis, 825
Quid pius Aeneas tanta dabit indole dignum?
Arma, quibus laetatus, habe tua; teque parentum

812.] 'Fallet' Pal. and originally Gud.: "fortasse recte," Ribbeck says. 'Fallit incautum,' betrays you into rashness.

813.] 'Exultans' Med. second reading. Lausus, after covering his father's retreat, is defying Aeneas: comp. v. 643 above.

815.] Pal. has 'lina,' which is given by Gud. as a variant in the margin. 'Fila' Med. and Rom. 'Fila legere,' to gather up the threads, and pass them through the fingers. Ov. F. 3. 462, of Ariadne, "Quae dedit ingrato fila legenda viro" (Peerlk.). Comp. Prop. 5. 4. 42, "Cum patuit lecto stamine torta via." The emphatic word is 'extrema.' Comp. Theocr. 1. 139 (of the dying Daphnis), τά γε μὰν λίνα πάντα λελοίπει Ἐκ Μοιρᾶν. 'Exigit' v. 682 above.

816.] 'Recondit' v. 387 above.

817.] 'Transiit' Med., Pal., and Gud. 'Transilit' (hardly appropriate of a sword-thrust) two of Ribbeck's cursives: which he adopts: see Excursus on G. 2. 81. The 'parma' was the light shield of the Roman velites: see Livy 31. 35., 38. 21, &c. Rom. has 'media' for 'levia,' and 'minaci' for 'minacis.' 'Levia arma minacis,' slight arms for a mien so threatening. 'Parmam . . . levia arma' like χρυσὸς . . . δῶρα θεοῖο Il. 21. 165. Comp. 8. 729, "clipeum Volcani, dona parentis."

818.] 'Molli auro' v. 138 above.

819.] 'Sinum' Pal., Rom., Med. a m. s., Gud. originally. 'Sinus' Med. a m. p., Gud. corrected: this might easily be due to the initial *s* of 'sanguis.' Ἀτὰρ μέλαν αἷμα . . . Κόλπον ἐνέπλησεν Il. 20. 470. 'Vita,' Virg.'s equivalent for Hom.'s ψυχή.

820.] Ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἄϊδόσδε βεβήκει, Ὃν πότμον γοόωσα Il. 16. 856 &c.

821, 822.] 'Voltum' the look ("imago animi voltus" Cic. de Orat. 3. 59), 'ora' the face simply: "modis pallentia miris" of the paleness of spectres Lucr. 1. 123, "of which Virg. has at least four imitations" (G. 1. 477, A. 1. 354., 7. 89, and this passage), Munro ad loc. Notice the word 'Anchisiades,' which is here intended to recall Aeneas' love to his own father, as Cerda saw.

823.] 'Ingemuit graviter miserans' Med. 'Graviter' goes with 'ingemuit' as in v. 789. "Dextram labenti tendit inermem" 11. 672.

824.] See on 9. 294, from which this line is nearly repeated. 'Strinxit' Med. (probably a reminiscence of that passage), and so Heins. and Heyne. Wakefield and Jahn rightly recalled 'subiit.' "Subiit cari genitoris imago" 2. 560.

825.] "Quae vobis, quae digna, viri, pro laudibus istis Praemia posse rear solvi?" says Aletes to Nisus and Euryalus 9. 252. 'Miserande puer' 6. 882, of Marcellus. 'Laudes' v. 282 above (note).

826.] 'Pius' emphatic here: see on v. 822.

827.] 'Quibus laetatus' = 'quibus laetatus es:' see on v. 162 above. Ribbeck writes 'laetatu's:' see on 1. 237. 'Habe tua,' keep as your own.

Manibus et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem:
Aeneae magni dextra cadis. Increpat ultro 830
Cunctantis socios, et terra sublevat ipsum,
Sanguine turpantem comptos de more capillos.
Interea genitor Tiberini ad fluminis undam
Volnera siccabat lymphis, corpusque levabat
Arboris adclinis trunco. Procul aerea ramis 835
Dependet galea, et prato gravia arma quiescunt.
Stant lecti circum iuvenes; ipse aeger, anhelans,
Colla fovet, fusus propexam in pectore barbam;

828.] 'Si qua est ea cura' can hardly mean anything but "si quid eam rem curas:" the doubt being whether the shades care for such things. So perhaps "si qua est ea gloria" 7. 4. With 'ea cura' we may then comp. "ea signa" (= "eius rei signa") 2. 171. For the general sense see Soph. El. 355, ὥστε τῷ τεθνηκότι Τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις. Schrader conj. 'teque parenti (Manibus . . . . cura) remitto,' comparing 4. 34, "Id cinerem aut Manis credis curare sepultos." But the same sense is better brought out by the MS. reading. On 'Manes' and 'cinis' see on 4. 34, 427, and again comp. Soph. El. 1159, σποδόν τε καὶ σκιὰν ἀνωφελῆ. The feeling which sometimes prevented a victorious enemy from spoiling his foe is illustrated by the story of Achilles and Eetion, Il. 6. 417, Οὐδέ μιν ἐξενάριξε, σεβάσσατο γὰρ τόγε θυμῷ.

829.] With the thought comp. 11. 688, "Nomen tamen haud leve patrum Manibus hoc referes, telo cecidisse Camillae."

830, 831.] 'Increpare' or 'increpitare' is specially used of chiding delay: G. 4. 138, Pers. 5. 127. 'Ultro,' implying that they made no movement till spoken to. 'Cunctantis socios,' not improbably Lausus' comrades: comp. v. 841 below. In that case we must suppose that they were cowed at seeing their young chief fall, though before they had assailed Aeneas from a distance. Aeneas then bids them approach and take the body. Thus the whole will form a forcible contrast to Turnus' language to the Arcadians about Pallas, v. 491 above. 'Ipsum' to distinguish Lausus from the rest: perhaps we may comp. its use in E. 3. 3.

832.] The mode of expression is like Ov. M. 7. 845, "Semianimem et sparsas foedantem sanguine vestis." 'De more:' "antiquo scilicet more, quo viri sicut mulieres conponebant capillos: quod verum esse et statuae nonnullae antiquorum docent, etiam personae, quas in Tragoediis videmus similes in utroque sexu, quantum ad ornatum pertinet capitis." Serv. But it may be doubted whether the words mean more than 'regularly,' opp. to "sine more," "sine lege." Comp. the "conpositi crines" of the youth Aristaeus, G. 4. 417. "With bright hair Dabbled with blood," Shaksp. Rich. III. 1. 4.

833—908.] 'Mezentius, hearing of the death of his son, goes to meet Aeneas, and is slain in combat with him.'

833.] "Ad fluminis undam" 3. 389.

834.] Virg. may have had in his mind the lines about Sarpedon, Il. 5. 692 foll. Οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἑταῖροι Εἷσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέϊ φηγῷ (Heyne). 'Levabat' Serv., and so two of Ribbeck's cursives: 'lavabat' Med., Pal., Rom., perhaps suggested by 'volnera siccabat lymphis,' was staunching the wound with water: 'siccare volnera' is Hom.'s τέρσειν ἕλκος (Il. 11. 848). Virg.'s somewhat bold expression is copied twice by Statius, Theb. 1. 527., 10. 716 (Heyne and Forb.).

835.] 'Adclinis' occurs Hor. 2 S. 2. 6, but elsewhere apparently only in post-Augustan writers (Forc.). 'Ramo' Rom. for 'ramis,' and so the MSS. of Serv. on E. 6. 16. 'Procul' of a short distance, as E. 6. 16, Hor. 2 S. 6. 105 (where Orelli gives a number of instances), 1 Ep. 7. 32. With the general picture comp. 6. 651 foll.

838.] 'Colla fovet,' relieves his neck by leaning it against the tree or his hand. "Mulcens propexam ad pectora barbam" Ov. F. 1. 259 (Peerlk.), but Virg.'s 'in pectore' is more delicate. Comp. "effusus in undis" 6. 339, "curvae in terris animae"

Multa super Lauso rogitat, multumque remittit,
Qui revocent, maestique ferant mandata parentis. 840
At Lausum socii exanimem super arma ferebant
Flentes, ingentem atque ingenti volnere victum.
Adgnovit longe gemitum praesaga mali mens.
Canitiem multo deformat pulvere, et ambas
Ad caelum tendit palmas, et corpore inhaeret. 845
Tantane me tenuit vivendi, nate, voluptas,
Ut pro me hostili paterer succedere dextrae,
Quem genui? Tuane haec genitor per volnera servor,
Morte tua vivens? Heu, nunc misero mihi demum
Exitium infelix! nunc alte volnus adactum! 850
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio sceptrisque paternis.
Debueram patriae poenas odiisque meorum:
Omnis per mortis animam sontem ipse dedissem!

(if this be the right reading) Pers. 2. 61. 'Propexi crines' occurs in a line of Attius quoted by Serv. on 12. 605. 'Corpore' Pal. and Gud. for 'pectore.'

839.] 'Rogitans' Pal. from 1. 750. 'Multos' Gud. corrected, with some support from two other of Ribbeck's cursives and some inferior copies: and so Gossr. 'Multum' (= "saepe") is confirmed by Serv.

841.] The rhythm well suits the sense. 'Ferebant' matches 'ferant' in the last line. With the whole comp. vv. 505, 506 above. 'Super arma' like "inpositum clipeo" there. The form 'exanimis' is commoner in the sing. than 'exanimus.'

842.] "Ingentem atque ingenti volnere victum" recurs 12. 640. Κεῖτο μέγας μεγαλωστί (of Kebriones) Il. 16. 776. Lucr. 1. 741 has a naive imitation of Hom.'s line: comp. A. 5. 447 note.

843.] 'Longe,' from far, as in the phrase "longe fallente sagitta." Comp. Lucr. 1. 230, "Unde mare ingenui fontes externaque longe Flumina suppeditant" (where Munro has recalled 'longe' in his 2nd ed.). 'Adgnovit longe gemitum' borrowed by Ov. M. 10. 719 (Forb.). 'Praesaga mali mens' like κακόμαντις θυμὸς Aesch. Pers. 10 (Cerda).

844.] "Canitiem inmundo perfusam pulvere turpans" 12. 611, whence Med. (second reading) has 'inmundo' for 'multo' here, and this was the reading before Heins. "Canitiem terra atque infuso pulvere foedans" Catull. 62 (64). 224, copied from Il. 18. 23 foll. Ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν Χεύατο κὰκ κεφαλῆς . . . φίλῃσι δὲ χερσὶ κόμην ᾔσχυνε δαΐζων.

845.] For the constr. 'corpore inhaeret' see on v. 361 above.

847.] 'Succedere' v. 690 above (note). For the fact comp. v. 797 above.

850.] 'Exilium' seems to have been read by Serv. So Gud. originally; and another of Ribbeck's cursives gives it in the margin. Heyne adopted it against the authority of the best MSS., but Wagn. restored from them 'exitium,' which is perhaps preferable, as Mezentius mentions his exile two lines below. The meaning is, 'Now at length my death is unhappy: had it been otherwise, I should have welcomed it.' Comp. for the thought 7. 599, "Funere felici spolior." 'Nunc alte' &c., now my wound is driven deep. 'Adactus' of a sword driven home 9. 431.

851.] 'Idem,' i. e. besides causing your death. 'Maculavi' &c.: "Feci ut exulis et sacrilegi filius esse dicereris." Serv. 'Crimen' in the sense of 'dedecus,' as 'reproach' with us is used in the sense of 'dishonour.'

852.] 'Ob invidiam,' for the hatred I excited. The words are repeated 11. 539. 'Sceptra,' royal power, as in 1. 78 &c. Comp. the use of σκῆπτρα in the Greek tragedians (e. g. Soph. O. C. 425). "Maiestas soliorum et sceptra superba" Lucr. 5. 1137.

853, 854.] 'Debueram,' categorical, not hypothetical, as Heyne says. 'I owed the

Nunc vivo, neque adhuc homines lucemque relinquo. 855
Sed linquam. Simul hoc dicens attollit in aegrum
Se femur, et, quamquam vis alto volnere tardat,
Haud deiectus equum duci iubet. Hoc decus illi,
Hoc solamen erat; bellis hoc victor abibat
Omnibus. Adloquitur maerentem, et talibus infit: 860
Rhaebe, diu, res si qua diu mortalibus ulla est,
Viximus. Aut hodie victor spolia illa cruenta
Et caput Aeneae referes, Lausique dolorum

debt to my people: I ought to have given (or, would I had given) my life myself.' The pluperf. seems to mean 'I had owed it already before the chance of death came.' Comp. 11. 162, "Animam ipse dedissem, Atque haec pompa domum me, non Pallanta, referret." On 'dedissem' see note on 4. 678. 'Omnis per mortis' does not seem to mean every kind of death, but death from every quarter: he ought to have exhausted every death himself before that one should reach Lausus. The allusion is doubtless to vv. 691 foll. above. 'Per' seems partly instrumental, partly, as Peerlkamp thinks, on the analogy of "per volnera."

856.] 'Simul hoc dicens' like "simul his dictis" 11. 827. 'Simul' may go either with part. or verb (comp. 12. 755), but perhaps the former is better: comp. Livy 22. 3, "Haec simul increpans cum ocius signa convelli iuberet" (Wagn.). The construction may be an imitation of the Greek ἅμα λέγων or ἅμα εἰπών. 'Attollit se in femur' not unlike "cubat in faciem" Juv. 3. 280. So we say 'raises himself on his thigh, so as to rest on his thigh.'

857.] 'Quamquam vis' Serv. and Ribbeck's MSS., Pal. however having marks of erasure over the first 'quam' (thus leaving 'quamvis'). Hence Ribbeck adopts Peerlkamp's ingenious conjecture 'quamvis dolor alto volnere tardet.' Some inferior copies are said by Heyne to give 'quanquam sese alto,' 'quanquam alto sese,' 'quamvis alto se,' &c. 'Tardat' Pal. originally: 'ardat' Med., corrected into 'tardet:' 'tardet' Pal. corrected, Gud. originally, with two of Ribbeck's cursives. It is safer to retain 'tardat,' though 'quamquam' sometimes takes the subj., as in Cic. de Or. 2. 1. 1, "quamquam . . . arbitrarentur" (Forc.): comp. A. 6. 394, and see Madv. § 361, obs. 3. If 'tardat' be taken transitively, 'vis' must = his 'diminished strength' (Serv. takes 'vis alto volnere' as = "volneris alti violentia"): but it is also permissible to take it intransitively: comp. Cic. (?) ad Brut. 1. 18, "an tardare et commorari te melius esset:" ad Att. 6. 7, "numquid putes reipublicae nomine tardandum esse nobis" (Wagn. and Forb.): so "retardare" N. D. 2. 20. But it may be questioned whether Serv.'s interpretation, though involving a harsh construction with the abl., is not the true one, as otherwise we should rather have expected 'vires.'

858.] The affection of Mezentius, the tyrant and "contemptor divum," for his horse is striking and characteristic. The passages in Hom. quoted by Heyne (Il. 8. 184 foll., 19. 400 foll.) are not very like this. With 'equum . . . hoc decus erat' comp. 3. 660, "oves; ea sola voluptas Solamenque mali." 'Decus,' his glory or treasure.

859.] 'Erit' Gud. originally, whence Heins. conj. 'heri.' "Bellis" = "a proeliis:" comp. 2. 439.

860.] 'Maerentem:' comp. 11. 89, "Post bellator equus, positis insignibus, Aethon, It lacrimans, guttisque humectat grandibus ora:" Il. 17. 426, Ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἐόντες, Κλαῖον &c. 'Ac talia fatur' Rom. for 'et talibus infit.' 'Infit' 5. 708 note.

861.] 'Utra est' (meaning perhaps 'ultra est') Rom. for 'ulla est.' Heyne says, "Gravis sententia et h. l. affectus plena."

862.] 'Viximus' applies both to horse and master. 'Cruenti' Pal. originally, and so Ribbeck: 'cruenta' Med., Rom., Pal. corrected, and Gud. 'Cruenta' Serv., who mentions 'cruenti:' "Si autem 'cruenti,' intellexeris scilicet crudelis." 'Cruenta' gives far the best sense: 'you will bring back those arms of Aeneas stained with his blood.' Serv. takes it, those arms that Lausus' blood has stained. Comp. Il. 8. 191, Ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον, αἴ κε λάβωμεν Ἀσπίδα Νεστορέην, τῆς νῦν κλέος οὐρανὸν ἵκει.

863.] 'Dolorem' Pal. and originally Gud. Rom. has 'u' in an erasure. 'Lausi

Ultor eris mecum, aut, aperit si nulla viam vis,
Occumbes pariter; neque enim, fortissime, credo, 865
Iussa aliena pati et dominos dignabere Teucros.
Dixit, et exceptus tergo consueta locavit
Membra, manusque ambas iaculis oneravit acutis,
Aere caput fulgens, cristaque hirsutus equina.
Sic cursum in medios rapidus dedit. Aestuat ingens
Uno in corde pudor mixtoque insania luctu, 871
[Et furiis agitatus amor et conscia virtus.]
Atque hic Aenean magna ter voce vocavit.
Aeneas adgnovit enim, laetusque precatur:
Sic pater ille deum faciat, sic altus Apollo! 875
Incipias conferre manum.
Tantum effatus, et infesta subit obvius hasta.

dolorum' may mean either 'Lausus' pains' or 'my pains for Lausus:' if the latter, comp. "dolores suarum rerum" Cic. Phil. 8. 6. 18: "agri ademti dolorem" Livy 8. 13. Perhaps Virg. was thinking of the ambiguous line Τίσασθαι Ἑλένης ὁρμήματά τε στοναχάς τε Il. 2. 356, 590.

864.] "Fit via vi" 2. 494. "Aperire viam" 11. 884.

865.] 'Pariter' as in 9. 182, "Paríterque in bella ruebant." Comp. with the thought Shakspeare, Rich. II. 5. 5, "That jade hath eat bread from my royal hand: This hand hath made him proud with clapping him. Would he not stumble? would he not fall down, Since pride must have a fall, and break the neck Of that proud man that did usurp his back?"

866.] Wagn. rightly makes 'credo' parenthetical; but it is not clear that he is right in supposing a double construction, 'dignabere pati' and 'dignabere dominos,' as 'pati' could govern 'dominos' as well as 'iussa.'

867.] "Exceptus equo" Sil. 5. 149 (Gossr.). "Ille . . . regem sponte genua submittens *excipiebat*" of Bucephalus, Q. Curtius 6. 5. 17.

868.] "Iaculo palmas armavit acuto" 11. 574, where some MSS. have 'oneravit.' We should rather have expected 'armavit' here, as 'oneravit' can hardly be meant to indicate his comparative weakness.

870.] 'Cursu redit' Rom. for 'cursum dedit,' rather plausibly, 'Cursum dare' like "fugam dare" 12. 367.

871.] 'Una' for 'uno' Gud. corrected. Many edd. and perhaps some MSS. read 'imo.' The words are constantly confused in cursives. 'Dolor' for 'pudor' the MS. known as the Medicean of Pierius: 'pudor' is confirmed by Serv. 'Mixto insania luctu' like "mixta cruor arena" 12. 340, "mixto pulvere fumum" 2. 609. This line recurs 12. 668, and is followed there by the verse "Et furiis agitatus amor et conscia virtus," which is also added here (by a later hand) in the margin of Gud., and forms part of the text in another of Ribbeck's cursives. One or two copies give it after v. 875. But it is omitted in Med., Pal., and Rom., and was not read by Serv., who says, "Tribus affectibus conturbatum significat, pudore, ira, dolore."

873.] 'Aeneae' Med. first reading. "Magna Manis ter voce vocavi" 6. 506.

874.] It is unnatural (with Wagn.) to put 'adgnovit enim' in a parenthesis. 'Enim' here is merely emphatic: see 6. 317 note, and comp. 8. 84, G. 2. 509.

875.] 'Ille:' comp. "ita ille faxit Iuppiter," Plaut. Most. 2. 1. 51, Pseud. 4. 1. 19. See 7. 110, 558., 2. 780. 'Altus' in 6. 9 (note) has a special force as applied to Apollo of Cumae: here the idea seems to be that of majesty. Comp. "alta Juno" Ov. M. 3. 284., 12. 505 (Forb.). Virg. thought of Hom.'s Αἲ γὰρ Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον (Il. 2. 371., 16. 97), which is followed by an optative: so that the early editors are right as against Wagn. (after Heyne) and the later in connecting 'incipias' closely with 'faciat.'

876.] 'Incipias,' perhaps rather 'undertake' than 'begin:' comp. 2. 13. Some inferior MSS. add "et mihi iungere pugnam."

877.] "Tantum effatus, et in verbo vestigia torsit" 6. 547.

Ille autem: Quid me erepto, saevissime, nato
Terres? haec via sola fuit, qua perdere posses.
Nec mortem horremus, nec divom parcimus ulli. 880
Desine: nam venio moriturus, et haec tibi porto
Dona prius. Dixit, telumque intorsit in hostem;
Inde aliud super atque aliud figitque volatque
Ingenti gyro; sed sustinet aureus umbo.
Ter circum adstantem laevos equitavit in orbis, 885
Tela manu iaciens; ter secum Troius heros
Inmanem aerato circumfert tegmine silvam.
Inde ubi tot traxisse moras, tot spicula taedet
Vellere, et urguetur pugna congressus iniqua,
Multa movens animo iam tandem erumpit, et inter 890
Bellatoris equi cava tempora coniicit hastam.

878, 879.] 'Why do you try to frighten me now that you have done your worst and I have nothing more to fear?' The force of the pres. 'terres' is the same as that of 'proturbant' v. 801 note. Rom. has 'terreas,' which Pierius seriously deliberates about reconciling with the metre.

880.] 'Nec divom parcimus ulli,' referring to Aeneas' invocation of the gods (Serv.). 'Your gods shall feel my spear as well as you.' Comp. Diomed's conduct to Aphrodite Il. 5. 330 foll. This is a more natural way of taking the words than Heyne's, who strains 'parcere' into the meaning of 'curare.' The word 'parcere' may have been suggested to Virg. by the language of Polyphemus, Od. 9. 277, Οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην Οὔτε σεῦ οὔθ' ἑτάρων (Cerda). "Verum parcite dignitati Lentuli, si ipse . . famae suae, si *dis aut hominibus* unquam *ullis pepercit*" Cato ap. Sallust. Cat. 52. 33.

881.] 'Nam' is rightly restored by Jahn and Wagn. for 'iam,' which is found in Gud. alone among Ribbeck's MSS. 'Moriturus:' see on v. 811. 'Porto' rather than 'mitto:' Mezentius is carrying the presents himself, and he proceeds to offer them immediately.

883.] 'Fugit' originally Pal. and Med., corrected 'figit.' Heyne was much inclined to adopt 'fugit,' wishing to punctuate 'Inde aliud super atque aliud: fugitque, volatque:' a violent change of tense. 'Volutat' Gud. originally for 'volatque:' whence Heins. read 'volutatque.' 'Figitque volatque' = he throws them as he flies.

884.] 'Aereus' Pal. and one of Ribbeck's cursives for 'aureus:' perhaps from 'aerato' v. 887. Med. has a similar error v. 271 above, where, as here, 'umbo' stands for the whole shield.

885.] 'Adstantem,' standing ready to meet him. He rides round Aeneas towards the left, so as to have his shield always towards him. With 'laevos equitavit in orbis' comp. Ov. M. 12. 468, "certumque equitavit in orbem."

886, 887.] "Tela manu iaciunt" v. 264 above. 'Secum,' he turns round and turns the shield with him. Gud. gives 'agmine' in the margin as a variant for 'tegmine.' 'Aerato' probably not χάλκεος but χαλκόδετος (χαλκοδέτων σακέων Aesch. Theb. 160). Both brass and gold were used in the texture of Aeneas' shield: see 8. 445. 'Silvam,' the forest of arrows. Forb. comp. Lucan 6. 205, "densamque ferens in pectore silvam."

888, 889.] 'Tot moras' is peculiar for "tantum morae," but Virg. probably wished to balance 'tot spicula.' 'Iniqua pugna' because he is on foot. Serv.

890.] 'Multa movens animo' 3. 34. 'Erupit' Gud.

891.] Il. 8. 83, Ἄκρην κὰκ κορυφήν, ὅθι τε πρῶται τρίχες ἵππων Κρανίῳ ἐμπεφύασι, μάλιστα δὲ καίριόν ἐστι, Ἀλγήσας δ' ἀνέπαλτο &c. Comp. also Livy 8. 7, where the equestrian fight between the young Manlius and Maecius is described in language not unlike Virg.'s: "Circumactis deinde equis quum prior ad iterandum ictum Manlius consurrexisset, spiculum inter aures equi fixit: ad cuius volneris sensum quum equus prioribus pedibus erectis magna vi caput quateret, excussit equitem" &c. (Heyne.) "Bellator equus" 11. 89, G. 2. 145.

Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus
Implicat, eiectoque incumbit cernuus armo.
Clamore incendunt caelum Troesque Latinique. 895
Advolat Aeneas, vaginaque eripit ensem,
Et super haec: Ubi nunc Mezentius acer, et illa
Effera vis animi? Contra Tyrrhenus, ut auras
Suspiciens hausit caelum, mentemque recepit:
Hostis amare, quid increpitas mortemque minaris? 900
Nullum in caede nefas; nec sic ad proelia veni;
Nec tecum meus haec pepigit mihi foedera Lausus.

892.] The horse rears, throws his rider, and falls upon him. 'Calces' usually means the hind-feet of a horse: and so Heyne would take it here, straining the words unnaturally. But Sil. 17. 134 imitating this passage uses 'calces' for the fore-feet, "erexitque ore cruento Quadripedem, elatis pulsantem calcibus auras" (of fire thrown at the horse's nostrils).

894.] 'Electo' Med. and originally Gud. 'Delecto' Gud. corrected. 'Eiecto' Heyne joins with 'domino' understood, 'his fallen master:' but it is better to take it with 'armo,' 'putting out his shoulder,' for 'eiicere' appears to have been the ordinary word for dislocating a limb: see Veget. Vet. 3. 41, "Si iumentum cervicem eiecerit aut laxaverit (luxaverit?):" ib. 45, "Quod si eiecerit iuxta consuetudinem ad rotam armum, reponito:" comp. also Hyginus Fab. 57 and Muncker's note (Forc. s. v. 'eiicere' and 'eiecto'). Silius' imitation 10. 255 leaves it doubtful how he understood 'eiecto:' "quamquam Cernuus inflexo sonipes effuderat armo." 'Cernuus,' with head bowed forwards. The word occurs twice in the extant fragments of Lucilius: Sat. 3. 43, "Cernuus extemplo plantas convestit (convertit?) honestas:" 27. 34, "Modo sorsum modo deorsum tanquam collus cernui." 'Cernuare' is used of a tumbler by Varro ap. Non. 1. 76, and of a horse thrusting down his head by Solinus 45. 'Cernulus' Rom., Pal. corrected, and originally Gud.

895.] 'Clamore incendunt caelum' is an instance of the not uncommon poetical licence which speaks of sound in language properly applicable to light: comp. with Heyne Aesch. Pers. 395, Σάλπιγξ δ' ἀϋτῇ πάντ' ἐκεῖν' ἐπέφλεγεν. Heyne's explanation, that 'incendere' = 'augere,' and 'clamore incendunt caelum' = 'clamorem incendunt caelo,' is unnatural. "Incendunt clamoribus urbem" 11. 147. Comp. 9. 500 note. The hypermeter is like that in 4. 629, G. 2. 344 &c.

897.] 'Super,' over him: see v. 556 above. The words are something like Il. 5. 472, Ἕκτορ, πῇ δή τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες; comp. also Il. 13. 219.

898.] 'Et' for 'ut' a m. s. Med., and so Pal. corrected. 'Et' Gud., giving 'ut' as a variant. Rom. has the first letter of 'ut' in an erasure. 'Auras suspiciens' 3. 600 note.

899.] Ἡ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη Il. 22. 475 (Cerda). 'Hausit caelum' like "lucem pecudes hausere" G. 2. 340 note, where perhaps it is too hastily assumed that the reference here is to drinking in by the eye. "Et nostra infantia caelum Hausit Aventinum" is Juvenal's imitation 3. 84, and would seem to show that he understood it of breathing. Comp. Cic. Cat. 1. 6. 15, "Potestne tibi haec lux, Catilina, aut huius *caeli spiritus* esse iucundus" &c.: "caelo hoc ac spiritu" pro Rab. Perd. 5. "Alium domi esse caeli haustum, alium lucis aspectum" Quint. Curt. 5. 5. 19. "Paullatim redit in sensus animamque receptat" Lucr. 3. 505. "Recipere se" is a phrase: see Dictt.

900.] The thought is that Aeneas need not make words about what Mezentius regards as a matter of course.

901.] 'Nec sic' &c., I did not come to the battle on these terms: i.e. with any thought of quarter. He may refer to his own words just above, v. 880. Notice the emphatic juxtaposition of 'tecum' and 'meus.' With the expression generally, comp. "aut haec in foedera veni" 4. 339.

902.] It is doubtful whether the meaning is 'Lausus when he attacked you did

Unum hoc, per, si qua est victis venia hostibus, oro:
Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia: hunc, oro, defende furorem; 905
Et me consortem nati concede sepulchro.
Haec loquitur, iuguloque haud inscius accipit ensem,
Undantique animam diffundit in arma cruore.

not suppose that you would spare me and did not intend to spare you,' or 'Lausus by his death sealed the covenant that neither of us was to spare the other:' as we might say, his death settled that question between us. But it is quite possible that both meanings may be included, the whole of Lausus' relation to Aeneas' doing and suffering being regarded as a negotiation on his father's behalf, conducted on certain terms. The latter meaning is parallel to v. 532 above, "Belli commercia Turnus Sustulit ista prior iam tum Pallante perempto." Very possibly Virg. may have thought of Achilles' reply to Hector Il. 22. 265:

> ὡς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὔτε τι νῶϊν
> ὅρκια ἔσσονται, πρίν γ' ἢ ἕτερόν γε πεσόντα
> αἵματος ἆσαι Ἄρηα, ταλαύρινον πολεμιστήν.

903.] 'Per si qua' &c. 2. 142 note. After his repudiation of all claim to consideration, it is natural that he should speak doubtfully.

904, 905.] "Humo tegere" of burial 3. 558. With 'circumstare odia' comp. Tac. H. 1. 18, "Circumsteterat interim Palatium publica expectatio." 'Defende furorem' like Horace's "defendit aestatem capellis," quoted on E. 7. 47.

906.] The words should be taken 'concede me sepulchro, consortem nati:' as 'consors' (see Forc.) is generally constructed with the gen., not the dat.

907.] 'Haud inscius,' deliberately: comp. 4. 508, "haud ignara futuri," and 9. 552, "seseque haud nescia morti Iniicit." 'Ensem accipit' suggested by the phrase "ferrum recipere," used of a conquered gladiator yielding himself to death (Taubm.). See Cic. Tusc. 2. 17. Pro Sest. 37 (Forc.). Comp. also "solio accipit" 7. 210, "toro accipit" 8. 177, of welcoming, where as here the abl. may be either local or modal.

908.] 'Anima' and 'cruorem' Pal. originally. Med. also originally 'cruorem.' 'Cruore' confirmed by Serv. 'Defundit' Rom., and originally Gud., for 'diffundit.' For 'arma' one inferior MS. has 'arva:' "non male," says Ribbeck. Wagn. comp. 9. 349, "Purpuream vomit ille animam." The thought is like that in Shaksp. Rich. III. 1. 1, "Sluiced out his innocent soul through streams of blood."

P. VERGILI MARONIS

AENEIDOS

LIBER UNDECIMUS.

The fortunes of the Rutulians, which had risen with the successes of Turnus related in the ninth and tenth books, had already begun to wane with the deaths of Lausus and Mezentius. The eleventh book contains the gradual preparation for the catastrophe. Though Virgil has taken hints from the later books of the Iliad, his development of the story is here both original and interesting. After the battles of the tenth book the last rites are paid to the dead on both sides; but even the mourning of Evander for Pallas does not seriously lower the key of triumph in which the description of his funeral is conceived, while the wailing of the Latins is unrelieved by any bright memories or anticipations. Nothing, it may be remarked, is said about the burial of Lausus, nor even about that of Mezentius: to whom it may be supposed that Aeneas had not refused his last request (10. 904). The mourning of the Latins is immediately succeeded by the return of the unsuccessful envoys from Diomed. Here Virgil has skilfully seized the opportunity of deserting Homer, and exaggerating, through the mouth of Diomed, the Trojan fame and exploits of Aeneas, at the same time that his narrative gains by the introduction of a fresh cause for the depression of the Latins, and the raising of hopes in that party among them which opposed Turnus. The idea of the council was probably in part suggested to Virgil by the narrative of the eighteenth Iliad: and as there the opposition of Polydamas throws the responsibility of continuing the war outside the walls upon Hector, so here the invective of Drances (who is more or less the leader of a party), following upon the pacific proposals of the king, brings out the determined will of Turnus as the only real stay left to the Rutulian cause. As far as the mechanism of the story goes, it may be said that Turnus plays the part both of Paris and Hector—of the lover and the warrior, though their moral position is the reverse of his. Virgil has, however, done something to mitigate this anomaly, and with it the odium of Aeneas' attitude, by representing Latinus as acknowledging the evident signs of the divine will, and recommending a policy of concession. He has also indicated more prominently than before a turbid element in the character of the Rutulian hero, which to a certain extent diminishes our sympathy with his resistance. The word 'violentia,' applied to Turnus in the eleventh and twelfth books, is applied to no one else in Virgil.

The sudden breaking-up of the council under pressure of a Trojan attack gives Turnus what he desires. In the combats which ensue, the successes of the virgin Camilla (whose figure is a bright relief to the tedium of the Virgilian battle) sustain the Rutulian cause till she falls. The idea of introducing a virgin warrior was doubtless suggested to Virgil by the part played by Penthesilea in the Epic cycle. Camilla's ἀριστεία may be considered as the counterpart to that of Mezentius in the previous book. Though the Iliad had, in Sarpedon, supplied Virgil with the conception of a hero graced with a special divine favour, yet doomed to fall, we must no less admire the freshness and originality with which he has, in this instance, filled up the outline. Virgil doubtless drew upon some Italian legend now lost: it may be, as Heyne suggests in his Excursus to this book, that there was a tomb of Camilla among the Volsci, around which her story was kept alive.

OCEANUM interea surgens Aurora reliquit:
Aeneas, quamquam et sociis dare tempus humandis
Praecipitant curae, turbataque funere mens est,
Vota deum primo victor solvebat Eoo.
Ingentem quercum decisis undique ramis 5
Constituit tumulo, fulgentiaque induit arma,
Mezenti ducis exuvias, tibi, magne, tropaeum,
Bellipotens; aptat rorantis sanguine cristas

1—28.] 'Next morning Aeneas sets up a trophy to Mars in honour of his victory over Mezentius, and addresses his comrades, bidding them prepare for marching to Latium, and meantime bury their dead and send Pallas home.'

1.] Repeated from 4. 129. Here the MSS. seem all to agree in the past tense. Virg., as Heyne remarks, leaves us to infer that the Rutulians fled after Mezentius' death, and that night closed the combat. 'Interea' then will refer not to the end of Book 10, but to the time subsequent to it, which Virg. has omitted to mention. See on 10. 1.

2.] It is not easy to say whether 'dare' is constructed with 'curae' or with 'praecipitant.' Probably Virg. trusted that a recollection of the ordinary construction of 'cura' with an inf., as in G. 1. 52, would soften any harshness that might be felt in connecting 'dare' with 'praecipitant.' 'Praecipitant' is apparently intransitive, 'dare' being in effect a kind of cogn. acc. If the text of Virg. had been as much vexed by conjectures as that of other authors, 'praecipiunt' would doubtless have been suggested. But 'praecipitant' is confirmed by an imitation in Stat. Theb. 1. 679, "Sed si praecipitant miserum cognoscere curae," and gives a more forcible sense. Some have fancied that in Plaut. Trin. 2. 2. 17 "praecipito" is used as a frequentative of "praecipio," and Val. F. 2. 390, "Tunc Argum Tiphynque vocat, pelagoque parari Praecipitat," seems almost to have been influenced by a similar notion. For 'et—que' see Madv. § 435 a. obs. 1, where it is said to be only found as a loose way of connecting propositions. Some MSS. omit 'et,' and Ribbeck strangely conjectures 'ei' or 'hei,' Rom. having 'et' for 'hei' below v. 57. With 'dare tempus' comp. Ov. 2 Pont. 9. 50, "Mitibus aut studiis tempora plura dedit."

3.] 'Funere' is probably the death of Pallas, as the commentators take it from Serv. downwards, though it must be confessed that there is nothing in the context here or in the conclusion of the preceding book to suggest it. The only alternative would be to extend the word to the whole work of death in which Aeneas had been engaged on the preceding day, his first day of fighting; but to represent this as having confused and disturbed the conqueror's mind would have been more in keeping with modern than with heroic or even Virgilian feeling.

4.] 'Vota deum' is a kind of possessive (Madv. § 280, obs. 5), the things vowed to the gods belonging to them, so that the payment of the vow is the payment of a debt. "Primo Eoo" 3. 588.

5.] This is a locus classicus about the construction of a trophy. Stat. Theb. 2. 704 foll. has imitated it. The trunk of a tree is apparently intended to represent the body of the conquered foe: comp. below vv. 16, 173. An oak is chosen, as in Stat. l. c.; oaks being used for hanging spoils upon when there is no question of a trophy, 10. 423, Lucan 1. 136 foll. Lersch § 49 fancies it is selected as sacred to Jove, the "spolia opima" being given to Iuppiter Feretrius: but the offering is here to Mars, as he himself admits, and there is no reason to suppose any direct reference to "spolia opima," which could not be won from Mezentius, as he was not the real leader of the enemy (see however on 10. 449). With 'decisis undique ramis' comp. "caesis lacer undique membris Truncus." Lucr. 3. 403.

6.] Serv. says trophies were always erected on eminences, quoting Sall. Hist. 4. 29 (Dietsch), "Pompeius devictis ('de victis,' Dietsch) Hispanis tropaea in Pyrenaeis iugis constituit;" a statement which proves nothing. Stat. however speaks of an old oak standing on a mound in the middle of the field.

7.] 'Ducis' may be meant to suggest the notion of something analogous to "spolia opima," though, as was just remarked, these were not really such.

8.] In Stat. l. c. the trophy is to Mi-

Telaque trunca viri et bis sex thoraca petitum
Perfossumque locis, clipeumque ex aere sinistrae 10
Subligat, atque ensem collo suspendit eburnum.
Tum socios, namque omnis eum stipata tegebat
Turba ducum, sic incipiens hortatur ovantis:
Maxuma res effecta, viri; timor omnis abesto,
Quod superest; haec sunt spolia et de rege superbo 15
Primitiae, manibusque meis Mezentius hic est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate animis, et spe praesumite bellum,
Ne qua mora ignaros, ubi primum vellere signa

nerva, who is also called "bellipotens." Here of course Mars is meant. The epithet is found in Enn. A. 6, fr. 8, where it is applied to the Aeacidae. 'Rorantis sanguine' 8. 645., 12. 512. Rom. has 'roranti.'

9.] 'Tela' are probably the spears flung by Mezentius at Aeneas (10. 882 foll.) and broken on the shield. Stat. l. c. talks of "truncos ictibus ensis." 'Bis sex:' Serv. has an extraordinary fancy that these wounds were given to Mezentius by the representatives of the twelve "populi" of Mantua (10. 202), asserting that it was customary for all the army to stab a slain enemy, and referring to the stabbing of the dead Hector by the Greeks. The real reference of course is to the wounds received by Mezentius during the battle, as hinted at in such passages as 10. 691 foll. 'Petitum,' aimed at or struck, like "Malo me Galatea petit" E. 3. 64.

10.] 'Ex aere' i. q. "aereum," 5. 266. 'Sinistrae,' like 'collo' below, carries out the identification of the trunk with the dead warrior.

11.] 'Collo:' the sword-belt is passed over the shoulder: see on 8. 459. We have had a sword with an ivory sheath, 9. 305; but here the hilt seems to be meant.

12.] 'Tegebat' seems to mean little more than "cingebat," as we can hardly suppose that there was any fear of attack from the enemy. Comp. Stat. 5 Silv. 1. 25, "omnis pariter matertera vatem, Omnis Apollineus tegeret Bacchique sacerdos." Not unlike is the phrase "tegere latus."

13.] 'Sic' with 'incipiens.'

14.] Heyne comp. Il. 22. 393, ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον.

15.] The language is like that of the inscription in 3. 288, "Aeneas haec de Danais victoribus arma." 'De rege superbo' is of course from Mezentius, not, as Serv. thought, from Turnus. The meaning is not, these are the first-fruits from the king, as if there were more to come, but these first-fruits of the war are from the king. Macrob. S. 3. 5 says that Virg. alludes to the story (told by Cato in Book 1 of his "Origines") that Mezentius compelled his subjects to offer to him the first-fruits due to the gods.

16.] Mezentius is identified with the trophy, as was remarked above on vv. 5, 10. Virg. may have thought of Aesch. Ag. 1404 foll.

οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς
πόσις, νεκρὸς δὲ τῆσδε δεξιᾶς χερός,
ἔργον δικαίας τέκτονος. τάδ' ὧδ' ἔχει.

'Manibus meis hic est' is equivalent to "manibus meis in tropaeum conversus est." Comp. 2. 192, "Sin manibus vestris vestram ascendisset in urbem."

17.] "Hac iter Elysium nobis" 6. 542. 'We have now to march against the city, having repelled the attack on our camp.'

18.] Burm., following a suggestion of Serv., connected 'animis' with what follows: and so Heyne. But 'arma parate animis' seems to be i. q. "arma parate animose," like "ibo animis contra" v. 438 below: unless we prefer to take it as = 'be ready armed in spirit,' like "animos aptent armis" 10. 259 note. "Stamus *animis*, et . . . speramus etiam manu" Cic. Att. 5. 18. "Spe iam praecipit hostem" v. 491 below.

19.] 'Ignaros,' taken by surprise. "Vellere signa" G. 4. 108. The plucking up of the standard was an important matter with the Romans, being performed after taking the auguries: and if the standard was not removed easily, the prospects of the expedition were supposed to be unfavourable. Heins. read 'avellere,' which seems to have no authority beyond the first Aldine edition.

Adnuerint superi pubemque educere castris, 20
Inpediat, segnisve metu sententia tardet.
Interea socios inhumataque corpora terrae
Mandemus, qui solus honos Acheronte sub imo est.
Ite, ait, egregias animas, quae sanguine nobis
Hanc patriam peperere suo, decorate supremis 25
Muneribus, maestamque Euandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies et funere mersit acerbo.
  Sic ait inlacrimans recipitque ad limina gressum,
Corpus ubi exanimi positum Pallantis Acoetes 30

20.] 'Adnuere' with inf., as below v. 796 with "ut" and subj.

21.] 'Segnis sententia,' cowardly purpose, much as φρονεῖν is used in Greek, including feeling as well as deliberate resolve. "Talibus incensa est iuvenum sententia dictis" 12. 238. It matters little whether 'metu' be connected with 'segnis' or with 'tardet.' For 've' Med. corrected, Pal., Gud., and two other of Ribbeck's cursives, with Canon., read 'que,' which may be right. Gud. and Canon. also read 'segnes,' and so many editions: but the nom. is better. Another reading (found in none of Ribbeck's MSS.) is 'segni.'

22.] 'Socios inhumataque corpora' ἓν διὰ δυοῖν.

23.] τὸ γὰρ γέρας ἐστὶ θανόντων Il. 16. 457. Virg. probably intends more than Hom., meaning that sepulchral honours are the only honours recognized below. Pal. and Rom. omit 'est.'

24.] "Vitiose in media oratione 'ait' positum critici notant," Serv. Heyne thinks these critics must have been "satis indocti:" Peerlkamp however wishes to read "Ite agite." Jahn comp. 3. 480, where 'ait' is similarly introduced towards the end of a speech. Here he supposes it to denote that Aeneas makes a pause and resumes his address. Perhaps we had better say that after giving general injunctions in the earlier part of his speech, he here issues a special order, turning, as Burm. suggests, to particular persons. For 'quae' the MSS. of Macrob. S. 4. 4, where the words are quoted, read 'qui,' which some critics wish to restore: but Wagn. rightly remarks that the change is accounted for by the fact that the quotation does not include 'egregias animas.'

25.] "Qui sibi letum Insontes peperere manu" 6. 434. 'Patriam' seems to be used proleptically—'who have won us this to be our country.' 'Sanguine peperere' like "quaesitas sanguine dotes" 7. 423. "Decoret sepulchro" 9. 215 note. 'Supremis muneribus' like "supremum honorem" vv. 61, 76 below: comp. 6. 213.

27.] 'Quem non virtutis egentem:' "Ennii versus est. 'Egentem' sane nos ablativo iungimus," Serv. Comp. οὐδέ τί φημι Ἀλκῆς δευήσεσθαι, Il. 13. 785.

28.] Repeated from 6. 429 (note).

29—58.] 'Aeneas joins the mourners over Pallas, and addresses the dead, reproaching himself and his fortune, and compassionating Evander.'

29.] 'Recipere se' is a common phrase for returning or retiring: see Forc. 'Limina' is the tent-door, and is doubtless meant to be taken strictly, as it was the custom to lay out dead bodies in the vestibule, not only in the heroic ages (Il. 19. 212, κεῖται ἀνὰ πρόθυρον τετραμμένος· ἀμφὶ δ' ἑταῖροι μύρονται), but at Rome. Comp. Pers. 3. 105, "In portam rigidos calces extendit," Sen. Ep. 12, "Quis est, inquam, iste decrepitus et merito ad ostium admotus? . . . quid te delectavit alienum mortuum tollere?" Wagn. Q. V. 40 speaks of this passage as one which Virg. would probably have corrected, as it is incredible that Aeneas should be now returning to his tent for the first time. But there is nothing here to indicate that this was his first visit to his tent or to the body. He may have passed the night in his tent, while Acoetes was watching over the body in the vestibule; after which he would rise early, sacrifice, and address his men: and then, returning to his tent, he would find the mourners assembled and the lamentations begun.

30.] "Positum corpus" 2. 644. Rom. has 'exanimis,' the last letter, however, in an erasure; Med. 'exanime,' which is un-

Servabat senior, qui Parrhasio Euandro
Armiger ante fuit, sed non felicibus aeque
Tum comes auspiciis caro datus ibat alumno.
Circum omnis famulumque manus Troianaque turba
Et maestum Iliades crinem de more solutae. 35
Ut vero Aeneas foribus sese intulit altis,
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, maestoque inmugit regia luctu.
Ipse, caput nivei fultum Pallantis et ora
Ut vidit levique patens in pectore volnus 40
Cuspidis Ausoniae, lacrimis ita fatur obortis:
Tene, inquit, miserande puer, cum laeta veniret,
Invidit Fortuna mihi, ne regna videres

intelligible. Some MSS. mentioned by Pierius give 'exanimum.'

31.] 'Servabat:' persons were hired at Rome to watch the body. Lersch § 86 cites Appuleius Met. 2, p. 39 Bipont. "si qui mortuum servare vellet, de pretio liceretur." 'Parrhasio Euandro' the Greek rhythm, as in 1. 617 "Dardanio Anchisae" &c. 'Parrhasio' 8. 344. The object of the epithet here may be to call back the mind to Evander's early life, as we should say 'in his Arcadian days.'

32.] So Butes, 9. 648, after having been the armour-bearer of Anchises, is made the 'comes' of Ascanius. Comp. also Epytides 5. 546.

33.] 'Alumno' is said of Pallas in relation to Acoetes, not to Evander. "Custos famulusque dei Silenus alumni" Hor. A. P. 239. 'Datus,' by Evander. "Comitem Ascanio pater addidit" 9. l. c. 'Alumno' is doubtless constructed with 'datus,' not with 'comes ibat,' in spite of such passages as 6. 158, 447. 'Ibat' may have a military reference, 'was marching,' or it may be used generally.

34.] 'Circum:' comp. Il. 19. 212, cited on v. 29. 'Famulum' for "famulorum" is found in Val. Fl. and Stat.: see Forc.

35.] Nearly repeated from 3. 65. 'Maestum' in our technical sense of mourning ib. 64. It has been questioned whether this mention of the Trojan women is consistent with 9. 217, where we are told that Euryalus' mother is the only matron who did not remain behind in Sicily. But the chiefs would have their wives with them, though the widowed matrons might remain behind. Serv. thinks these are Aeneas' female slaves.

36.] "Portis sese extulit ingens" 12. 441.

37.] "Tunsae pectora palmis" 1. 481.

38.] Peerlkamp rather ingeniously conj. 'misto,' to avoid the repetition: but such things are sufficiently common in Virg. "Mugire" and its compounds are generally used of deeper and hoarser sounds than those of human lamentation. 'Inmugiit' is found in Med. and Pal. (both corrected) and in Gud. (originally): a proof of the untrustworthiness of MS. authority on such questions as that discussed in the excursus to G. 2. 81 (2nd ed.).

39.] 'Fultum,' resting on the couch. 'Caput et ora' semi-pleonastically, like "conspectum genitoris et ora" 6. 109.

40.] "'Levi,' pulchro, puerili, nondum saetoso," Serv. Peerlkamp tastelessly conj. "laevo," as if Pallas had been pierced to the heart.

41.] 'Volnus cuspidis Ausoniae' like "volnere Ulixi" 2. 436, "Dardaniae cuspidis ictum" 7. 756. One of Ribbeck's cursives, perhaps supported by Gud., has 'fatus,' doubtless to get rid of the repetition 'fatur'—'inquit.' Serv. however notices the repetition, for which see on 5. 551, and comp. v. 24 above (note). 'Lacrimis' &c.: comp. Il. 18. 235, Δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον Κείμενον ἐν φέρτρῳ, δεδαϊγμένον ὀξέϊ χαλκῷ (of Achilles).

42.] 'Miserande puer' 6. 882., 10. 825. 'Laeta veniret' like "veni non asper" 8. 365. Forb. understands 'cum' as "quanquam;" but this seems needless. The meaning is that fortune in the moment of victory grudged that Pallas should share the triumph.

43.] With 'te invidit mihi' Serv. comp. E. 7. 58, "Liber pampineas invidit collibus umbras." In v. 269 below we have "invi-

Nostra, neque ad sedes victor veherere paternas?
Non haec Euandro de te promissa parenti 45
Discedens dederam, cum me conplexus euntem
Mitteret in magnum inperium, metuensque moneret
Acris esse viros, cum dura proelia gente.
Et nunc ille quidem spe multum captus inani
Fors et vota facit, cumulatque altaria donis; 50
Nos iuvenem exanimum et nil iam caelestibus ullis
Debentem vano maesti comitamur honore.
Infelix, nati funus crudele videbis!
Hi nostri reditus, exspectatique triumphi?
Haec mea magna fides? At non, Euandre, pudendis 55

disse deos ut viderem," where the subjoined clause expresses the thing grudged.

44.] Comp. generally 2. 577, "Scilicet haec Spartam incolumis patriasque Mycenas Aspiciet, partoque ibit regina triumpho."

45.] "Non haec dederas promissa" below v. 152. As Serv. remarks, this is another instance of Virg.'s indirect narration, as we have been told nothing of these promises. The passage is imitated from Il. 18. 324 foll.

47.] "Missus in inperium magnum" 6. 812. The 'inperium' here is not, as Peerlkamp thinks, the command of the Etruscans, but the empire which Evander foresaw that Aeneas would found, as Heyne rightly takes it. With the expression generally comp. Pers. 2. 35, "spem macram supplice voto Nunc Licini in campos, nunc Crassi mittit in aedes." 'Metuens' without an object, as perhaps 12. 21.

48.] "Gens dura atque aspera cultu Debellanda tibi Latio est" 5. 730. Med. a m. s. inserts "in" after 'dura,' apparently, as Heyne supposes, considering the construction to be 'dura in proelia.'

49.] 'Multum' with 'captus,' not, as Wakef. thought, with 'inani.' With the sense Germ. comp. Soph. Aj. 507, αἴδεσαι δὲ μητέρα Πολλῶν ἐτῶν κληροῦχον, ἥ σε πολλάκις θεοῖς ἀρᾶται ζῶντα πρὸς δόμους μολεῖν.

50.] 'Et' belongs to 'fors,' as in 2. 139, where it is wrongly explained in the note, not, as in v. 2 above, to 'que.' Serv. says that it may be written 'forset.' 'Et' in such cases couples 'fors' with the verb—a remnant of the time when it did universal duty in connecting sentences together. 'It is a chance, and he is making vows.' Comp. G. 2. 80, "nec longum tempus et . . . Exiit . . . arbos." "Strueremque suis altaria donis" 5. 54.

51.] Rom. and one of Ribbeck's cursives have 'exanimem.' 'Nil iam caelestibus ullis Debentem:' "Vivi enim superorum sunt, mortui ad inferos pertinent," Serv., who however soon loses himself in pseudo-philosophical speculations. So Sil. 15. 370 foll. of the death of Marcellus, "circumdata postquam Nil restare videt virtus quod debeat ultra Iam superis, magnum secum portare sub umbras Nomen mortis avet." Heyne, however, is doubtless right in supposing that to be also a reference to the vows of v. 50, which being fruitless would create no obligation. Stat. 5 Silv. 1. 185 has imitated Virg.; but he seems merely to mean that the person of whom he speaks, though living, is exempted from the chances of life. Soph. Aj. 589, which has been compared with this passage, is not really parallel: there is more resemblance in Soph. Ant. 559, ἡ δ' ἐμὴ ψυχὴ πάλαι τέθνηκεν, ὥστε τοῖς θανοῦσιν ὠφελεῖν.

52.] 'Vano honore' like "inani munere" 6. 885. Comp. "cineri ingrato" 6. 213.

53.] The thought is the same as in G. 4. 477 (note), the father surviving to bury the child.

54.] It matters little whether we make this and the next sentence interrogative, with most modern editors, or affirmative with Ribbeck. The apparent imitation in Val. F. 3. 300, cited by Cerda, is perhaps in favour of the former. Rom. has 'exoptatique,' and so three other copies in Heyne's and Wagner's lists. Heyne understands 'nostri' "a nobis promissi:" but this is hardly necessary.

55.] 'Mea magna fides,' my solemn promise. Comp. Il. 1. 239, ὁ δέ τοι μέγας ἔσσεται ὅρκος.

Volneribus pulsum aspicies; nec sospite dirum
Optabis nato funus pater. Hei mihi, quantum
Praesidium Ausonia et quantum tu perdis, Iule!
Haec ubi deflevit, tolli miserabile corpus
Inperat, et toto lectos ex agmine mittit 60
Mille viros, qui supremum comitentur honorem,
Intersintque patris lacrimis, solatia luctus
Exigua ingentis, misero sed debita patri.
Haud segnes alii cratis et molle feretrum
Arbuteis texunt virgis et vimine querno, 65
Exstructosque toros obtentu frondis inumbrant.
Hic iuvenem agresti sublimem stramine ponunt:

56.] 'Pulsum' is not, as Heyne thinks, πληγέντα, but means put to flight, so that 'volneribus pulsum' will mean wounded while flying. This seems to be Serv.'s meaning, "quid autem 'pudendis' sit ipse exposuit dicendo 'pulsum aspicies.'"

57.] Serv. mentions a doubt whether the death for which the father was to wish was his own or his son's; and Peerlkamp argues for the latter, contending that 'dirum' points that way. But the meaning evidently is that death, which would otherwise be terrible, would in this case be welcomed by the father. There may also be a reference to the application of the word to curses, the father as it were invoking a curse on himself. Pal. and Rom. read 'obstabis,' which is of course a mere error from the spelling 'obtabis,' itself found in two of Ribbeck's cursives.

58.] Had Pallas lived, he would have supplied the place of an elder brother to Ascanius, and would have been a protection to the new kingdom, in the event of Aeneas' dying prematurely. It matters little whether 'Ausonia' is nom. (sc. "perdit") or voc.

59—99.] 'The funeral procession is formed, and the body placed on the bier, with spoils and human victims to accompany it. Aeneas briefly bids the corpse farewell.'

59.] 'Deflere' is the technical term for lamentation of the dead, 6. 220. "Cinefactum te prope busto Insatiabiliter deflevimus" Lucr. 3. 907, "defletum in foro, laudatum pro rostris" Tac. A. 3. 5, where perhaps the two participles are to be understood impersonally, in which case they would illustrate 'haec deflevit' here. Comp. also such expressions as "his lacrimis" 2. 145 note. Serv.'s gloss is "postquam haec cum lacrimis dixit." Burm., referring to Cannegieter on Avianus fab. 1, explains "flendo finem fecit," which may be so far true that the compound may mean 'lamenting one's fill.' See on 4. 52. Rom. has "dicta" before 'deflevit,' apparently intending, as Ribbeck suggests, "dicta dedit." "Corpora tollunt" v. 206 below. "Corpus miserabile" E. 5. 22.

60.] Pal. and Rom. have 'ordine,' apparently from a recollection of 7. 152. Serv.'s explanation, "Troianos, Tuscos, Arcadas," might seem to point to 'ordine:' but "toto ordine" could scarcely have the meaning of "omni ordine."

61.] 'Supremum honorem' v. 76 below.

62.] 'Solatia' is in apposition to the whole sentence, and is probably a nom., though it might be an acc.: see on 6. 223.

64.] 'Cratis et feretrum' ἓν διὰ δυοῖν. 'Molle,' flexible, as perhaps 7. 390. Cerda comp. the description of Archemorus' funeral, Stat. Theb. 6. 54 foll.

66.] 'Toros' i. q. 'feretrum;' see on 6. 220. 'Exstructos:' Stat. l. c. speaks of four layers, straw, flowers, aromatic herbs, and embroidered robes. Virg. probably means something rather less elaborate. The 'obtentus frondis' seems to be one of the layers.

67.] 'Agresti stramine:' in Stat. l. c. straw forms the lowest layer, "ima virent agresti stramina cultu." 'Stramen' however is doubtless a more or less general term, and may be the same as the 'obtentus frondis.' Ribbeck reads 'sublimen' from Gud. and another of his cursives. 'In stramine' was read before Heins.

Qualem virgineo demessum pollice florem
Seu mollis violae, seu languentis hyacinthi,
Cui neque fulgor adhuc, nec dum sua forma recessit, 70
Non iam mater alit tellus, virisque ministrat.
Tum geminas vestes auroque ostroque rigentis
Extulit Aeneas, quas illi laeta laborum
Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro. 75
Harum unam iuveni supremum maestus honorem
Induit, arsurasque comas obnubit amictu;
Multaque praeterea Laurentis praemia pugnae
Aggerat, et longo praedam iubet ordine duci.
Addit equos et tela, quibus spoliaverat hostem. 80

68.] Doubtless, as Cerda thinks, from the well-known line of Catull. 60 (62). 43, "Idem (flos) cum tenui carptus defloruit ungui:" comp. also Prop. 1. 20. 39, "Quae modo decerpens tenero pueriliter ungui Proposito florem praetulit officio." We have had a similar comparison 9. 435 foll.

69.] 'Languentis' is not proleptic, but expresses the natural drooping of the hyacinth. "Violae de flore" occurs in the Virgilian (?) Copa 13. The flower is apparently distinguished from the bud, so that it is really the same expression as "flos piri" &c.

70.] It is a question whether 'recessit' belongs to both clauses; and many have thought that there was great beauty in the distinction between the richness of colour, which is gone, and the shape or grace which still remains. But it is more in Virg.'s style to repeat the same thought in two different forms; and if we suppose the two parts of this line to contain a contrast, the following line will lose much of its force. Heyne then is right in giving as a summary of the present line "qui nondum marcidus elanguit," while he represents v. 71 by "nec tamen pristino vigore nitet."

71.] "Viris dabit omnibus aequas Terra" G. 2. 286.

72.] 'Tunc' was the reading before Heins., and also of Heyne: but all Ribbeck's MSS. give 'tum.' 'Ostroque auroque' is read by some inferior copies. The meaning is that the robes are of purple, stiffened with gold embroidery. Comp. 1. 648 note.

73.] 'Extulit,' from the tent, 5. 424 note. 'Laeta laborum' like "laetissimus umbrae" 1. 441, where it has been suggested that the present words may mean 'prodigal of her labour.' 'Delighting in the task' however is the more natural meaning: and the gen. in this sense may be compared with the passages from Sil. and Val. Fl. cited by Forc. 'Laetus,' and with v. 280 below.

75.] Repeated from 4. 264 (note).

76.] 'Supremum honorem' v. 61. Were the present passage in a Greek author, we should regard 'honorem' as acc. cogn.; as it is, it is doubtless acc. of the object in apposition to 'unam.'

77.] Serv. and the commentators generally understand Virg. to mean that one of the two robes is used to wrap the body, the other is a hood for the head. They may be right; but the language in this case is highly artificial; and a simpler explanation would be that he chooses one of two robes, and in it wraps the body so as to cover the head. In Il. 24. 580 two φάρεα are reserved to wrap the body of Hector.

78.] These 'praemia' seem to be spoils won generally in the battle of the preceding day, distinguished from those won specially by Pallas, which are mentioned v. 80.

79.] "Cur longo ordine praedam duci iubet? ne in globum collecta ambitionem ac pompam funeris minueret," Donatus.

80.] The horses were to be sacrificed, as Cerda remarks, comp. Il. 23. 171, 242. 'Spoliaverat' Pallas, not, as Serv. suggests as an alternative, Aeneas. Ribbeck thinks the line a first draught of what is more fully expressed in the preceding lines and in vv. 83, 84.

Vinxerat et post terga manus, quos mitteret umbris
Inferias, caeso sparsurus sanguine flammam;
Indutosque iubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina figi.
Ducitur infelix aevo confectus Acoetes, 85
Pectora nunc foedans pugnis, nunc unguibus ora;
Sternitur et toto proiectus corpore terrae.
Ducunt et Rutulo perfusos sanguine currus.
Post bellator equus, positis insignibus, Aethon,
It lacrimans, guttisque humectat grandibus ora. 90

81.] See 10. 517 foll. The antecedent before 'quos' is omitted, as probably in 4. 598. 'Mittere' of funeral offerings 6. 380.

82.] 'Inferias' 10. 519. "'Caeso sanguine' pro caesorum, ut supra (10. 520) 'Captivoque rogi perfundat sanguine flammas,'" Serv. Comp. Soph. fr. inc. 726 Nauck, *αἷμα συγγενὲς κτείνας*. 'Sparsuros' was the reading before Wagn.; but it is found in none of Ribbeck's uncials, and Aeneas might be said to sprinkle their blood, as he selected them for sacrifice, just as we have "perfundat" in 10. l. c. 'Flammas' Med., Pal., and three of Ribbeck's cursives, 'flammam' Rom., Gud. The former may have been introduced from 10. l. c., so it is perhaps best to retain the latter.

83.] The leaders who are sent with the body to Evander themselves carry trophies of those whom Pallas has slain. Serv., while mentioning this interpretation, himself prefers making 'truncos' the subject, 'duces' the object of 'ferre,' and understanding 'duces' as "ducum spolia." 'Truncos:' see on v. 5 above.

84.] 'Inimica nomina' for "inimicorum nomina," like "captivo sanguine" 10. 520. The names were doubtless written on tablets and attached to the trophies. For 'figi' Rom. has 'fingi,' Med. originally a strange reading 'figot,' from which Peerlkamp would restore 'figit.'

85.] 'Ducitur,' being too feeble and too much overcome to walk alone. "Confectum aetate parentem" 4. 599.

86.] "Unguibus ora soror foedans et pectora pugnis" 4. 673.

87.] The meaning evidently is that Acoetes, while being led along, keeps throwing himself on the ground, as Heyne rightly takes it. Wagn. puts a comma after 'sternitur,' making 'proiectus' a finite verb: but the line requires connecting with the preceding. The editor of Bodoni's text thinks it spurious, and Ribbeck supposes a lacuna; but it is doubtless as Virg. wrote it, though the expression is a little careless. 'Terrae' is probably for "in terram:" but Virg. may have wished his readers also to think of the old locative. See on 6. 84.

88.] 'Rutulo sanguine' 7. 318. See vv. 82, 84 above. "Perfusi sanguine" G. 2. 510. It is not clear whether the 'currus' are Pallas' own or those which he captured. Perhaps the line is more forcible with the former interpretation, the extent of the slaughter being shown by the fact that Pallas' car reeked with it. Cerda comp. Il. 20. 498 foll., *ὣς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων νέρθεν ἅπας πεπάλακτο*, which is decidedly in favour of this view. On the other hand, Pallas is not represented in Book 10 as fighting from a chariot, while in ib. 399 foll. he kills an enemy who fights from one. But such an oversight would be natural enough in Virg.

89.] 'Bellator equus' G. 2. 145. 'Insignibus,' the "phalerae," which the horse is represented as having laid aside, as the Romans did their ornaments on occasions of mourning ("sine insignibus magistratus," Tac. A. 3. 4). Cerda supposes the horse to have had his mane clipped, comp. Eur. Alc. 429, which is ingenious but quite improbable. Aethon is the name of one of Hector's horses, Il. 8. 185. One of the horses of the sun is so called, Ov. M. 2. 153. From Il. 2. 839 it seems as if the name was given from the colour. Whether the horse is to be slain or merely to mourn is, as Taubm. remarks, doubtful.

90.] The weeping of the horse is from Il. 17. 426 foll. Horses were said to have wept in the prospect of Caesar's death. Suet. Iul. 81. "Grandes guttae" G. 2. 245.

Hastam alii galeamque ferunt; nam cetera Turnus
Victor habet. Tum maesta phalanx Teucrique sequuntur
Tyrrhenique omnes et versis Arcades armis.
Postquam omnis longe comitum processerat ordo,
Substitit Aeneas, gemituque haec addidit alto: 95
Nos alias hinc ad lacrimas eadem horrida belli
Fata vocant: salve aeternum mihi, maxume Palla,
Aeternumque vale. Nec plura effatus ad altos
Tendebat muros, gressumque in castra ferebat.
Iamque oratores aderant ex urbe Latina, 100
Velati ramis oleae, veniamque rogantes:

91.] We only hear of Turnus' having taken away the belt (10. 495 foll.); but we infer the rest, as Serv. observes.

92.] There is an armed procession for Patroclus, Il. 23. 129 foll. 'Phalanx Teucrique' ἓν διὰ δυοῖν: or we may say that 'phalanx' is explained by what follows, 'Teucri, Tyrrheni, Arcades.'

93.] 'Omnes' Med., Pal., Gud., and another of Ribbeck's cursives, 'duces' Rom. and two cursives, supported by Serv. The latter doubtless arose, as Wagn. says, from v. 171, where "Tyrrhenum exercitus omnis" really supports 'omnes' here. 'Versis' doubtless means inverted, not, as Serv. suggests by way of alternative, reversed, which would only apply to the shields. Cerda comp. Albinov. ad Liv. 141, "Quos primum vidi fasces in funere vidi, Et vidi versos indiciumque mali," Tac. A. 3. 2 "praecedebant incomta signa versi fasces" of the funeral of Germanicus, Stat. Theb. 6. 213 foll. "Tum septem numero turmas (centenus ubique Urguet eques) versis ducunt insignibus ipsi Graiugenae reges."

94.] 'Praecesserat' is the reading of all Ribbeck's uncials, and of Canon., 'processerat' being found as a variant in Gud. But "per," "prae," and "pro" are constantly confused, and 'processerat' seems to be required here by the sense and form of expression. It is true that "comitari" and "praecedere" are used of the same persons in 8. 462, to which Jahn in his first edition appealed, but 'praecedere' could only mean to go before some one else, who could not in this case be inferred from the context, while 'procedere' agrees well with 'ordo,' and is used of a funeral procession by Ter. And. 1. 1. 101, as Pierius remarks. 'Longe' expresses space rather than distance, much as if it had been "ordine longo."

95.] 'Addidit' Med. first reading, Pal., 'edidit' Med. second reading, Rom. Wagn. rightly remarks that 'addidit' is frequently used of a speech following not another speech but an act, as in 2. 593; though from his approval of Donatus' explanation "post ingentis gemitus haec addidit" it is possible that he may take 'gemitu' as dat., which is not likely.

96.] 'Alias ad lacrimas,' "ad aliam sepulturam, i. e. ad ceteros sepeliendos qui eodem proelio ceciderunt," Serv.

97.] "Varro in libris Logistoricis dicit, ideo mortuis salve et vale dici, non quod aut valere aut salvi esse possint, sed quod ab his recedimus eos numquam visuri," Serv. See on 5. 80. In Il. 23. 19 Achilles says χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν, which will illustrate 'mihi' here. 'Salve' and 'vale' are similarly joined, Stat. 3 Silv. 3. 208. Rom. has 'Pallas.'

99.] Aeneas had walked some way with the procession: he now returns to the camp.

100—138.] 'An embassy comes from Latium, begging for a truce to bury the dead. Aeneas addresses them soothingly, grants their request, and wishes the war to be ended by a combat with Turnus. Drances, one of their number, assures him of their gratitude and sympathy. Each party cuts down trees for funeral piles.'

100.] The request and the answer are from Il. 7. 394 foll., 408 foll. 'Oratores' 7. 153 note. "Urbe Latina" 9. 367.

101.] 'Velati ramis oleae' 7. 154 note. 'Veniam rogantes' 1. 519 note. Rom. and three or four others have 'precantes,' perhaps from 3. 144.

Corpora, per campos ferro quae fusa iacebant,
Redderet, ac tumulo sineret succedere terrae;
Nullum cum victis certamen et aethere cassis;
Parceret hospitibus quondam socerisque vocatis. 105
Quos bonus Aeneas, haud aspernanda precantis,
Prosequitur venia, et verbis haec insuper addit:
Quaenam vos tanto fortuna indigna, Latini,
Inplicuit bello, qui nos fugiatis amicos?
Pacem me exanimis et Martis sorte peremptis 110
Oratis? equidem et vivis concedere vellem.
Nec veni, nisi fata locum sedemque dedissent;
Nec bellum cum gente gero: rex nostra reliquit
Hospitia, et Turni potius se credidit armis.
Aequius huic Turnum fuerat se opponere morti. 115

102.] 'Ferro fusa' like "somno vinoque fusa" 9. 316. 'Iacebant' is taken out of the oratio obliqua, perhaps for the sake of liveliness, as if Virg. meant to say that Aeneas did not merely hear of the bodies as mentioned by the ambassadors, but saw them before him as they were speaking. But there are other instances of which no such account can be given: see Madv. § 369, obs. 2.

103.] "Successit tumulo" 5. 93, where however active motion is spoken of. The second Mentelian has 'tumulos.'

104.] The meaning seems to be not that he ought not to war with the dead, as Serv. explains it, but that no contest with the dead is possible, as the dead cannot be parties to it. Comp. Soph. Aj. 100, θανόντες ἤδη τἄμ' ἀφαιρείσθων ὅπλα. Yet v. 110 is rather in favour of Serv.'s view. 'Aethere cassis' like "cassum lumine" 2. 85. See on 1. 546.

105.] The Latins are identified with Latinus as fathers-in-law, as in 7. 367. 'Quondam' with 'vocatis.'

106.] "Quos bonus Aeneas dictis solatur amicis" 5. 770. 'Aspernari' of rejecting entreaty, G. 3. 393.

107.] "Remos cohortatus, liberaliterque oratione prosecutus" Caes. B. G. 2. 5. The word seems to be used in a derived sense, the notion of courteous attention being deduced from that of courteously accompanying a person, which is a particular mark of it. Mr. Long comp. "prosequitur lacrimis" A. 6. 476. 'Insuper addit' 2. 593.

108.] Rom. has 'tantos.'

109.] 'Qui' = "adeo ut." Virg. expresses himself loosely, as strictly speaking the avoidance of the friendship of Troy was rather a preliminary than a consequence of the war.

110.] 'Pacemne,' the old reading before Pierius and Heins., is found in corrections of two of Ribbeck's cursives. "Pugnae sorte" 12. 54. The elder Scaliger (Poet. 3. 11) calls these verses "vivi et caelestes."

111.] 'Oratīs:' see Excursus to Book 12.

112.] 'Nec veni, nisi dedissent,' like "Si non fuisset . . . potui" 4. 19, the peculiarity consisting not only in the substitution of the ind. for the subj., for which see G. 2. 133, but in that of the perf. in the apodosis for the pluperf. But though the construction is not regular, the sense is intelligible: Aeneas, for the sake of liveliness, to show the sincerity of his plea, says that he *has* not come, as if the present could be annulled by the absence of a condition operating in the past. "Fatis datas urbes" 4. 225.

113.] The nation is distinguished from the king, on whom the blame is thrown.

114.] 'Hospitia:' "hoc verbum duo significat, et quo ab alio recipimur, et quo aliquem recipimus," Serv. Latinus had offered 'hospitium' to Aeneas 7. 202, 264. With 'Turni—armis' comp. 8. 493, "Turni defendier hospitis armis."

115.] Though 'aequius fuerat' is tolerably common in Latin ("ei rei operam dare te *fuerat* aliquanto aequius" Plaut. Trin. 119), 'fuerat' here is hardly for "fuisset," but refers to the combat of the day before, at which the obligation is supposed to have existed. 'Huic' is better

Si bellum finire manu, si pellere Teucros
Apparat, his mecum decuit concurrere telis;
Vixet, cui vitam deus aut sua dextra dedisset.
Nunc ite et miseris supponite civibus ignem.
Dixerat Aeneas. Illi obstipuere silentes, 120
Conversique oculos inter se atque ora tenebant.
Tum senior, semperque odiis et crimine Drances
Infensus iuveni Turno sic ore vicissim
Orsa refert: O fama ingens, ingentior armis,
Vir Troiane, quibus caelo te laudibus aequem? 125

explained by Serv., 'this, by which your slain countrymen have perished,' than with Gossrau "morti per me." 'Turno,' the reading of many old editions, seems to have scarcely any MS. support. "Opponere morti" 2. 127.

116.] 'Manu,' by strength of hand, opposed to negotiation, Serv.

117.] 'His' is explained by Serv. "aut qui se (queis) Teucros parat pellere, aut tela sua ostendit, ut armatus in concilio fuerit." But Forb. is doubtless right in understanding 'his' as virtually equivalent to "hic," "hoc in campo." 'Decuit' referring to past time, like 'fuerat,' as we might say, 'he should have done so yesterday.' 'Decuit mecum,' the order in the old editions, is found in two of Ribbeck's cursives.

118.] 'Vixet' has a potential or quasi-imperative sense, "vivere debuerat," "let him have lived." See on v. 162 below, 4. 678., 8. 643. There is something harsh in the expression here, as "vixit" generally means "vivere desiit." For the form comp. "exstinxem" 4. 606. 'Deus aut sua dextra:' it seems strange at first sight that the two causes of success in war, divine favour and human prowess, should be put in the form of an alternative by one who, like Aeneas, would doubtless recognize both. But Virg. in distinguishing the two is naturally led to think of them not as two aspects of the same thing, but as independent though concurrent agencies, so that he comes to speak as if the result might be due to either. See on 5. 466, 808, and comp. Il. 20. 334 quoted on both places. From this, however, it is an easy step to the impiety of the Sophoclean Ajax (Aj. 767), *θεοῖς μὲν κἂν ὁ μηδὲν ὢν ὁμοῦ Κράτος κατακτήσαιτ'· ἐγὼ δὲ καὶ δίχα Κείνων πέποιθα τοῦτ' ἐπισπάσειν κλέος.* For 'sua' Pal. has 'cui.'

119.] "'Miseris civibus' quasi aliena culpa pereuntibus; et bene commendatur dicentis bonitas, quasi et ipse eorum miseratur," Serv. 'Supponite ignem:' see on 6. 223.

120.] 'Illi' is found in all Ribbeck's MSS. Whether 'olli,' the common reading, has any MS. authority is doubtful: Heins. appears to have retained it carelessly as he received it from older editions, and Wagn., relying on a false report of the reading of Pal., thought the archaic form might have been altered by the copyist.

121.] 'Conversi ora tenebant' like "intenti ora tenebant" 2. 1, "defixi ora tenebant" 8. 520, 'conversi' qualifying the verb, as if it had been "conversos oculos atque ora tenebant." 'Inter se:' they keep their eyes bent on each other. Forb. comp. Stat. Theb. 2. 173, "fixosque oculos per mutua paulum Ora tenent," an imitation of this passage, as the context shows.

122.] 'Senior,' and so the spokesman of the rest: comp. 1. 521. 'Odiis et crimine infensus' seems to mean hostile and consequently forward to attack, "qui eum odio semper et criminationibus persequebatur," as Serv. (if it be Serv.) explains it, though he offers a choice of two other sufficiently improbable readings.

123.] 'Iuveni' answers to 'senior,' giving the reason of the antagonism, Drances being elderly and unwarlike (v. 338). "Sic orsa vicissim Ore refert" 7. 435 (note), a reading found here in one of Ribbeck's cursives.

124.] Macrob. S. 6. 2 comp. Cic. on the elder Cato (a lost treatise), "Contingebat in eo, quod plerisque contra solet, ut maiora omnia re quam fama viderentur," with the remark "nec Tullio compilando, dummodo undique ornamenta sibi conferret, abstinuit."

125.] "Est oratorium non invenire paria verba virtutibus," Serv.

Iustitiaene prius mirer, belline laborum?
Nos vero haec patriam grati referemus ad urbem,
Et te, si qua viam dederit fortuna, Latino
Iungemus regi. Quaerat sibi foedera Turnus.
Quin et fatalis murorum attollere moles, 130
Saxaque subvectare humeris Troiana iuvabit.
Dixerat haec, unoque omnes eadem ore fremebant.
Bis senos pepigere dies, et pace sequestra
Per silvas Teucri mixtique inpune Latini
Erravere iugis. Ferro sonat alta bipenni 135
Fraxinus; evertunt actas ad sidera pinos;
Robora nec cuneis et olentem scindere cedrum,
Nec plaustris cessant vectare gementibus ornos.

126.] "Quo iustior alter Nec pietate fuit nec bello maior et armis" 1. 544. 'Iustitiae mirer,' as Serv. says, is a Grecism, θαυμάζειν τινὰ δικαιοσύνης. Med. and Rom. have 'iustitia,' a reading acknowledged by Priscian, p. 1061 P, who thinks both constructions admissible, though he prefers 'iustitiae' for symmetry's sake. Serv., or his interpolator, mentioning 'iustitia,' makes a wild suggestion to take it with "praeditum" understood, while a still wilder fancy is hazarded about 'iustitiae,' as if it might be constructed with 'laudibus.' Meantime Rom. and the second reading of Gud. have 'laborem,' which may also have been originally in Pal. This seems as if it may have originated in a wish to provide a construction for 'iustitiae,' 'iustitiae laborem belline laborem.' Some MSS. appear to have 'labore,' which Pierius attributes to Rom.; some again have 'iustitiam.' There can be little doubt that 'iustitiae—laborum' is right, the unusual construction leading to tampering with the text. 'Iustitia' can scarcely be accounted for: on the other hand, as Wagn. observes, the construction of "miror" with an abl. seems quite unexampled, in spite of Priscian's authority: so that we must suppose it to have been an accidental error in some early copy. For the Greek construction comp. v. 280 below. 'Labor' of personal exertion in war, v. 416 below, 12. 435.

127.] 'Nos vero:' after paying his tribute to Aeneas, Drances speaks of himself and his friends.

128.] "Quaecumque viam dederit fortuna" 10. 49.

129.] 'Quaerat sibi,' without our help.

130.] 'Fatalis' probably refers, as Serv. says, to Aeneas' words v. 112. "Attollere molem" 2. 185.

131.] "Manibus subvolvere saxa" 1. 424, of assisting in building a city. "Saxa subvectant" v. 473 below.

132.] "Cuncti simul ore fremebant" 1. 559.

133.] In Il. 24. 664 foll. a truce of eleven days is granted. 'Bis senos dies' seems to fluctuate between the acc. of the object, i. q. "foedus bissenorum dierum," and that of duration. "Sequester is dicitur qui inter aliquos qui certant medius, ut inter eos convenerit, ita tenet depositum aliquid ut ei reddat qui ['cui' Müller] id deberi iure sibi constiterit" is Festus' explanation. Peace is supposed to act as the mediator between the two parties, guarding the rights of each during the armistice.

134.] "Teucri mixtique Sicani" 5. 293.

135.] "Sonat icta securibus ilex" 6. 180 (note), a passage generally resembling the present. See also Il. 23. 118 foll. 'Icta' is read here by some MSS. (none however of Ribbeck's), doubtless from 6. l. c. 'Alta' from Ennius' "abies consternitur *alta*" quoted there. With 'ferro sonat' Wagn. comp. "sale sonabant" 5. 866. 'Bipenni' in its original adjectival sense, as in a fragm. of Varro's Parmeno ap. Non. p. 79, "ferens ferream humero bipennem securem."

136.] 'Actas,' as we should say carried, like "acta testudine" 2. 441. "Dum se laetus ad auras Palmes agit" G. 2. 364. 'Pinos' Med., 'pinus' Ribbeck's other MSS.

137.] "Cuneis et fissile robur Scinditur" 6. 181. "Odoratam cedrum" 7. 13.

138.] In Il. 23. 111 foll. the wood is

Et iam Fama volans, tanti praenuntia luctus,
Euandrum Euandrique domos et moenia replet, 140
Quae modo victorem Latio Pallanta ferebat.
Arcades ad portas ruere, et de more vetusto
Funereas rapuere faces; lucet via longo
Ordine flammarum, et late discriminat agros.
Contra turba Phrygum veniens plangentia iungit 145
Agmina. Quae postquam matres succedere tectis
Viderunt, maestam incendunt clamoribus urbem.
At non Euandrum potis est vis ulla tenere;
Sed venit in medios. Feretro Pallanta reposto

carried by mules. "Gementem rotam" G. 3. 183.

139—181.] 'The news reached Pallanteum before the procession. Evander rushes to meet the bier, bewails his son's rashness and his own length of life, finds comfort in Pallas' trophies, and sends a message to Aeneas praying for revenge on Turnus.'

139.] 'Iam' does not answer to 'modo,' as Forb. thinks, but expresses that the news was already reaching Evander at the time spoken of. 'Praenuntia' seems to imply that the report anticipated the arrival of the accredited messengers, the funeral procession.

140.] 'Replet' is the reading of the majority of MSS., 'conplet' only appearing in Ribbeck's list as the second reading of Med. "Haec (Fama) populos replebat" 4. 189. 'Conplet,' as Wagn. remarks, may have arisen from 9. 39.

141.] "'Latio' pro in Latio," Serv.; but the ambiguity is rather awkward.

142.] 'De more vetusto:' torches were carried at a Roman funeral, apparently a remnant of the custom of burying by night. Here there is nothing (unless it be v. 144) to indicate that the funeral is not conducted by day, though of course the procession would be long in arriving at Pallanteum. Serv. collects various opinions, tending to show that torchlight interment was appropriate in the case of Pallas, of which perhaps the most important is the following: "Alii, sicut Varro et Verrius Flaccus, dicunt, si filiusfamilias extra urbem decessit, liberti amicique obviam procedunt, et sub noctem in urbem infertur in (?) cereis facibus praelucentibus, ad cuius exsequias nemo rogabatur." Some have supposed that "funalia" were carried at an ordinary funeral, "cerei" at the funeral of one who died prematurely; and three passages of Seneca (Epp. 122, Tranq. An. 11, Brev. Vit. ad finem) seem to bear out the latter part of the proposition at any rate: but Casaubon on Pers. 3. 103 rejects the opinion. In the passages which speak of funeral 'faces' it is not always easy to say whether the reference is to a torch-light procession or to the lighting of the pile: see e. g. those given in Lipsius' Excurs. 1 on Tac. A. 3. For the concourse to meet the procession comp. Il. 24. 707 foll.

143.] 'Rapuere' seems merely to express the sudden action on hearing the news. With what follows comp. Tac. A. 3. 4 (of the funeral of Germanicus), "collucentes per campum Martis faces," cited by Lersch, § 86.

144.] 'Late discriminat' seems to mean that the procession as it moves in a bright line along the country casts a light on each side.

145.] 'Iungit (sibi) agmina' 2. 267., 4. 142. Heins. read 'iungunt' from Med.; but it seems to have been altered to suit 'agmina,' as not unfrequently happens in MSS.

146.] 'Succedere tectis' 1. 627, here to enter the city.

147.] "Clamore incendunt caelum" 10. 895: comp. 9. 500.

148.] 'Potis' 3. 671. So Il. 22. 412, of Priam, λαοὶ μέν ῥα γέροντα μόλις ἔχον ἀσχαλόωντα.

149.] 'Pallanta' seems to be only found in Med. a m. s., the rest having 'Pallante.' The error has apparently arisen from ignorance of the meaning of 'reposto,' which refers to the setting down of the bier, not to the stretching of Pallas on it. Serv. however, reading 'Pallante,' explains it strangely as an antiptosis for "posito Pallantis feretro:" and if 'Pallanta' was the original reading, we should

Procubuit super, atque haeret lacrimansque gemensque,
Et via vix tandem vocis laxata dolore est: 151
Non haec, o Palla, dederas promissa parenti,
Cautius ut saevo velles te credere Marti.
Haud ignarus eram, quantum nova gloria in armis
Et praedulce decus primo certamine posset. 155
Primitiae iuvenis miserae, bellique propinqui
Dura rudimenta! et nulli exaudita deorum
Vota precesque meae! tuque, o sanctissima coniunx,
Felix morte tua, neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, superstes 160

have expected that some MSS. would have read 'Pallanta repostum.' 'Pallante' too might conceivably be constructed with 'super,' though the ambiguity of the ablatives would be in the last degree harsh.

150.] Rom. has 'procumbit,' Pal. 'haerens.'

151.] 'Vocis' Pal. and Gud., 'voci' Ribbeck's other MSS., except that Med. a m. p. had 'voces.' Either is sufficiently good. Perhaps Lucr. 6. 1148, "ulceribus vocis via saepta coibat," may be allowed to decide the question for 'vocis,' as "saepta" contrasts well with 'laxata.' Comp. 7. 533, "udae Vocis iter." 'Dolore:' grief would in the first instance choke the voice, afterwards leave it free, so that we may comp. "vento staret" E. 2. 26. The alliteration here and in v. 160 is doubtless intended: see on 2. 494.

152.] Heyne, following Faber, and followed by Wagn. and Forb., separates this line from the following, which he understands as expressing a wish. But though the imperf. 'velles' in this sense might perhaps be defended, the introduction of the wish here would be rather abrupt, without at the same time giving the impression of thoughts disturbed by emotion. On the other hand, 'Cautius—Marti' naturally expresses the purport of the promise given by Pallas to his father. 'Non haec' will then = "alia," and 'ut velles' will depend on 'dederas promissa,' just as in vv. 796 foll. 'sterneret' depends on 'adnuit,' 'videret' on 'dedit.' Serv. mentions another reading 'petenti,' which some have preferred. With the sense generally comp. vv. 45 foll. Pal. and originally Gud. have 'Pallas,' Pal. having originally had 'dederat.'

153.] Rom. has 'aut.'

154.] The connexion seems to be, 'I might have foreseen this, for' &c. 'Nova gloria in armis' and 'praedulce decus primo certamine' are slightly different modes of expressing the same thing, 'in armis' being probably constructed with 'gloria,' nearly as if it were "gloria militandi."

156.] Pallas' exploits and early death are regarded as a specimen of what he might have achieved, and as a specimen also of the fortunes of the campaign. In the first view they might be called glorious: but the father's feeling makes him speak of them as 'miserae.' In the second they were necessarily melancholy, 'dura.' The war might be called 'propinqui,' as being on Evander's frontier (comp. 8. 569), but there would be no force in such an epithet here; so it seems best to take it of nearness in time, for which sense see Forc.

157.] Comp. Aesch. Ag. 396, λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν.

158.] 'Vota precesque' 6. 51. 'Sanctissima' as being dead, like "sancte parens" 5. 80. Forc. cites Cic. Phil. 14. 12, "Actum praeclare vobiscum, fortissimi dum vixistis nunc vero etiam sanctissimi milites." Comp. also Tibullus 2. 6. 31, "Illa mihi sancta est, illius dona sepulchro Et madefacta meis serta feram lacrimis." Cic. Rab. Perd. 10, "mentes quae mihi videntur ex hominum vita ad deorum religionem et sanctimoniam demigrasse."

159.] "Felix opportunitate mortis" Tac. Agr. 45. 'Servata' connected with 'felix,' happy in that you did not survive.

160.] "'Vici mea fata,' i. e. naturalem ordinem vita longiore superavi . . . namque hic ordo naturalis est, ut sint parentibus superstites liberi," Serv., who mentions that some wished to make 'mea fata' an exclamation. Comp. 6. 114, "viris ultra sortemque senectae." The words are from Lucr. 1. 202, "vivendo vitalia vin-

Restarem ut genitor. Troum socia arma secutum
Obruerent Rutuli telis! animam ipse dedissem,
Atque haec pompa domum me, non Pallanta, referret!
Nec vos arguerim, Teucri, nec foedera, nec quas
Iunximus hospitio dextras; sors ista senectae 165
Debita erat nostrae. Quod si inmatura manebat
Mors gnatum, caesis Volscorum milibus ante
Ducentem in Latium Teucros cecidisse iuvabit.
Quin ego non alio digner te funere, Palla,
Quam pius Aeneas, et quam magni Phryges, et quam 170
Tyrrhenique duces, Tyrrhenum exercitus omnis.
Magna tropaea ferunt, quos dat tua dextera leto;

cere saecla," where Munro remarks that there, here, and in Virg.'s other imitation G. 2. 295, the alliteration has influenced the phrase. Virg. may also have thought of the Homeric ὑπὲρ μόρον, applying the phrase to life instead of to death. 'Superstes' with 'restarem.'

161.] "Socia arma" 8. 120.

162.] Evander wishes that he had perished in his son's place. 'Obruerent' seems to be used because it is conceived of as a continuing act, "iacerem obrutus telis:" or we may say with Wagn. that Evander throws himself into the time when Pallas was killed. For the subj. see on v. 118 above. 'Animam dedissem' G. 4. 204.

164.] 'Arguerim:' the subj. seems to have a touch of courtesy, μεμφοίμην ἄν. Rom. has 'arguerem.' With the sense Cerda comp. Il. 3. 164, οὔτι μοι αἰτίη ἐσσί, θεοί νύ μοι αἴτιοί εἰσιν.

165.] "Iungimus hospitio dextras" 3. 83. In what follows Evander is not strictly consistent with what he said v. 160: but his meaning evidently is that fate designed this blow with special malice to crush his old age. 'Ista' probably means, 'which you are now bringing home to me.' Some old editions have 'illa.'

166.] 'Debita erat,' in the counsels of destiny. So the imperf. 'manebat.' For 'inmatura' Pal. corrected and Gud. read 'iam matura,' contrary to metre and sense.

167.] 'Volscorum,' about which a difficulty has been made, is a mere variety, as in 9. 505.

168.] The sense of the sentence depends on the reading of the last word in this line. If, with most editors before Wagn., and with Ribbeck, we read 'iuvabit' (Pal., Gud. corrected, Canon.), the meaning will be that Evander is glad that Pallas has died as joint general of the Trojans, after slaying thousands of the enemy: if, with most modern editors, 'iuvaret' (Med., Gud. re-corrected, supported by Rom. 'iuvare'), Evander will say that he would rather Pallas had died when the Trojan victory was consummated. There can be little doubt that the former is the more natural expression for the bereaved father, and more in accordance with the lines which follow, while there is nothing in the language in any way inconsistent with it. Virg. in fact says just what he had said 10. 509, "Cum tamen ingentis Rutulorum linquis acervos." The variety may be accounted for by transcriptural confusion: we have just seen 'arguerim' and 'arguerem' confounded, v. 164, and 'r' and 'b' are frequently confused in such cases, as in 5. 107, 836.

169.] For 'digner' Serv. mentions a variety 'dignem,' an archaic form, which however no MS. is known to support.

170.] "Deest quo, ut sit quam quo," Serv.

171.] The repetition of 'Tyrrhenum,' as Wagn. rightly remarks, stands in place of a copulative. See on E. 4. 6. With the line generally comp. v. 598 below.

172.] Of the two interpretations which Heyne offers of this disputed verse, "illi quos tua dextera leto dedit magna tropaea tibi afferunt," "Troes et Tyrrheni magna tropaea ferunt eorum quos dat &c.," the first seems decidedly preferable, though it has not been generally adopted. The only thing in favour of the second is the use of "ferre," v. 84; but there seems nothing intentional in the parallel, and the present line obviously suggests a kind of balance between the two clauses, which would be quite lost by giving 'ferunt' a different subject from 'quos.' 'Great are the tro-

Tu quoque nunc stares inmanis truncus in armis,
Esset par aetas et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror armis? 175
Vadite et haec memores regi mandata referte:
Quod vitam moror invisam, Pallante perempto,
Dextera caussa tua est, Turnum gnatoque patrique
Quam debere vides. Meritis vacat hic tibi solus
Fortunaeque locus. Non vitae gaudia quaero; 180
Nec fas; sed gnato Manis perferre sub imos.

phies they bring you whom your right hand gives to death.' 'Ferunt' too, thus interpreted, helps to account for 'dat,' which stands in a sort of false correspondence to it, both being supposed to be parts of a general statement. The same accommodation of tenses to each other is found in English poetry, though there the rhyme may be an additional excuse. Thus Milman, Martyr of Antioch, "The Lord Almighty doth but take the mortal life He giveth," and the hymn commencing "Eternal God, who hatest No work that Thou createst." Rom., and originally Gud., and another of Ribbeck's cursives have 'ferant,' which Jahn at one time preferred, explaining the connexion, "Melius funus quam Aeneas, Troiani et Tyrrheni parare nequeo: ferant igitur Troiani tropaea." For 'dat leto' see on G. 3. 480.

173.] He goes on to say that to these trophies Turnus' would have been added, had the combatants been equally matched in years, and identifies the dead men with the trophy, as Aeneas did v. 16. 'Inmanis' refers to the size of Turnus (7. 784), which would enhance the glory of the victory. 'In armis,' for which Heins. rather ingeniously conj. 'in arvis,' = "armis indutus." "Stare in armis" occurs 9. 581., 12. 938.

174.] "Si esset tibi aetas par aetati Palladis." This seems simpler than making the sentence refer to Pallas, though of course the use of the imperf. would be quite defensible. The third view, mentioned by Serv., making Evander speak of his own age and strength, is far less likely. With 'si' in the second clause Forb. comp. the position of "per," 6. 692. The trajection is doubtless facilitated by the fact that 'si' might have been omitted altogether, as in 6. 31. Some early editions incorrectly have 'sit' for 'si.' 'Robur ab annis' may be comp. with "fulgorem ab auro" Lucr. 2. 51, though it is possible that 'esset' may have some effect on the construction.

175.] 'Infelix' seems to go with 'demoror:' 'Why do I allow my sorrow to detain,' &c. But it might be understood as a word of self-condemnation: 'why am I so ill-starred, so foolish as to detain.' 'Armis:' "ab armis," Serv. Gossrau comp. Stat. Theb. 4. 774, "Sed quid ego haec, fessosque optatis demoror undis?" obviously an imitation of Virg.

176.] For 'vadite' Rom. has 'audite,' doubtless a mere error. 'Memores referte,' as we should say, remember to report. "Memor occule terra" G. 2. 347. 'Mandata' vobis.

177.] Life, as naturally hastening to an end, is conceived of as delayed by continuing to live.

178.] 'Gnatoque patrique' 4. 605., 6. 116.

179.] With 'Turnum debere' comp. 10. 442, "Soli mihi Pallas Debetur." The difficult sentence which follows is excellently explained by Serv.: "Nihil est aliud quod possit vel virtus tua vel fortuna praestare (nam his rebus victoria contingit), nisi ut occiso Turno et vindices filium et patrem consoleris orbatum." With 'tibi, meritis fortunaeque' we may comp. such constructions as G. 3. 439, "linguis micat ore trisulcis:" here however it may be said that 'tibi' depends rather on 'vacat,' 'meritis fortunaeque' on 'locus' (i. q. "locus fortunae meritisque ostentandis"). It has been suggested that 'meritis' might agree with 'tibi fortunaeque,' which, though ingenious, is unlikely: nor is there more probability in the punctuation which would connect 'meritis' with 'gnatoque patrique.'

180.] 'Vitae' is probably, as Wagn. thinks, dative. 'It is not for my life that I seek this pleasure' of triumphing over Turnus.

181.] 'Perferre,' sc. "gaudia," to take the joyful news, with a reference to the

Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores:
Iam pater Aeneas, iam curvo in litore Tarchon
Constituere pyras. Huc corpora quisque suorum 185
More tulere patrum; subiectisque ignibus atris
Conditur in tenebras altum caligine caelum.
Ter circum accensos, cincti fulgentibus armis,

expression "perferre nuntium." 'Quaero' then will be constructed with 'perferre' here, as with 'gaudia' in the preceding line. It would be possible also to take 'perferre' as a Greek inf., like Horace's (1 Od. 26. 1 foll.) "tristitiam et metus tradam . . . portare ventis," "non vitae quaero gaudia sed gnato, quae perferam illi:" but this would be rather awkward, and perhaps in that case we might have expected "gnatum" to be the subject of 'perferre.' Various critics have questioned the whole or parts of vv. 179—181 (from 'meritis' downwards): but though they are certainly difficult, they are appropriate, and Virgilian enough. With the conclusion here we may comp. the conclusion of Dido's speech, 4. 387, "Audiam, et haec Manis veniet mihi fama sub imos."

182—202.] 'The Trojans burn their dead with the customary rites.'

182.] Virg. is thinking of the burial described Il. 7. 422 foll. consequent on the embassy of the Trojan Idaeus to the Greeks (Ἠέλιος μὲν ἔπειτα νέον προσέβαλλεν ἀρούρας . . . . Οὐρανὸν εἰσανιών. οἱ δ' ἤντεον ἀλλήλοισι κ.τ.λ.). 'Interea' might be pleaded as an argument for supposing the Arcadian mourning to have taken place at night (see on v. 142). But it is doubtless used quite loosely, probably referring to a considerably later time than that just spoken of. A truce of twelve days had been agreed on (v. 133): the bulk of these, if we may argue from the parallel (Il. 24. 789 foll.), would be spent in cutting down wood, and then the burning would begin. After two days of burning (vv. 210 foll.) the Latins raise their funeral mounds: and about the same time there is a debate in the senate, which is interrupted by the news that Aeneas is marching on the town (vv. 445 foll.), so that the truce must thus have been over. 'Miseris mortalibus' is from Lucr. 5. 944, a translation of Hom.'s δειλοῖσι βροτοῖσι, like 'mortalibus aegris,' 2. 268, G. 1. 237, where as here it savours of pessimism, referring in all three cases to boons supposed to be granted by the gods in compassion to man's wretchedness. With the spirit of the passage we may perhaps comp. Lucr. 2. 578—80, "Nec nox ulla diem neque noctem aurora secuta est, Quae non audierit mixtos vagitibus aegris Ploratus mortis comites et funeris atri." "Diem mortalibus almum Aurora extulerit" 5. 64.

183.] Serv. has a strange note: "Asinius Pollio dicit ubique Vergilium in diei descriptione sermonem aliquem ponere aptum praesentibus rebus, ut hoc loco, quia funerum et sepulturarum res agitur, dicit 'extulerat.' Item in quarto, quia est navigaturus Aeneas et relicturus Didonem, dicit 'Tithoni croceum linquens Aurora cubile.' Quod licet superfluum sit, tamen in multis locis invenitur (necessarium)." 'Referens opera atque labores:' Cerda well comp. Hom. Hymn to Hermes 98, ὄρθρος δημιοεργός. We may also quote Hes. Works 579 foll. ἠώς τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ καὶ ἔργου, Ἠώς, ἥτε φανεῖσα πολέας ἐπέβησε κελεύθου Ἀνθρώπους, πολλοῖσι δ' ἐπὶ ζυγὰ βουσὶ τίθησιν.

184.] "Litore curvo" 3. 16.

185.] 'Suorum more patrum' seems to mean that the Trojans followed their customs, the Etruscans and Arcadians theirs. Accordingly what follows is partly Homeric, partly Roman.

186.] 'Subiectis ignibus' 6. 223 note, v. 119 above. Here there seems a double notion, the application of the torches from beneath, and the shooting up of the fire and smoke so as to involve the sky ("caelum subtexere fumo" 3. 582). So 'atris' is both smoky and funereal.

187.] "Conditus in nubem" G. 1. 442.

188.] The custom of soldiers marching round their general's pile ("decurrere," "decursio") was a Roman one. Tac. A. 2. 7 (of Germanicus), "Honori patris princeps ipse cum legionibus decucurrit." Virg., however, doubtless thought also of Od. 24. 68 foll., and especially Il. 23. 8 foll.: see also Apoll. 1. 1059., 4. 1535, which he has almost translated. Livy 25. 17 seems to imply that the custom was common to

Decurrere rogos; ter maestum funeris ignem
Lustravere in equis, ululatusque ore dedere. 190
Spargitur et tellus lacrimis, sparguntur et arma.
It caelo clamorque virum clangorque tubarum.
Hic alii spolia occisis derepta Latinis
Coniiciunt igni, galeas ensesque decoros
Frenaque ferventisque rotas; pars munera nota, 195
Ipsorum clipeos et non felicia tela.
Multa boum circa mactantur corpora Morti,
Saetigerosque sues raptasque ex omnibus agris
In flammam iugulant pecudes. Tum litore toto
Ardentis spectant socios, semiustaque servant 200
Busta, neque avelli possunt, nox humida donec
Invertit caelum stellis fulgentibus aptum.

various nations. "Cingor fulgentibus armis" 2. 749. Rom. has 'cuncti.'

189.] 'Ter—dedere:' Il. 23. 13, Οἱ δὲ τρὶς περὶ νεκρὸν εὔτριχας ἤλασαν ἵππους. Here the horsemen succeed the infantry. Comp. Appian, Hispan. 75 (of the funeral of Viriathus), κατὰ ἴλας οἵ τε πεζοὶ καὶ οἱ ἱππεῖς ἐν κύκλῳ περιθέοντες αὐτὸν ἔνοπλοι βαρβαρικῶς ἐπῄνουν.

190.] "Lustravere in equis" 5. 578.

191.] Δεύοντο ψάμαθοι, δεύοντο δὲ τεύχεα φωτῶν Δάκρυσι, Il. 23. 15.

192.] "It clamor caelo" 5. 451. 'Clamor—tubarum' repeated from 2. 313. "Tubae" formed part of a Roman funeral, Hor. 1 S. 6. 44, Pers. 3. 103.

193.] 'Hic' is found in all Ribbeck's MSS., and is not less appropriate than 'hinc' as an adverb of time. For the custom of burning spoils with the dead Cerda comp. Livy 8. 7, the funeral of young Manlius. See A. 8. 562 (note). 'Derepta' is read by Ribbeck's uncials and Gud.

194.] 'Igni' = "in ignem." 'Decoros,' as Peerlkamp remarks, is not an idle epithet, but shows that the offerings made were valuable.

195.] "'Ferventis' non modo sed quae solent fervere," Serv. But the epithet is an awkward one here, as they were so soon to glow from another cause. 'Munera nota' as having belonged to the dead in life. This seems better than to take it of customary offerings, as a distinction apparently is intended between the enemies' spoils and the dead men's own arms. See on 6. 221, where too much hesitation is expressed.

196.] "Felicibus armis" 7. 745.

197.] Serv. gives a choice of interpretations, "aut in morte, aut morti ipsi deae." The later editors prefer the latter, Heins. the former. If the former is right, 'morti' is best taken as an archaic abl. like "sorti" G. 4. 165 note, "mactare morti" being like "mactare malo." But in a passage like this the personification of 'mors' is natural enough, though in other places (see on G. 3. 480) the case may be less clear. 'Mors' then will practically = "Orcus," so that we may comp. Livy 9. 40, where Junius Bubulcus, Papirius Cursor's magister equitum, attacks the Samnite right wing, "eos se Orco mactare dictitans." Sheep and oxen are killed at Patroclus' pile Il. 23. 166, the fat being used to wrap the dead man in: comp. Od. 24. 65 foll.

198.] 'Saetigerosque sues' 7. 17.

199.] 'In flammam iugulant pecudes' 12. 214. Comp. Aesch. Ag. 1057, ἕστηκε μῆλα πρὸς σφαγὰς πυρός.

200.] Comp. Juv. 10. 253, "videt acris Antilochi barbam ardentem."

201.] 'Bustum' of a funeral pile as in Lucr. 3. 906. "Nox humida" 2. 8. In Il. 23. 218 foll. Achilles remains at the pile all night.

202.] "Vertitur interea caelum" 2. 250. 'Fulgentibus' is the reading of Rom., Canon., and a few others, the majority of MSS., including all of Ribbeck's but Rom., having 'ardentibus.' This latter reading, however, would naturally have been introduced from 4. 482 (note), 6. 797, while it comes in awkwardly here after 'ardentis.' 'Fulgentibus' got into the printed text of Virg. early, and was retained by Heins. and Heyne.

Nec minus et miseri diversa in parte Latini
Innumeras struxere pyras; et corpora partim
Multa virum terrae infodiunt, avectaque partim 205
Finitimos tollunt in agros, urbique remittunt;
Cetera, confusaeque ingentem caedis acervum,
Nec numero nec honore cremant; tunc undique vasti
Certatim crebris conlucent ignibus agri.
Tertia lux gelidam caelo dimoverat umbram: 210
Maerentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terrae.
Iam vero in tectis, praedivitis urbe Latini,

203—224.] 'The Latins burn their dead also, burying them on the third day. There is strong feeling against Turnus in the city, aggravated by Drances, though Turnus also has his partisans.'

203.] 'Miseri,' as having had the worst of the encounter. 'Diversa' from the Trojan funeral-ground.

204.] Burying and burning were both practised at Rome, though at different periods and under different circumstances: see Dict. A. 'Funus.'

205.] 'Terrae infodiunt:' "infodere in terram" is also found: see Forc. If 'partim—partim' answer to each other, the distinction will be between bodies buried on the spot, and bodies sent to Laurentum and to neighbouring territories. But it is possible that the second 'partim' (for which one MS. has an ingenious variety, 'raptim') may simply repeat the first, the distinction being between both and 'cetera' v. 207. 'Avecta tollunt' i. q. "tollunt atque avehunt," like "digesta feratur" G. 2. 267.

206.] 'Urbi' is better taken with Heyne of Laurentum than with Serv. of the respective cities of the dead.

207.] "Confusae stragis acervum" 6. 504. Ἔνθα διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον, Il. 7. 424 (of the Trojan burial). Rom. has 'stragis' here. 'Que' epexegetical.

208.] 'Nec numero nec honore' with 'cremant,' burn them without distinction. For the phrase comp. Caesar, B. G. 6. 13, "hominum qui aliquo sunt numero atque honore." They are not counted, but buried indiscriminately as they come, on a number of piles. We may call the ablatives modal, or say that they stand for "nec numero nec honore habito." Virg. may have thought of the τύμβον ἄκριτον ἐκ πεδίου Il. 7. 338, though in that the bones were still kept distinct, or of the captives burnt at Patroclus' pile, τοὶ δ' ἄλλοι ἄνευθεν Ἐσχατιῇ καίοντ' ἐπιμίξ, Il. 23. 241. Pal. and one or two of Ribbeck's cursives have 'neque honore.'

209.] αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί, Il. 1. 52.

210.] On 'tertia lux' Serv. says, "Mos enim erat tertia die ossa crematorum legi," and so Comm. Cruq. on Hor. Epod. 17. 48. "Humentemque Aurora polo dimoverat umbram" 3. 589.

211.] Whether 'ruebant' means demolished or heaped up (see on G. 1. 105) is not clear. Either would be an appropriate action; both in fact probably took place, the heaps of ashes being shovelled together from the remains of the piles where the bodies had been burnt, so that the old heaps would be levelled and a new one formed. If we suppose the latter part of the process to be that chiefly in Virg.'s mind, we had better take 'altum ruebant' together, swept into a heap.

212.] 'Focis' doubtless stands for the remains of the piles. 'Tepido:' the warmth of the embers communicates itself to the mound.

213.] 'In tectis' as opposed to the part outside the walls, where the burning and burying took place. Thus 'urbe' forms a natural epexegesis. 'Praedivitis,' as Gossrau says, points the contrast between the normal state of prosperity and the present one of suffering, though Serv. thinks the epithet incongruous. We may perhaps comp. Il. 18. 288 (Hector to Polydamas), Πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι Πάντες μυθέσκοντο πολύχρυσον, πολύχαλκον· Νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά.

Praecipuus fragor et longi pars maxuma luctus.
Hic matres miseraeque nurus, hic cara sororum 215
Pectora maerentum, puerique parentibus orbi.
Dirum exsecrantur bellum Turnique hymenaeos;
Ipsum armis, ipsumque iubent decernere ferro,
Qui regnum Italiae et primos sibi poscat honores.
Ingravat haec saevus Drances, solumque vocari 220
Testatur, solum posci in certamina Turnum.
Multa simul contra variis sententia dictis
Pro Turno; et magnum reginae nomen obumbrat;
Multa virum meritis sustentat fama tropaeis.
Hos inter motus, medio in flagrante tumultu, 225
Ecce super maesti magna Diomedis ab urbe
Legati responsa ferunt: nihil omnibus actum

214.] 'Fragor' seems to be used somewhat vaguely for a confused noise. In Val. F. 1. 753 it even means rumour. For 'longi' two of Ribbeck's cursives have 'longe,' which Serv. prefers. But 'longi' is certainly the more likely word to have been altered, while at the same time it is not unsuitable to 'luctus,' whether it be understood, as in 2. 26, of long duration, or of extent.

215.] 'Cara,' dear to those they mourned.

216.] 'Pectora' seems to be chosen partly as the seat of emotion, partly as being beaten in sign of grief. For the periphrasis comp. G. 4. 13.

217.] 'Turnique hymenaeos' 7. 398.

218.] 'Armis' (for which Bryant conj. 'animis') and 'ferro' are doubtless meant to enforce the thought by their very tautology. Wagn. comp. 'vocari' and 'posci' immediately below. "Decernere ferro" 12. 282, 695.

219.] The subj. generalizes. 'The man who puts forth such claims ought to run the risk in his own person.' 'Regnum Italiae' 4. 275. The kingdom of Italy is supposed to be at stake, because if Aeneas did not succeed, the destiny of Rome would not be accomplished: accordingly the struggle is spoken of in language which would really apply to the contest between Rome and some one of the Italian nations, such as Samnium. In 8. 147 Aeneas accuses the Daunians of aiming at the empire of Italy, though there is nothing elsewhere to show that such was their object.

220.] For 'haec' Pal. and originally Gud. have 'et,' which was the reading of the old editions. 'Ingravat:' "illa meos casus ingravat, illa levat," Ov. 3 Trist. 4. 60, cited by Forc. 'Saevus,' which qualifies 'ingravat,' has much the same force as "infensus" v. 336. 'Vocari' and 'posci' by Aeneas. "Solum Aeneas vocat" v. 442.

221.] 'Testatur,' as having heard Aeneas say so, vv. 115 foll. "In proelia poscere Turnum" 8. 614.

222.] 'Simul,' which Peerlkamp questioned, means merely that at the same time there is a party for Turnus. 'Variis dictis,' a modal abl., expressing the way in which the feeling for Turnus showed itself.

223.] 'Obumbrat,' "tuetur, defendit," Serv. Wagn. quotes Livy 7. 30, "Itaque umbra vestri auxilii, Romani, tegi possumus." Lucan's "magni nominis umbra" (1. 135) may have been suggested by this passage. 'Magnum reginae nomen:' "neque enim leve nomen Amatae" 7. 581.

224.] 'Meritis tropaeis,' by the trophies he has won. "Mereri tropaeum" like "mereri laudem:" or it may be deponent, "fama quam tropaea meruerunt." 'Virum' is emphatic: comp. 6. 890. Med. a m. p. gives 'simul.'

225—242.] 'The feeling is aggravated by the return of the deputation sent to Diomede without success. A council is summoned, and the leader reports the result of his mission.'

225.] Heins. restored 'in,' which had been omitted before 'flagrante.' It is found in all Ribbeck's MSS.

226. 'Super,' to crown the whole. Serv. mentions a variant 'magni,' which is found in one of Pierius' MSS., evidently from 8. 9. Here the rhythm is against it.

227.] 'Nihil agere' is a phrase. Vell.

Tantorum inpensis operum; nil dona neque aurum
Nec magnas valuisse preces; alia arma Latinis
Quaerenda, aut pacem Troiano ab rege petendum. 230
Deficit ingenti luctu rex ipse Latinus.
Fatalem Aenean manifesto numine ferri
Admonet ira deum tumulique ante ora recentes.
Ergo concilium magnum primosque suorum
Inperio accitos alta intra limina cogit. 235
Olli convenere, fluuntque ad regia plenis
Tecta viis. Sedet in mediis et maxumus aevo
Et primus sceptris, haud laeta fronte, Latinus.
Atque hic legatos Aetola ex urbe remissos,
Quae referant, fari iubet, et responsa reposcit 240

2. 66, "Nihil tamen egisti, M. Antoni, . . mercedem caelestissimi oris et clarissimi capitis abscisi numerando" (on the death of Cicero).

228.] 'Tantorum operum' = "tantae operae." Forb. refers to the phrase "tanto opere." 'Dona' are mentioned here for the first time, agreeably with Virgil's indirect mode of narration.

229.] 'Arma quaerenda' 2. 99.

230.] 'Petendum' Med. a m. s., two of Ribbeck's cursives, Serv., 'petendam' Rom., Pal., Med. a m. p., Gud. The authority of Serv. is supported by Rufinianus and another grammarian (the anonymous author of a treatise "de verbo"): 'petendam,' on the other hand, is likely to have been introduced by transcribers. Serv. cites Lucr. 1. 111, "Aeternas quoniam poenas in morte timendum." See Madv. § 421, obs. 2. b. Rom. has 'a rege.'

231.] 'Deficit,' as we should say, is prostrated. "Ne una plaga accepta patres conscripti conciderent, ne deficerent," Cic. Att. 1. 16.

232.] 'Numine' of the indication of Heaven's will, 2. 336. 'Ferre' of fate, 2. 34. 'Fatalem' with 'ferri.'

233.] 'Ira deum' is explained by 'tumulique' &c., though the ill success of the mission to Diomede may have been regarded as part of the wrathful manifestation.

234.] Comp. Il. 18. 245 foll., where the Trojans call a council after they have been frightened by the appearance of Achilles; a council in which Polydamas plays a somewhat similar part to that which Virg. assigns to Drances. 'Concilium magnum' seems to be explained by 'primosque suorum,' so that it was not a popular assembly, but a meeting of the senate: comp. "curia" v. 380. 'Magnum' then must refer to solemnity, not to size.

235.] The place to which the senate is summoned is probably, as Serv. thinks, that mentioned 7. 170 foll., and called "Laurentis regia Pici," which would agree with "regia tecta" here. Rom. has 'moenia' for 'limina.' 'Concilium cogit' below, vv. 304, 460. 'Inperio,' by his command, he being the chief magistrate.

236.] 'Fluunt' Rom., Gud., and virtually Pal., 'ruunt' Med. 'Fluunt' expresses numbers where 'ruunt' would express eagerness, and so seems preferable. Wagn. comp. 12. 443, "omnisque relictis Turba fluit castris." 'Plenis viis,' so as to flood the streets, as if it had been "opletis viis," though it may be a local abl.

237.] 'Maxumus aevo' like "maxuma natu" 5. 644. Latinus doubtless occupied his place in the senate not by seniority, but by virtue of his office: but Virg. has chosen to express himself as if the two qualifications concurred. An old reading before Pierius gave 'rex' for 'et.'

238.] 'Primus sceptris' i. q. "primus potestate," with reference, not, as Heyne thinks, to other confederate kings, but to the whole body of the senate. "Frons laeta parum" 6. 862.

239.] 'Aetola ex urbe' like "Aetolis ab Arpis" 10. 28. 'Remissos,' sent back by Diomede. 'Hic' seems to be the adv., not, as Wagn. thinks, the pronoun. Comp. 6. 494, 860. Here, as in the latter passage, it denotes time, not place.

240.] 'Responsa,' the reply of Diomede,

Ordine cuncta suo. Tum facta silentia linguis,
Et Venulus dicto parens ita farier infit:
  Vidimus, o cives, Diomedem Argivaque castra,
Atque iter emensi casus superavimus omnis,
Contigimusque manum, qua concidit Ilia tellus. 245
Ille urbem Argyripam patriae cognomine gentis
Victor Gargani condebat Iapygis agris.
Postquam introgressi et coram data copia fandi,
Munera praeferimus, nomen patriamque docemus;
Qui bellum intulerint, quae caussa attraxerit Arpos. 250
Auditis ille haec placido sic reddidit ore:
O fortunatae gentes, Saturnia regna,

v. 294 below. These Latinus demands to have given formally and in detail.

241.] "Tum facta silentia tectis" 1. 730. 'Linguis' however is not constructed like "tectis," but is either dat. (comp. Pers. 4. 7, "calidae fecisse silentia turbae") or abl. instr.

242.] "Dicto parens" 1. 695. 'Infit' 5. 708 note. The construction with inf., though not used elsewhere by Virg., occurs repeatedly in Plaut. and twice in Lucr.: see Forc.

243—295.] 'Diomede warned the ambassadors by his example and that of the other Greeks, and advised them to conciliate Aeneas, whose prowess he extolled.'

243.] Serv. mentions three readings, 'Diomeden,' 'Diomede,' and 'Diomedem.' The first, which he rightly rejects as unmetrical, is found in Med., Pal., Rom., and Gud. The second, which he prefers, is supported more or less by two of Ribbeck's cursives, and is the original reading of Canon. Serv. however appears to be speaking simply on critical grounds, not on grounds of authority; and it is an obvious answer that such a representative of the Greek acc. is quite unexampled, at least in Virg. Macrob., Sat. 5. 17, defends 'Diomede,' also apparently on critical grounds, supposing the choice to lie between it and 'Diomeden.' 'Diomedem' is found in a few MSS., and is really supported by 'Diomeden,' the forms being constantly confused in MSS. It is approved by Lachm. on Lucr. 1. 739. 'Castra' is applied to Diomede's settlement, to remind us of the encampment at Troy.

245.] 'Contigimus' apparently in entreaty, as no alliance was formed. Virg. probably thought of Aesch. Ag. 907, *τὸν σὸν πόδ', ὦναξ, Ἰλίου πορθήτορα*, and perhaps also of Il. 24. 478, *κύσε χεῖρας Δεινάς, ἀνδροφόνους, αἵ οἱ πολέας κτάνον υἷας.* 'Ilia tellus' 9. 285, here put for "Ilium" to give the notion of utter destruction, like *αὐτόχθον' ὃν πατρῷον ἔθρισεν δόμον* in Aesch. Ag. 536.

246.] Argyripa or Arpi was supposed to be a corruption of *Ἄργος Ἵππιον.* See Dict. G. 'Arpi,' where doubt is thrown on the story of its having been a Greek colony.

247.] 'Victor:' he joined with Daunus against the Messapians, and received in recompense a part of their territory; a statement for which Heyne refers to Antoninus Liberalis, Metamorph. 37. 'Iapygis,' used improperly for "Apuli," as Mount Garganus was not in the Iapygian part of Apulia. 'Arvis,' which Heins. restored for 'agris,' is found only in one of Ribbeck's cursives in an erasure.

248]. Repeated from 1. 520.

249.] 'Munera:' see on v. 228 above. 'Docere' of recounting, 3. 717.

250.] 'Qui bellum intulerint:' "quasi nominatis Troianis, quos vicerat, pronior futurus esset ad ferendum auxilium," Serv. 'Arpos' 10. 28.

251.] 'Auditis' either dat. after 'reddidit' or abl. abs. "Placido sic pectore coepit" 1. 521. For 'sic' after 'haec' Wagn. comp. 3. 463.

252.] Virg. wavers, as we have seen, between two views of the past of Italy, a legendary and a semi-historical one: here he adopts the former, as if the Italian nations still lived in the halo of the golden age and knew nothing of war. 'Antiqui Ausonii' is part of the same feeling. "Saturnia regna" E. 4. 6.

Antiqui Ausonii, quae vos fortuna quietos
Sollicitat, suadetque ignota lacessere bella?
Quicumque Iliacos ferro violavimus agros,— 255
Mitto ea, quae muris bellando exhausta sub altis,
Quos Simois premat ille viros—infanda per orbem
Supplicia et scelerum poenas expendimus omnes,
Vel Priamo miseranda manus; scit triste Minervae
Sidus et Euboicae cautes ultorque Caphereus. 260
Militia ex illa diversum ad litus abacti
Atrides Protei Menelaus adusque columnas
Exsulat, Aetnaeos vidit Cyclopas Ulixes.
Regna Neoptolemi referam, versosque penatis
Idomenei? Libycone habitantis litore Locros? 265

253.] 'Quietos:' comp. 7. 46, 623, 693, and contrast 8. 55.

254.] "Ferrum lacessere" 10. 10. 'Ignota' is explained by 'quietos,' referring to ignorance of war altogether, not simply to unacquaintance with the Trojans as enemies, as Serv. thinks.

255.] Cerda comp. Od. 3. 86, ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον, Πευθόμεθ', ἧχι ἕκαστος ἀπώλετο λυγρῷ ὀλέθρῳ. See also ib. 102 foll. "'Violavimus' quasi sacros," Serv.: comp. vv. 277, 592., 2. 189 &c. So Hom.'s Ἴλιος ἱρή. Rom. has 'populavimus.'

256.] "Bella exhausta" 4. 14. Pal. and originally Gud. have 'exhausimus altis.'

257.] Comp. 1. 100. 'Premit,' the reading before Heins., is found in none of Ribbeck's MSS.

258.] 'Poenas expendimus' 10. 669. 'Poenas omnes' 5. 786, i. q. "omne genus poenarum."

259.] 'Vel Priamo miseranda manus' is the counterpart of Aeneas' language 2. 6 foll. Serv. quotes Pacuvius inc. fr. 28, "Si Priamus adesset, et ipse eius commiseresceret." There is another reading 'domus,' perhaps supported by Pal., which has 'damus' in an erasure. 'Scit' i. q. "testis est:" comp. G. 3. 474. 'Triste Minervae sidus' of the storm sent by Pallas on the return of the Greeks, Od. 3. 132 foll. 'Sidus' because of the connexion of storms with the appearance of certain stars, a reminiscence of the Georgics. See on 12. 451, "abrupto sidere."

260.] The story was that Nauplius hung out false lights on Caphereus, the promontory of Euboea, in vengeance for the death of Palamedes. Sophocles wrote a tragedy on the subject. 'Ultor' refers not merely to the vengeance of Nauplius, but to the calamity regarded as a punishment for the destruction of Troy.

261.] 'Ex,' after, as in "diluvio ex illo" 7. 228. 'Diversum litus' i. q. "diversa litora." 'Adacti' Med. a m. p., which Heins. and Heyne adopted. Wagn. comp. 1. 512, "alias avexerat oras."

262.] 'Protei columnas' on the analogy of "Herculis columnae," for the extremity of Egypt. For Proteus see Od. 4. 351 foll., and for the rationalized form of the story, which made him the king of Egypt, Hdt. 2. 112 foll., and the Helena of Euripides. 'Adusque' Hor. 1 S. 1. 97., 5. 96. Comp. "abusque" 7. 289.

263.] 'Exsulat,' as if the separation from home were still going on. "Aetnaeos fratres" 3. 678.

264.] Ribbeck, following a hint of Wagn.'s, puts this and the following line after v. 268, that 'invidisse' may be governed by 'referam.' For the construction of 'invidisse' see below. That Virg. intended the present order is shown not only by the consent of the MSS., but by the turn of the language. He dismisses Neoptolemus, Idomeneus, and the Locrians briefly: 'Why talk of them? Agamemnon *himself*' &c. 'Regna,' the fortunes of his kingdom, which, as we have seen 3. 333, was divided after his death. 'Versos' may be either i. q. "eversos," as he was driven from his home (3. 121), or "mutatos," as "vertere solum" is used of exile.

265.] The Opuntian Locrians followed Ajax son of Oileus (2. 527 foll.); and post-Homeric legend seems to have fixed them, or some of them, on the coast of Africa after their leader's death. Serv. says that

Ipse Mycenaeus magnorum ductor Achivom
Coniugis infandae prima intra limina dextra
Oppetiit; devictam Asiam subsedit adulter.
Invidisse deos, patriis ut redditus aris

part of Ajax's followers settled in Italy in the Bruttian territory (see 3. 399), part in Africa, in the Pentapolis or some other place: but his notices are confused and perhaps interpolated, and he identifies the two parties respectively with the Locri Epizephyrii and Locri Ozolae. Perhaps the fact that the death of Ajax is related by Proteus in Od. 4. 499 foll. may have influenced the legend about the locality.

267.] 'Prima intra limina' is either a vivid way of saying that he was slain immediately upon his return, or refers to some variety of the story different from those given respectively by Hom. and Aesch. Ribbeck reads 'inter' for 'intra,' from Pal., Gud. originally, and another cursive.

268.] 'Oppetiit:' 1. 96 note. 'Subsidere' is used with acc. of lying in wait for a person or thing Lucan 5. 227 (quoted by Serv.), Sil. 13. 221, being apparently a technical term in hunting (comp. Forc. s.v. 'Subsessor'). This seems also to be the sense of the word in Manil. 5. 303 (speaking of Philoctetes), "Maior et armatis hostis subsederat exsul," where "hostis" (which Wakef. wished to alter into "hosti") may be acc. pl. And this might very well be its sense here, 'devictam Asiam' being understood as a bold expression for "victorem Asiae," something like "Alpes apertas" 10. 13, which however is not an exact parallel. But it seems more probable that Virg. refers to the Greek ἔφεδροι, and means that Aegisthus took up the combat with Agamemnon when Asia was worsted. Mr. Price, formerly of St. John's Coll. Camb., acutely objects that Aegisthus would rather be called ἔφεδρος to Agamemnon than to Asia, as Philoctetes in the passage just cited is to the enemy: but if we suppose Virg. to have coined the expression, he might exercise a certain liberty in the matter, and the mention of Asia was quite necessary if the image was to be used at all: he might recollect too that ἔφεδρος is used with a gen. in the sense of successor to a person. Mr. Price's own interpretation is that Aegisthus lay at the bottom of Asia, like lees in a cask, as a further difficulty (he comp. 5. 498, Lucr. 5. 497); and this view, with a little modification, would be quite reconcilable with that advocated above, and with the passage from Manilius. There is no other instance of 'subsidere' with an acc. in this sense: but it is only a variety of the other, both meaning to watch for; and the use of "subsidia" for reserves (comp. Varro L. L. 5. 90) would naturally lead Virg. to the employment of the verb. Cerda says that ἔφεδρος is actually used of an adulterer: but he gives no instances, nor do Lidd. and Scott notice the use. Val. Max. twice uses the words "subsessor alieni matrimonii" (2. 6. 5., 7. 2, ext. 1), apparently referring to treacherous lying in wait, and Arnob. 4. 23., 5. 20 employs "subsessor" as a synonyme for "adulter." The difficulty of the expression has led to two remarkable varieties of reading, 'devicta Asia,' mentioned with preference by Serv. and found in three of Ribbeck's cursives (in two of them, including Gud., from a correction), and 'possedit,' Rom., Med. second reading, and a variant in Gud., perhaps from a gloss of Serv., who gives as possible explanations of 'subsedit' "post possedit" and "dolo possedit." Forb. thinks 'devictam Asiam' is the captured wealth of Asia, which would be less forcible than either of the interpretations given above. It is in keeping with Virg.'s love of variety that he should mention Clytaemnestra alone in the preceding line, Aegisthus in this.

269.] 'Invidisse deos' can only be constructed as an exclamation, unless we consider with Wagn. and others that vv. 266—268 are out of their places, having been either added as an after-thought by Virg. or deranged by his transcribers. To suppose that Virg. could have intended to interrupt the construction after v. 265 and return to it again here is quite out of the question. There is no inappropriateness, as Wagn. thinks, in the exclamation, which is a sort of reflection on the divine φθόνος, 'surely the gods need not have grudged me this.' See Madv. § 399. The feeling is the same in 4. 550., 5. 82, though the expression is different. 'Aris' is read by all Ribbeck's MSS. but two cursives, one of which has the word altered into 'agris' by a late correction, while the other (the Codex Minoraugiensis) has 'oris,' found also in the 'Oblongus Pierii.'

Coniugium optatum et pulchram Calydona viderem! 270
Nunc etiam horribili visu portenta sequuntur,
Et socii amissi petierunt aethera pennis
Fluminibusque vagantur aves—heu dira meorum
Supplicia!—et scopulos lacrimosis vocibus inplent.
Haec adeo ex illo mihi iam speranda fuerunt 275
Tempore, cum ferro caelestia corpora demens

In spite of its external authority, 'aris' seems exceedingly improbable, as there seems no reason why the altars should be mentioned, and the word may have been introduced from a recollection of 3. 332. But it is not easy to say what word should take its place. 'Agris' would seem most probable in itself, as 'oris' looks too much like an introduction from v. 281 below: but perhaps it is best to let external authority decide in favour of the latter, which was the old reading before Heins. 'Argis,' the reading of some of Pierius' copies, would have great plausibility (comp. 2. 95): but though it would be natural in the mouth of Diomede under other circumstances (see on v. 246), it does not agree with 'Calydona.' No MS. appears to give 'arvis,' which is another possible variety. In the parallel passage Ov. M. 14. 476 the MSS. are divided between 'agris,' 'Argis,' and 'arvis.' In Catull. 62 (64). 132 the best MSS. give 'patriis—aris,' so that possibly it and the present passage may confirm each other. For 'ut' two MSS. have 'ne,' as in v. 43 above: there however the previous accusative makes some difference, though probably either construction would be possible here, just as in Greek the same verb will sometimes take either the simple inf. or the inf. with μή; the one being really acc. of object, the other cogn. acc. So here 'ut viderem' is equivalent to an acc. or an inf. "Redditus his terris" 6. 18.

270.] 'Coniugium' for "coniugem" 2. 579. Calydon was the seat of Diomede's family: but his father Tydeus migrated to Argos. He was variously connected with Calydon according to different versions of his story: Virg. seems to have followed that which made him go to Aetolia to assist his grandfather Oeneus after the expedition of the Epigoni. Virg. may have meant to translate Καλυδῶνος ἐραννῆς Il. 9. 531, 577.

271.] 'Horribili visu' i. q. "horribile" or "horribilia visu," probably constructed with 'sequuntur,' though it might go with 'portenta.' 'Nunc etiam sequuntur,' follow me even into my exile, the birds in question belonging to the islands called "insulae Diomedeae," off the coast of Apulia. Heyne, in an Excursus, treats of these birds, which are called "artenas" by moderns, and have been identified with puffins. Serv. says that Virg. has departed from the true account, which represented them as transformed in consequence of their grief for the death of Diomede. They are mentioned by Lycophron v. 597, and described by Ov. M. 14. 457 foll., Pliny 10. 44. Ov. speaks of their form as "ut non cycnorum, sic albis proxima cycnis." They were said to be friendly to Greek sailors, unfriendly to Italians.

272.] 'Et' epexegetical. 'Amissi' probably means not simply lost, but separated from me: see on 2. 148. Ov. l. c. makes them transformed for a fresh insult offered to Venus during their wanderings. Serv. mentions a variant 'admissis,' which Pierius says he found in some old MSS. It was adopted by Heins., who interpreted it "concitatis," like "admissis equis:" but it would seem more natural to understand it as "indutis" or "sumptis." Pal. originally had 'amissis,' and another has 'admissi.' "Altum nidis petiere relictis" G. 2. 210.

273.] 'Fluminibus' local. Virg. seems to have confounded sea and river-birds, as Heyne remarks. 'Vagantur' after 'petierunt:' they have left the earth for the sky, and now wander.

275.] 'Haec adeo' 7. 427. Pal. and originally Gud. have 'haec eadem.' For 'sperare' of evil comp. 4. 419. Rom. has 'superanda,' an error, but not an absurd one.

276.] 'Caelestia corpora' may refer to Mars as well as Venus (comp. Il. 5. 882): but as we do not hear that the former outrage was visited on Diomede, it is more probable that the plural is to be understood generally. Comp. Il. 5. 407., 6. 129, the former of which passages Virg. had in his mind, as appears from his use of 'demens.'

Adpetii et Veneris violavi volnere dextram.
Ne vero, ne me ad talis inpellite pugnas.
Nec mihi cum Teucris ullum post eruta bellum
Pergama; nec veterum memini laetorve malorum. 280
Munera, quae patriis ad me portatis ab oris,
Vertite ad Aenean. Stetimus tela aspera contra,
Contulimusque manus: experto credite, quantus
In clipeum adsurgat, quo turbine torqueat hastam.
Si duo praeterea talis Idaea tulisset 285
Terra viros, ultro Inachias venisset ad urbes
Dardanus, et versis lugeret Graecia fatis.

277.] "Mortalin' decuit violari volnere divum?" 12. 797.

278.] This line resembles in structure 6. 832, "Ne, pueri, ne tanta animis adsuescite bella." 'Ne vero' 8. 532. 'Talis,' a second war with the Trojans, the first having had such disastrous results.

279.] Comp. v. 104, "Nullum cum victis certamen et aethere cassis." Rom. has 'diruta,' with some inferior copies, and also 'bellum est,' with two of Ribbeck's cursives.

280.] 'Laetor' is coupled closely with 'memini,' 've' after the negative having the same power as 'que,' as it was not that he did not remember the war, but that he took no pleasure in the remembrauce. This doubtless helps the construction, though Virg. probably thought also of such expressions as εὐδαιμονίζειν τινὰ τύχης (πώματος ἥσθη, Soph. Phil. 715). See on v. 73 above. With the sentiment generally comp. 2. 3, and contrast 1. 203.

281.] Two of Ribbeck's cursives have 'portastis,' which was read by the older editions. Comp. 4. 598 note. One MS., the Parrhasian, which is frequently interpolated, has 'desertis,' doubtless, as Heyne remarks, for 'defertis.'

282.] 'Vertite ad' seems to combine the notion of προστρέπεσθαι, gifts offered in supplication (comp. Tac. A. 3. 5, "versi ad caelum ac deos"), with that of changing the direction. Serv. distinguishes 'stetimus tela aspera contra' from 'contulimus manus' as distant from hand-to-hand fighting, which is possible (see on v. 284), but not necessary.

284.] The meaning of 'in clipeum adsurgat' is not clear. The choice seems to lie between rising against the shield of the enemy, so as to level the spear over it (Cerda comp. Il. 12. 404: comp. also Il. 23. 820), and rising upon one's own shield, lifting it up in the rush of a hand-to-hand encounter, for which Wagn. comp. 12. 711 foll., 723 foll. The latter is supported by "consurgit in ensem" 9. 749., 12. 729, "adsurgentis dextra" 10. 797. Stat. Ach. 1. 485 (quoted by Gossrau on 9. 749) has "Odrysiam Gradivus in hastam Surgeret," evidently of rising to throw or charge with the lance, which may perhaps show that he understood Virg. here in this way. In Il. 5. 297 foll. Aeneas leaps down from his car with shield and lance to protect Pandarus against Diomede. 'Turbine' of the wind of the lance, as in 1. 45 of the wind of the thunderbolt.

285.] Imitated, as Cerda remarks, from Il. 2. 371 foll., where Agamemnon says that if he had ten such counsellors as Nestor, Troy would soon fall. 'Praeterea' = "praeter Aeneam." "Tibi uni concedam, praeterea nemini" Cic. Fam. 4. 3. It is hardly worth while considering whether Virg. meant two exclusive of Aeneas and Hector, or two exclusive of Aeneas. He doubtless expressed himself loosely, the mention of Hector v. 289 being an after-thought. "Idaeos campos" 7. 222.

286.] So 2. 193, "Ultro Asiam magno Pelopea ad moenia bello Venturam, et nostros ea fata manere nepotes." 'Inachius,' an epithet of Argos (7. 372), is apparently extended to the Grecian cities generally, unless we prefer saying that Virg. is thinking of Argos and Mycenae, or that the pl. is used loosely.

287.] 'Dardanus,' the Trojan, as in 4. 662, here for the Trojans generally (Heyne). There would however be some force in referring it to the founder of the Trojan race himself, and supposing him poetically to lead his descendants against Greece. 'Versis fatis' abl. abs., i. q. "versa fata." Comp. "conversa numina" 5. 466.

Quidquid apud durae cessatum est moenia Troiae,
Hectoris Aeneaeque manu victoria Graium
Haesit et in decumum vestigia rettulit annum. 290
Ambo animis, ambo insignes praestantibus armis;
Hic pietate prior. Coeant in foedera dextrae,
Qua datur; ast armis concurrant arma cavete.
Et responsa simul quae sint, rex optume, regis
Audisti, et quae sit magno sententia bello. 295
Vix ea legati: variusque per ora cucurrit

288.] 'Quidquid cessatum est' may be a clause standing for an acc. of duration, or we may say that Virg. intended to finish the sentence in some other way, so as to give the sense 'was due to Hector and Aeneas.' 'Durae,' difficult to take. Contrast Hor. 2 Od. 4. 10 foll., "ademptus Hector Tradidit fessis leviora tolli Pergama Graiis." For 'cessatum' Med. (second reading) has 'certatum,' apparently a conj. of Apronianus, and certainly inferior.

289.] 'Manu' abl. instr., as if it had been "manu retardata est." That which Turnus 9. 155 naturally attributed to Hector alone, Diomed attributes to Hector and Aeneas jointly. Hom. classes them together more than once as the bravest of the Trojans, Il. 6. 77 foll., 17. 513.

290.] The elder Seneca (Suasor. 2, p. 23), after quoting a line from Abronius Silo, "belli mora concidit Hector," goes on to say, "Notate prae ceteris quanto decentius Vergilius dixerit hoc, quod valde erat celebre *Quidquid—haesit*. Messala aiebat hic Vergilium debuisse desinere: quod sequitur *et—annum* explementum esse. Maecenas hoc etiam priori comparabat." Heyne agrees with Messala: but Wagn. rightly makes allowance for Virg.'s love of variety. 'Vestigia rettulit' is to be interpreted by 'haesit,' not of actual retreat, but of slipping back on being pulled up, like "Obstipuit retroque pedem cum voce repressit" 2. 378. To explain it with Serv. from 2. 169, "retro sublapsa referri Spes Danaum," would be to introduce a new metaphor.

291.] "Pietate insignis et armis" 6. 403.

292.] The first hint of Aeneas' reputation for piety seems to be in Il. 20. 298, where Poseidon says of him *κεχαρισμένα δ' αἰεὶ Δῶρα θεοῖσι δίδωσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν*. In Il. 24. 66 foll., however, Hector has, if anything, a preference given to him in this respect by Zeus himself: so that it may be doubted whether the Homeric Diomed would have made any such distinction as that here expressed. Aeneas' filial piety is not noticed in the Iliad, though it may have formed part of the cycle of tradition, as it was supposed to have been exhibited chiefly at the taking of Troy. See Introd. to Book 2. 'Coire' and 'dextrae' are both words equally applicable to peace and war, so that 'in foedera' has a sort of tacit opposition to "in proelia" or some such expression in Virg.'s mind. "In amicitiam coeant et foedera iungant" 7. 546.

293.] "'Qua datur,' qua potest, quacumque ratione permittitur," Serv.

294.] Rom. and some others have 'optime regum,' an obvious error, introduced from v. 353: it was however the old reading. In 'regis' following 'rex' there is the same sort of official accuracy as in 8. 17., 9. 369.

295.] 'In hearing Diomed's reply, you have at the same time heard his opinion on the war.' We should have expected 'de magno' (which Peerlkamp actually conj. for 'sit magno'), but Virg. seems to have chosen the abl. of circumstance for variety's sake. 'What advice he has to offer us under our heavy war.' This seems better than to emphasize 'magno,' 'seeing the war is so great,' or to make it dat., 'what the war thinks' = 'how the war is to be carried on,' interpretations suggested by Forb.

296—335.] 'After the ambassadors' speech, Latinus proposes to the assembly to assign a part of the kingdom to the Trojans, or to fit out a fleet for them to go elsewhere; the proposals being made by an embassy charged with presents to Aeneas.'

296.] The commentators comp. the simile Il. 2. 144 foll., but there is no real resemblance. There the effect of Agamemnon's speech is to sway the assembly as

Ausonidum turbata fremor; ceu saxa morantur
Cum rapidos amnis, fit clauso gurgite murmur,
Vicinaeque fremunt ripae crepitantibus undis.
Ut primum placati animi, et trepida ora quierunt, 300
Praefatus divos solio rex infit ab alto:
  Ante equidem summa de re statuisse, Latini,
Et vellem, et fuerat melius; non tempore tali
Cogere concilium, cum muros adsidet hostis.
Bellum inportunum, cives, cum gente deorum 305
Invictisque viris gerimus, quos nulla fatigant
Proelia, nec victi possunt absistere ferro.
Spem si quam adscitis Aetolum habuistis in armis,

the sea is swayed by the wind: here the effect of the ambassadors' speech is to produce a confused murmur like the noise of a river impeded by rocks. 'Vix ea legati' without a verb, as in 12. 154. For 'que' after 'vix' see on 2. 692. The structure of the latter part of the line is like 2. 120, "gelidusque per ima cucurrit Ossa tremor."

297.] 'Fremor' is quoted from an old writer by Varro L. L. 6, § 67 Müller.

298.] Med. originally and Pal. have 'rapidus,' evidently introduced by a transcriber who mistook the case of 'amnis' and had no knowledge of the construction, a warning against supposing a majority of first-class uncials to be infallible. 'Rapidus' is also in Gud. "Magno indignantur murmure clausi" Lucr. 6. 197.

299.] Heyne would have preferred 'strepitantibus,' but Virg. is describing not so much a loud as a confused sound. Wagn. comp. Hor. Epod. 16. 47, "Levis crepante lympha desilit pede." Barth on Stat. Theb. 1. 1 notices the frequent occurrence of the letter 'r' in these lines.

300.] Varied from 6. 102, "Ut primum cessit furor et rabida ora quierunt." Rom. has 'rabida' here (and so Canon.), and 'quierant.'

301.] On 'praefatus divos' Serv. says, "More antiquo. Nam maiores nullam orationem nisi invocatis numinibus inchoabant, sicut sunt omnes orationes Catonis et Gracchi. Nam generale caput in omnibus legimus. Unde Cicero" (Divin. 13) "per irrisionem ait 'Si quid ex vetere aliqua oratione, Iovem ego opt. max.' Et Demosthenes in oratione contra Aeschinem πρῶτον μέν, ὦ ἄνδρες Ἀθηναῖοι, τοῖς θεοῖς εὔχομαι πᾶσι καὶ πάσαις." Cerda adds other instances, Pliny; Paneg. 1, Livy 39. 15, Ov. M. 15. 598.

302.] The reading before Heins. was 'quidem.' 'Summa de re:' see on 2. 322. '(Nos) statuisse,' as we should say, to have come to some conclusion.

303.] 'Fuerat' virtually i. q. "fuisset."

304.] 'Adsidet' Pal., Rom., Gud., 'obsidet' Med. and two of Ribbeck's cursives, which, as Heyne remarks, is less likely, being the commoner word. 'Adsidere' with acc. seems chiefly found in post-Augustan writers: Priscian however, p. 830 P, quotes a fragment from Sall. Hist. book 4 (c. 42 Dietsch), "Amisumque adsideri sine proeliis audiebat."

305.] 'Inportunum:' see on G. 1. 470. 'Gente deorum' seems to refer not to Aeneas alone, as Heyne thinks, but to the Trojans generally, as Serv. explains it, "qui a dis originem ducunt," his followers being characterized, as elsewhere, in the same way as their leader. "Deum gens" 10. 228.

306.] 'Invictis' is explained by 'nec victi possunt absistere ferro,' as Serv. remarks, quoting Enn. A. fr. inc. 35, "qui vincit non est victor nisi victu' fatetur."

307.] Ribbeck puts a colon after 'proelia,' so as to disconnect 'nec—ferro' from the relative clause, which seems gratuitous and improbable. 'Possunt,' as if their nature would not allow them even if they wished. "Cedite ferro" 9. 620. For the character of the Trojans here given comp. 7. 293 foll., and the character of the Romans supposed to be given by Hannibal, Hor. 4 Od. 4. 50 foll., Livy 27. 14, comp. by Cerda.

308.] 'Adscitis armis' i. q. "adsciscendo arma." 'Accitis,' the reading before Heins., is found in none of Ribbeck's MSS.

Ponite. Spes sibi quisque; sed haec quam angusta, videtis.
Cetera qua rerum iaceant perculsa ruina, 310
Ante oculos interque manus sunt omnia vestras.
Nec quemquam incuso: potuit quae plurima virtus
Esse, fuit; toto certatum est corpore regni.
Nunc adeo, quae sit dubiae sententia menti,
Expediam et paucis—animos adhibete—docebo. 315
Est antiquus ager Tusco mihi proxumus amni,
Longus in occasum, finis super usque Sicanos;
Aurunci Rutulique serunt, et vomere duros
Exercent collis, atque horum asperrima pascunt.

309.] The unusual shortening of the vowel before 'sp' seems to be excused, as Wagn. maintains after Herm. Elem. Doctr. Metr. p. 63, by the pause in the verse. It matters little whether we supply "est" after 'spes,' or, with Serv., "sit." Latinus tells them they have nothing to trust to but themselves, and that is not much to boast of. The grammarians who quote the line (see Ribbeck's list) generally take 'spes sibi quisque' with 'ponite:' but then we should have expected 'spem,' and the sense too would be feeble. Burgess on Dawes, Misc. Crit. p. 6, and Porson thought the words after 'ponite' spurious.

310.] 'Cetera' with 'rerum.' Latinus seems to mean that as for their other misfortunes, besides that of missing the alliance with Diomede, they are known to all, and he need not dwell on them. Rom. has 'quae.'

311.] 'Sunt omnia' is attracted to agree with 'cetera,' the regular construction being "Qua ruina iaceant cetera, est omnino ante oculos" &c. The sight and touch are mentioned as the two most convincing means of proof, as Lucr. 5. 102 calls them. 'Inter manus' 8. 619, i.q. "in manibus:" see Forc. Serv. comp. προχείρως.

312.] 'Quemquam' glancing at Turnus, as Serv. remarks. "Nec quemquam fugio" E. 3. 53. 'Plurima,' like "tua plurima pietas" 2. 429, perhaps chosen instead of "maxuma" to express many acts of valour, and so to extend the praise as widely as possible. "Virtus fuit tam multa quam plurima esse potuit."

313.] 'Fuit' merely the verb. subst., not, as Serv. thinks, i.q. "exhausta et consumpta est." 'Corpus' of the organization of a kingdom, 12. 835. As 'toto corpore' expresses the greatest exertion of an individual (10. 127), so here it expresses the greatest exertion of a community.

314.] "Nunc adeo" 9. 156 note.

315.] "Paucis, adverte, docebo" 4. 116., 8. 50. With 'animos adhibete' Serv. comp. Lucr. 2. 1023, "Nunc animum nobis adhibe veram ad rationem."

316.] The tradition was that a certain territory was assigned to Aeneas and the Trojans on their settling in Latium, though the extent and the locality are differently given by different authors: see Heyne's note. This gave Virg. the hint of Latinus' proposition, though, as made here, it comes to nothing. The territory, as Heyne remarks, is doubtless intended to be part of the royal τέμενος. 'Antiquus' seems to mean that it has long been attached to the crown. 'Tusco amni' 8. 473. Virg. means that the territory lies along the bank of the Tiber, stretching east and west, north of Laurentum.

317.] 'Longus in occasum' i.q. "longe porrectus in occasum." "Sulcum in quatuor pedes longum" Col. de Arb. 16. The Sicanians are mentioned 7. 795, as neighbours of the Auruncans and Rutulians. See also on 8. 328. 'Super usque,' as Wagn. remarks, = "usque super," as "ad usque" = "usque ad."

318.] With 'Aurunci Rutulique serunt' comp. 3. 14, "Thraces arant." The meaning evidently is that some of the Auruncans and Rutulians are included among Latinus' subjects. On 'duros' Serv. remarks, "Extenuat agri meritum quo vile videatur esse quod donat vel ne grave videatur his quibus auferendus est." If either feeling weighs with Latinus, it is more likely to be the second; but it is perhaps refining to suspect him even of that.

319.] "Exercent vomere collis" 7. 798.

Haec omnis regio et celsi plaga pinea montis 320
Cedat amicitiae Teucrorum; et foederis aequas
Dicamus leges, sociosque in regna vocemus;
Considant, si tantus amor, et moenia condant.
Sin alios finis aliamque capessere gentem
Est animus, possuntque solo decedere nostro: 325
Bis denas Italo texamus robore navis,
Seu pluris conplere valent; iacet omnis ad undam
Materies; ipsi numerumque modumque carinis
Praecipiant; nos aera, manus, navalia demus.

For 'pascunt' (which = "ut pascuis utuntur") comp. an inscription in the Berlin Corpus Inscriptionum, vol. i. No. 199, l. 40, "Prata quae fuerint proxuma faenisecei . . . . quem quisque eorum agrum posidebit, invitis eis niquis sicet nive *pascat* nive fruatur." Forc. quotes a passage from Martial (10. 58. 9), "Dura suburbani dum iugera pascimus agri," which he understands of cultivating the land under difficulty, so that the cultivator rather maintains it than is maintained by it. But though the meaning would not be unsuitable, the expression is too recondite for a passage like this, and it may be said that 'horum asperrima' prepares us for some operation distinct from ploughing. To take 'asperrima' as nom. would be possible, but not likely. Rom. has the two first letters of 'pascunt' written over an erasure.

320.] 'Et celsi plaga pinea montis,' as we should say, including the mountain ridge and its pines. 'Plaga montis' seems i. q. "plaga montana," the mountain district, though it would be possible to take 'plaga pinea' of the belt of pines, like "olearum caerula plaga" Lucr. 5. 1374.

321.] 'Cedat amicitiae Teucrorum' seems to include "cedat Teucris ut amicis" and "cedat Teucris ut amici fiant." "Pacis dicere leges" 12. 112, where as here 'dicere' is rather to propose than to prescribe. 'Aequas' is explained by the next clause.

322.] "Paribusque in regna vocari Auspiciis" 7. 256. Comp. 4. 214, "dominum Aenean in regna recepit." 'Socios' partners, not allies. "Urbe, domo socias" 1. 600.

323.] "Si tantus amor" 6. 133: comp. 7. 263. Here it seems to mean little more than 'if they think it worth while.' For the lengthening of the last syllable of 'amor' see Excursus on Book 12.

324.] 'Capessere' 4. 346. 'Gentem' is coupled with 'finis' by a kind of zeugma, standing, as Wagn. remarks, for "terram gentis." Pal., Gud., and one or two other cursives have 'aliamve.'

325.] 'Est animus' with inf. 4. 639. See on G. 1. 213. Heyne read 'poscunt' from two MSS. (none of Ribbeck's), thinking 'possunt' weak. The latter however is appropriate enough, 'if they can possibly depart,' Latinus thinking of their coming as fated, though he had chosen just before to speak of the question as depending on their own will—a natural want of explicitness in addressing an assembly of which Turnus is one, as Serv. remarks.

326.] In that case let us help their departure by building them ships. There is no reason for supposing with Serv. that Latinus knew twenty to have been the original number of Aeneas' fleet (1. 381): but Virg. doubtless intended to make the numbers correspond, though we are told 5. 713 that the crews of the missing ships were to be left behind in Sicily. "Roboribus textis" 2. 186 of building the horse. See note on ib. 16, and comp. ib. 112. Serv. quotes from Enn. A. inc. 19, "Idem campus habet textrinum navibu' longis:" comp. ib. Alex. fr. 8 Vahlen, "Iamque mari magno classis cita Texitur."

327.] 'Conplere' is a naval term: Caes. B. C. 1. 56., 2. 4. Comp. πλήρωμα. 'Iacet,' is already hewn.

328.] 'Materies,' wood for building: see Forc. 'Modum,' the limit of size, G. 3. 54.

329.] 'Aera' for beaks and other parts of the ship. Peerlkamp comp. Curt. 10. 1. 19, "Materia in Libano monte caesa . . . ingentium carinas navium ponere . . . Cypriorum regibus inperatum ut aes stuppamque et vela praeberent." "'Manus' artifices," Serv. Perhaps the nearest parallel is 1. 592, "Quale manus addunt

Praeterea, qui dicta ferant et foedera firment, 330
Centum oratores prima de gente Latinos
Ire placet, pacisque manu praetendere ramos,
Munera portantis aurique eborisque talenta
Et sellam regni trabeamque insignia nostri.
Consulite in medium, et rebus succurrite fessis. 335
Tum Drances, idem infensus, quem gloria Turni
Obliqua invidia stimulisque agitabat amaris,
Largus opum, et lingua melior, sed frigida bello

ebori decus." 'Navalia' hardly decks, as in 4. 593; more probably, according to Serv.'s first explanation, "res navales, i. e. pix, cera, funes, vela et alia huiusmodi." There seems a similar use in Livy 45. 23, "Navalibus, armis, iuventute nostra . . . ad omnia paratos fore."

330.] 'Firment' seems to mean little more than "faciant."

331.] With this and the next line comp. 7. 153, 154. 'Prima de gente' i. q. "primis de gentibus," Heyne, as we should say, of the first rank. See Wagn. Q. V. 28. 2. b. Some inferior MSS. have 'Latini,' badly.

332.] "Praetendere ramos" 8. 128.

333.] The natural meaning would seem to be a talent's weight of gold, and the same of ivory, which, as Serv. remarks, was sold by weight. See on 5. 112. The 'sella' however mentioned in the next line is doubtless the "sella curulis;" and this led Pierius and others to suppose that 'eboris' really belonged to 'sellam,' the words being arranged according to the figure chiasmus. But such a collocation would be rather Ovidian than Virgilian; and gold and ivory are classed together as presents 3. 464, though the ivory there is cut or carved. The reading before Heins. was 'eborisque aurique,' found in none of Ribbeck's MSS. Med. a m. p. has 'eboris talentaque.'

334.] 'Trabeam' 7. 188. For instances where the Romans sent the purple robe and the ivory chair to kings whom they wished to honour, Lersch § 7 refers to Livy 27. 4, where Syphax and Ptolemy are thus distinguished.

335.] Serv. explains 'in medium' as "in commune," for the common good, comparing G. 1. 127: see Forc. But it may be doubted whether it is not rather to be taken 'openly,' like "venire" or "procedere in medium," for which also see Forc. "Fessis rebus" 3. 145: comp. G. 4. 449 note. Pal. and originally Gud. have 'vestris.'

336—375.] 'Drances delivers a violent invective against Turnus, declaring his pretensions to be the cause of all, bidding him abandon them or support them in single combat, and urging Latinus to offer his daughter to Aeneas.'

336.] Drances, as Heyne remarks, is a more respectable Thersites. Perhaps we may say that he is a compound of Thersites and Polydamas, with the latter of whom Ursinus parallels him. (See Introduction to this book.) Some thought that Virg. had Cicero in his mind, Turnus being Antony; which may be so far true that Drances, like Cicero and Demosthenes both, is better at speaking than at fighting. We are rather reminded of the part played by Hanno against Hannibal in Livy 21 and 23. Macrob. Sat. 5. 2 thinks that Virg. imitated the altercation between Agamemnon and Achilles, which is less likely. "'Idem' videlicet qui supra apud Aeneam egerat," Serv. rightly. Wagn.'s attempt to understand it "et infensus et largus opum" is very unnatural. Peerlkamp rather ingeniously conj. 'pridem.' Comp. generally v. 122 above.

337.] 'Obliquus' is a common epithet for invidious or slanderous language (see Forc.), the notion apparently being that of indirect or side attack, which is virtually the same as that of the askant look of the evil eye. Flor. 4. 2 has "adversus potentis semper obliquus." 'Invidia' and 'stimulis' form a sort of ἓν διὰ δυοῖν. 'Amarus,' like "acerbus," transferred from pungency of taste to pungency of other sorts.

338.] "'Largus opum' abundans opibus, dives; non qui multa donaret," Serv. No authority however is quoted for the use of 'largus' with gen. in this sense: and it seems more likely that Drances is represented as gaining political influence

Dextera, consiliis habitus non futilis auctor,
Seditione potens: genus huic materna superbum 340
Nobilitas dabat, incertum de patre ferebat;
Surgit, et his onerat dictis atque aggerat iras:
Rem nulli obscuram, nostrae nec vocis egentem,
Consulis, o bone rex; cuncti se scire fatentur,
Quid fortuna ferat populi; sed dicere mussant. 345

by a lavish use of his wealth, like Lucan's description of Pompey (1. 131), "famaeque petitor Multa dare in volgus," which follows immediately on "longoque togae tranquillior usu Dedidicit iam pace ducem." 'Lingua melior' like "Missilibus melior sagittis" Hor. 3 Od. 6. 16, where however 'melior' seems to indicate superiority to another party named, not, as here and in 5. 68, general superiority. 'Ἀλλ' ὁ μὲν ἂρ μύθοισιν, ὁ δ' ἔγχεϊ πολλὸν ἐνίκα, Il. 18. 252 (of Polydamas and Hector respectively). Serv. from an obscure and perhaps interpolated comment seems to have read 'linguae,' which is supported by the original reading of Pal. Cunningham quotes "fati melior" from Sil. 5. 333. 'Frigida bello dextera' like "invictaque bello dextera" 6. 878, though here 'bello' may be dat. i. q. "in bellum." Virg. has chosen for the sake of variety to speak of the hand as the part affected by the chill of the blood. 'Dextera' is doubtless in apposition to Drances himself, like "iuvenes, fortissima frustra Pectora" 2. 348, though it might conceivably be a change of construction: in which latter view we might comp. 5. 153, "melior remis, sed pondere pinus Tarda tenet:" ib. 754, "Exigui numero, sed bello vivida virtus."

339.] "Futile vas quoddam est lato ore, fundo angusto, quo utebantur in sacris Vestae, quia aqua ad sacra Vestae hausta in terra non ponitur: quod si fiat, piaculum est. Unde excogitatum est vas quod stare non posset, sed positum statim effunderetur. Unde et homo commissa non retinens futilis dicitur: contra non futilis, bonus in consiliis, non inanis," Serv. The comparative rarity of the word has apparently given rise to a variety of errors even in Ribbeck's MSS. One of Ribbeck's MSS. had originally "habitis," which had occurred to myself as a plausible though inadmissible conjecture.

340.] 'Seditione' seems here to refer to faction rather than to sedition strictly speaking. "Factione," we may remember, would not have suited Virg.'s verse. Serv.'s "praepotens in movenda seditione" seems nearer the truth than Forb.'s "potentiam sibi quaerens seditionibus."

341.] 'Ferebant' Pal. and one of Ribbeck's cursives originally, Rom., 'ferebat' Pal. corrected, Med. If the latter is correct, we must suppose that Virg., in his love for artificial expressions, has made Drances' "materna nobilitas" render him not only noble on the one side, but ignoble on the other; but it is likely enough, as Wagn. admits, that the transcribers may have altered the word to make it accord with 'dabat.' 'Incertum' i. q. "ignobilem," as we should say, no one knew who his father was. 'De patre,' on the father's side. Iulius Sabinus has a note, "filius sororis Latini patre rustico:" but Drances' age (v. 122) is against this.

342.] "Incenditque animum dictis atque aggerat iras" 4. 197. Here 'iras' are those felt by the assembly against Turnus, and the object of 'onerat' is 'iras,' not (as Forb.) "Turnum." For 'onerat' in the sense of aggravation comp. Tac. H. 2. 52, "onerabat paventium curas ordo Mutinensis arma et pecuniam afferendo."

343.] "Rem delatam consulere" Livy 2. 28, cited by Forc.

344.] Serv. oddly remarks, "Bene addidit 'bone,' et auxit epitheto dignitatem. 'Rex' enim medium est: nam et bonus esse et pessimus potest."

345.] For 'ferat' Med. originally, Gud. corrected, and two other of Ribbeck's cursives have 'petat,' which Burm. rightly regards as an interpretation. The use of 'ferre' is illustrated by Forc. s. v., who quotes among other passages Cic. Fam. 1. 7, "In hac ratione quid res, quid causa, quid tempus ferat tu perspicies." But it is not easy to see from what sense of 'ferre' this particular meaning is derived. In these two passages the notion of allowing is perhaps the most natural: in others, where the verb has no object expressed, the notion may be rather that of tendency

Det libertatem fandi, flatusque remittat,
Cuius ob auspicium infaustum moresque sinistros—
Dicam equidem, licet arma mihi mortemque minetur—
Lumina tot cecidisse ducum totamque videmus
Consedisse urbem luctu, dum Troia temptat 350
Castra, fugae fidens, et caelum territat armis.
Unum etiam donis istis, quae plurima mitti
Dardanidis dicique iubes, unum, optume regum,
Adiicias; nec te ullius violentia vincat,
Quin natam egregio genero dignisque hymenaeis 355
Des pater, et pacem hanc aeterno foedere iungas.

(as in 2. 34 note), "Troiae sic fata ferebant" (which we might render 'the fate of Troy was setting that way:' comp. "ferens ventus"): in some cases again the expression seems to border on the use of 'ferre' as i. q. "offerre se," which we have in 2. 94, "fors si qua tulisset." In a living language shades of meaning are apt to run into each other, and senses of the same word which were originally distinct become confounded by the mere fact of their association with the same sound, so that dictionaries are often at fault. No other instance is quoted of 'musso' with inf.; but Virg., from whom a large proportion of the instances of the word appears to come, uses it twice with an object clause, 12. 657, 718, the sense of inarticulate murmuring passing into that of hesitation. So Enn. A. 347, "Exspectans si mussaret quae denique pausa Pugnandi fieret."

346.] 'Flatus remittat' of Turnus' abating his own violence or pride, not, as Serv. suggests as an alternative, of his allowing the rest to breathe. Gossrau comp. Cic. pro Flacc. 22, "remittant spiritus, conprimant animos suos, sedent arrogantiam." So Eur. Phoen. 454, σχάσον δὲ δεινὸν ὄμμα καὶ θυμοῦ πνοάς. Comp. Soph. Ant. 929, ἔτι τῶν αὐτῶν ἀνέμων αὐταὶ ψυχῆς ῥιπαὶ τήνδε γ' ἔχουσιν.

347.] 'Auspicium' as general. Drances intimates that the gods are unfavourable to Turnus, who consequently brings the army to destruction. A battle is said to be fought "auspiciis" or "auspicio" of the general, not only when he is present, but even in his absence: see Forc. 'Mores sinistros' of Turnus' obstinacy and violence, as shown at the breaking out of the war, 7. 577 foll.

348.] 'Arma mortemque' ἓν διὰ δυοῖν.

349.] Comp. Cic. 3 Cat. 10, "Clarissimis viris interfectis lumina civitatis exstincta sunt." 'Ducum' is of course a descriptive gen. 'Cadere' is perhaps chosen as applying to the setting of stars as well as to the death of men.

350.] "'Considere luctu' dictum erit ut collabi, concidere, iacere, calamitate, dolore," Heyne, who comp. "considere in ignis" 2. 624., 9. 145, and the use of συνιζάνειν. "Mire 'temptat' non pugnat," Serv.

351.] For 'fugae' Rom. has 'fuga.' Serv. and the commentators generally refer this to the event mentioned 10. 659 foll., called 'fuga' ib. 624. Perhaps it may rather point to Turnus' retreat 9. 815, which was actually from an attack on the camp. 'Caelum territat armis' like "ventos lacessit ictibus" 12. 105: see on 5. 377. Serv. thinks the expression unsuited to the gravity of Virg., and only excused by being put into the mouth of Drances: it is however a natural piece of rhetorical invective.

352.] 'Unum etiam,' one more. "Paullatim vello et demo unum, demo etiam unum" Hor. 2 Ep. 1. 46: comp. Pers. 6. 58. 'Donis quae plurima' i. q. "donis plurimis quae."

353.] The reading before Heins., 'duci,' found in Gud. corrected, would be a mere repetition of 'mitti.' Serv. says rightly "'Mitti' aurum, ebur, sellam, &c., 'dici' de navibus et agro," though it may be questioned whether he did not suppose 'dici' to mean to be spoken about, whereas it signifies to be fixed or promised, as in 5. 486, "praemia dicit."

354.] 'Violentia:' see Introduction to this book.

355.] 'Quin—des,' to prevent your giving: as if "inpediat" had preceded.

356.] 'Pater' is better joined with 'des' than taken as a vocative. For 'iungas' Med. (second reading) and Rom. have

Quod si tantus habet mentes et pectora terror,
Ipsum obtestemur, veniamque oremus ab ipso:
Cedat, ius proprium regi patriaeque remittat.
Quid miseros totiens in apertà pericula civis 360
Proiicis, o Latio caput horum et caussa malorum?
Nulla salus bello; pacem te poscimus omnes,
Turne, simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis, et esse
Nil moror, en supplex venio. Miserere tuorum, 365
Pone animos, et pulsus abi. Sat funera fusi

'firmes.' Either would stand, as though 'firmes' might seem more appropriate to an additional guarantee for peace, we may get the same sense with 'iungas' by throwing a stress on 'aeterno foedere,' 'let this peace which you cement have a lasting sanction.' Comp. 12. 821, "Cum iam connubiis pacem felicibus (esto) Conponent." The other probabilities on each side nearly balance each other: 'firmes' may have come from v. 330, 'iungas' from such passages as 4. 112., 8. 56., 12. 822. 'Hanc' is explained by Wagn. "hac condicione futuram:" it seems rather to mean 'this which you have proposed and all of us have in our minds.'

358.] For 'oremus' Canon. and another MS. have 'rogemus.'

359.] In Serv.'s time there was a doubt about the construction, some taking 'cedat' with 'ius proprium,' others referring it back to 'veniam:' but it clearly stands alone in its ordinary sense. 'Regi patriaeque:' Latinus had a right to dispose of his daughter's hand, while the country might claim a voice in the marriage-choice of the heir to the crown. Drances treats Turnus not as a stranger (which would have admitted his eligibility as a bridegroom), but as one of the citizens. One inferior MS. has 'patrique,' which Heyne and Brunck wished to read, inserting another 'que' after 'regi.'

361.] 'Proiicere' of abandoning 6. 436 (comp. "proiectus"), here perhaps with the additional notion of throwing before one's self. Comp. the uses of παραβάλλειν (παραβάλλεσθαι) and προβάλλειν in Greek. 'Caput,' as we should say fountain head, 12. 572. 'Latio' with 'caput et caussa,' the sentence being really equivalent to "O qui Latio es caput" &c.

362.] 'Bello' prob. abl. 'in war:' but it may be dat.

363.] 'Pacis solum inviolabile pignus' is explained by vv. 355, 356.

364.] "Hoc dicit, non sum quidem inimicus, sed si velis esse, non recuso," Serv. 'Invisus' here has doubtless the force of "inimicus," but we need not seek with Forb. for instances of the use of the word in an active sense, as the account of it is simply that from meaning 'hated' it comes to mean an enemy, and an enemy may be either active or passive. With the object clause after 'nil moror' comp. Attius Myrm. fr. 1, "Nam pervicacem dici me esse et vincere (vincier?) Perfacile patior, pertinacem, nil moror," though there 'nil moror' means 'I do not like,' not, as here, 'I do not object' (comp. the two senses in which we use 'I do not care').

365.] "Supplex venio" 8. 382. "Miserere tuorum" 12. 653, also addressed to Turnus.

366.] 'Pone animos' i. q. "pone superbiam." For the possible shades of meaning in this use of 'ponere' see on 1. 302, "ponuntque ferocia Poeni corda." 'Pulsus abi:' Drances recommends Turnus to accept his position as a beaten man: comp. Turnus' reply, v. 392 below. "Alter victus abit" G. 3. 225. 'Abire' is used of both parties retiring from the conflict (comp. 10. 859): but of course it is the vanquished who is more naturally said to quit the field. 'Sat' is said by Wagn. to have the force of an adjective ('sat funera' i. q. "funera quae satis essent"). It appears better however to regard it as an adverb, 'we have seen deaths to a sufficient extent,' which of course is equivalent to 'we have seen enough of deaths.' The construction is the same in 2. 642, "Satis una superque Vidimus excidia et captae superavimus urbi," though there, as remarked, the real force of the sentence is different. Munro on Lucr. 1. 241 ("Tactus enim leti satis esset caussa profecto") is quite right in defending other passages of the same kind

Vidimus, ingentis et desolavimus agros.
Aut, si fama movet, si tantum pectore robur
Concipis, et si adeo dotalis regia cordi est,
Aude, atque adversum fidens fer pectus in hostem. 370
Scilicet, ut Turno contingat regia coniunx,
Nos, animae viles, inhumata infletaque turba,
Sternamur campis ? Etiam tu, si qua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat. 375
Talibus exarsit dictis violentia Turni;

(most of them given in Forc., who however is rather confused in his collection) from the alterations of Madvig and others, as all may be explained on the same principle. "In all these passages," he says (3rd ed.), "'satis' appears to me to have much the same force as in Lucr., 'in sufficient measure.'" 'Fusi,' as routed men, as of course they might have seen heaps of slain as victors. Pal. and originally Gud. have 'funere fuso' ('funere' in Pal. corrected from 'funera'), Med. 'funera fusis,' variations of which it does not seem easy to give an account.

367.] 'Desolavimus,' by depriving them of cultivators and inhabitants. Serv. comp. "Latos vastant cultoribus agros" 8. 8. Pal. and originally Gud. have 'designavimus,' apparently in the sense of "agros et Hesperiam metire iacens" 12. 360, the whole community being identified with the slain. The variant is a strange one, taken in connexion with that of the preceding line, and may perhaps point to something which has yet to be explained. Ribbeck supposes there may have been a reading "Sat funera fusos Vidimus ingentis et designavimus agros," i. e. "satis multos ut funera stratos vidimus eorumque corporibus agros velut tropaeis distinximus et ornavimus," comp. v. 386.

368.] "Si te nulla movet tantarum gloria rerum" 4. 272.

369.] "Dotalis regia" 9. 737. 'Cordi' 7. 326., 10. 252. For 'et' Med. has 'aut.'

370.] "Aude" Pers. 6. 49. It is very difficult to decide whether 'adversum' is to be taken with 'pectus' or with 'hostem.' The former is supported more or less by v. 742 below, 9. 347., 10. 571, the latter by v. 389 below, 12. 266, 456. In any case 'fidens' will be nom.

371.] "Scilicet exspectem libeat dum proelia Turno Nostra pati?" 12. 570, a comparison of which passage seems to show that the present sentence had better be pointed as an indignant question. "Regia coniunx" 2. 783, meaning apparently a wife who is heir to a crown, not simply one of royal descent.

372.] "Inops inhumataque turba" 6. 325. Gossrau remarks, after Serv., that though as a matter of fact the slain had been buried, they owed it not to the success of Turnus, but to the clemency of Aeneas. Med. originally had traces of a reading 'infleta inhumataque turba.' Comp. Soph. Ant. 29, ἄκλαυτον, ἄταφον.

373.] 'Sternemur' Gud. originally and another of Ribbeck's cursives, found also in the Medicean of Pierius and supported by Donatus. For the subj. see on v. 371. Heins. changed 'etiam' into 'et iam,' which Heyne retained and Wagn. formerly edited: but the instances to which Wagn. refers in his Q. V. are not very germane, and Serv. read 'etiam,' which he explains as "adverbium hortantis," and quotes from Ter. And. 5. 2. 8 "etiam responde." Here however 'etiam' goes with 'tu,' which is strongly opposed to 'nos.'

374.] With 'Martis' comp. v. 389 note. 'Aspice contra' like the Hebrew expression 'to look each other in the face.'

375.] 'Vocat' v. 442. One MS. fills up the line "audacem solum te in proelia dura."

376—444.] 'Turnus replies furiously to Drances, whose cowardice he contrasts with his own valour; then, turning to Latinus, he pleads that a reverse in a single battle may well be retrieved, and that they have many allies yet who may do much for them, adding that he is quite ready to encounter Aeneas in single combat.'

376.] "Talibus Allecto dictis exarsit in iras" 7. 445. "Violentia Turni" 12. 45: see Introduction to this book. Here per-

Dat gemitum, rumpitque has imo pectore voces:
Larga quidem, Drance, semper tibi copia fandi
Tum, cum bella manus poscunt; patribusque vocatis
Primus ades. Sed non replenda est curia verbis, 380
Quae tuto tibi magna volant, dum distinet hostem
Agger murorum, nec inundant sanguine fossae.
Proinde tona eloquio, solitum tibi; meque timoris
Argue tu, Drance, quando tot stragis acervos
Teucrorum tua dextra dedit, passimque tropaeis 385
Insignis agros. Possit quid vivida virtus,
Experiare licet; nec longe scilicet hostes
Quaerendi nobis; circumstant undique muros.

haps it may be a Grecism, like βίη Ἡρακλείη, but it is not necessarily one.

377.] 'Gemitum,' he groans for rage. "Rumpitque hanc pectore vocem" 3. 246.

378.] The commentators comp. Il. 2. 796 (Iris to Priam), ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν, Ὥς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὄρωρεν. The old order before Pier. and Heins., 'semper, Drance,' is found in Pal., Rom., Gud., and two other of Ribbeck's cursives.

379.] 'Tunc,' the reading before Heins., occurs in none of Ribbeck's MSS. "Patribus vocatis" 5. 758.

380.] Virg. may conceivably have thought of Il. 4. 343, πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο. There seems no emphasis on 'curia,' the words merely meaning 'we do not want words that fill the senate-house.'

381.] "'Tuto' dativus an adverbium?" Serv. Surely the former: comp. "vesano talia late Dicta volant Ligeri" 10. 583. 'Quae tuto tibi volant' i. q. "quae tutus iacis." 'Magna' is transferred from the antecedent to the relative, as it suits better the action indicated by 'volant' than that denoted by 'replenda.' For 'distinet' Med. and some others have 'detinet,' which would not be so good.

382.] Nearly from 10. 24. Here Ribbeck's MSS., except Gud. corrected and another cursive, have 'aggere,' a repetition from 10. 144, which would make no sense here. Rom., Gud., Pal. corrected, &c. give 'murorum.' Pal. and originally Gud. have 'et' for 'nec,' from 10. 24; and so Canter conj. and Cerda read, apparently supposing the meaning of the whole sentence to be 'while the enemy is at the gates,' whereas it really means 'while the enemy are still on the outer side of the wall, and there is no immediate call for action.' Lastly, Priscian p. 798 talks of a reading 'fossas,' probably from a confusion with 10. l. c., as the word appears to be found in no MS. here. There is a slight verbal inconsistency in Turnus' reproaches (comp. 'Proinde tona eloquio' with 'non replenda est curia verbis'), but the general sense is clear.

383.] 'Proinde' with an imperative is rather common: comp. 4. 400, Lucr. 5. 1129 (1131), and see other instances in Forc. Serv. well comments on 'tona eloquio,' "non strepitu armorum." Germ. comp. Aristoph.'s language about Pericles. Canon. corrected and some other copies (none of Ribbeck's) have 'solito:' but 'solitum' is more idiomatic, though it is not easy to say whether Virg. intended it as cogn. acc. or as nom. See on 6. 223 &c. Tac. H. 4. 28 has "machinas etiam, insolitum sibi, ausi," where it seems an ordinary acc. Heyne says εἰωθός is similarly used, but gives no instance. 'Me' is emphatic, as 'tu' shows.

384.] 'Quando' = "quandoquidem." 'Stragis acervos' 6. 504, here constructed as one notion with 'Teucrorum.'

385.] "Stragem dedere" G. 3. 247.

386.] "'Insignis,' nobilitas, clarificas, nam verbum est 'insignio,'" Serv. The compiler of the Delphin Index took it for an adj., and some MSS. write 'insignes.' Virg. uses the verb again 7. 790. The present may either express the habit, or the continuing effect of the past action. One MS. reads 'tot agros,' two others 'campos:' "ita fuere de syllaba 'is' male solliciti," as Heyne remarks. "Vivida virtus" 5. 754.

Imus in adversos? quid cessas? an tibi Mavors
Ventosa in lingua pedibusque fugacibus istis 390
Semper erit?
Pulsus ego? aut quisquam merito, foedissime, pulsum
Arguet, Iliaco tumidum qui crescere Thybrim
Sanguine et Euandri totam cum stirpe videbit
Procubuisse domum, atque exutos Arcadas armis? 395
Haud ita me experti Bitias et Pandarus ingens,
Et quos mille die victor sub Tartara misi
Inclusus muris hostilique aggere saeptus.
"Nulla salus bello." Capiti cane talia, demens,

389.] 'Imus' can hardly be taken except as an ironical interrogation, 'Well, are we going?' Heyne's suggestion that it may be indic. for imper., like the Homeric ἴομεν, is not very fortunate.

390.] In the tongue and the feet, not in the hand and the breast, his proper regions. See on 10. 280.

391.] Med. originally filled up the line with 'nequiquam armis terrebimus hostem?' the Leyden MS., somewhat better, with 'numquamne sines fallacia verba?'

392.] 'Pulsus' repeated from v. 366 above. 'Aut' may seem to do little more than introduce the question, as there is no real distinction between the two cases put, his being vanquished and his being called so deservedly. But we may account for its use here by saying that though there is no distinction between the two thoughts, there is a distinction between the two ways of expressing the same thought, and that there is a rhetorical propriety in making Turnus, after adopting the one, discard it impatiently for the other. As might be expected, Gud. corrected and another of Ribbeck's cursives have 'haud.' 'Merito' with 'arguet.'

393.] "Thybrim multo spumantem sanguine cerno" 6. 87.

394.] Turnus exaggerates, the fall of Evander's house consisting of course merely in the death of Pallas without issue. With 'cum stirpe' comp. G. 3. 473, "Spemque gregemque simul totamque ab origine gentem." 'Videbit:' we should have expected the past rather than the future; but Virg. apparently expresses himself as if the bodies were yet unburied and might be seen by any one.

395.] 'Exutos Arcadas armis' cannot well refer, as Heyne thinks, to the single Pallas. The only slaughter among the Arcadians we hear of is by Lausus, 10. 429: but we may readily suppose that Turnus slew many in the interval between his killing Pallas and being carried off to Ardea. "Exuere armis" is a military phrase: Caesar, B. G. 3. 6., 5. 51.

396.] The commentators comp. Il. 8. 153 foll. 'Ita,' "tanquam victum," Forb. For Bitias and Pandarus see 9. 672 foll. For 'ingens' Med. originally had 'urguens.' Gud. indicates a variant, but the word is erased.

397.] The words in this and the next line are more or less an echo of 9. 783 foll. 'Die' for "uno die," as in E. 2. 42, though there "bina" makes a difference, exercising a distributive force on 'die.' Forb. comp. Quint. 10. 3, "Vergilium quoque paucissimos die conposuisse versus auctor est Varus," where "quoque" is not the abl., but refers to a previous mention of Sallust. "Anno" for "uno anno" is found also: see Forc. 'annus.' "Sub Tartara mittit" 4. 243.

399.] 'Nulla salus bello' repeated from v. 362. 'Capiti Dardanio' 4. 640. 'Caput' is chosen here because of its frequent use in execrations. Drances is told to keep his evil forebodings for Aeneas and himself. 'Canere' of prediction 3. 559, probably including also the notion of measured utterance, as in 9. 621. It is possible, however, that 'canere' was used popularly in such passages as this; comp. Cic. Leg. Agr. 2. 26. 68, "Atque hoc carmen hic tribunus plebis non vobis, sed sibi intus canit." 'Demens' seems rather to be a voc., as Wagn. thinks, than to qualify 'cane.' Comp. Il. 18. 293 (Hector to Polydamas), Νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου παῖς ἀγκυλομήτεω Κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσῃ τ' ἔλσαι Ἀχαιούς, Νήπιε, μηκέτι ταῦτα νοήματα φαίν' ἐνὶ δήμῳ: where νήπιος = 'demens' as in 6. 172. The commentators also comp. Od. 2. 178.

Dardanio rebusque tuis. Proinde omnia magno 400
Ne cessa turbare metu, atque extollere viris
Gentis bis victae, contra premere arma Latini.
Nunc et Myrmidonum proceres Phrygia arma tremescunt,
Nunc et Tydides et Larissaeus Achilles,
Amnis et Hadriacas retro fugit Aufidus undas. 405
Vel cum se pavidum contra mea iurgia fingit
Artificis scelus, et formidine crimen acerbat.
Numquam animam talem dextra hac—absiste moveri—
Amittes; habitet tecum, et sit pectore in isto.
Nunc ad te, et tua magna, pater, consulta revertor. 410
Si nullam nostris ultra spem ponis in armis,

400.] The force of 'proinde' is well given by Heyne, "perge itaque, quod facis, metum de Troianis ingravare." Canon. has 'inde,' and 'pro' in Rom. is over an erasure.

402.] "Bis capti Phryges" 9. 599 note. Here the reference must be to the two captures, by Hercules and by the Greeks. 'Premere' opp. to 'extollere' here and elsewhere (see Forc.), as to 'laudare' Hor. 1 Ep. 19. 36. The metaphor here may be from weighing, though in that case the lighter is generally made the inferior. 'Latini' perhaps used to identify Latinus with the war.

403.] 'Nunc,' as represented by Drances and those on his side. Comp. the similar passage 4. 376 foll. Nothing had been said of the Myrmidon leaders or Achilles; but Turnus throws it in as a rhetorical summary of Diomed's reported speech.

404.] Nearly from 2. 197.

405.] 'Aufidus' may be mentioned as running through Diomed's territory: but as it also belonged to Turnus' (comp. Hor. 3 Od. 30. 10 foll.), it seems rather to indicate the supposed terror in Italy on the approach of the Trojans. With the image comp. 6. 800, and, if the parallel be not out of place, Psalm 114. 3. 'Retro fugit undas,' flies backward from the sea into which it would naturally fall.

406.] Quint. 9. 3 notes this place as an instance of archaism, coupling it with the use of "sed enim" 1. 19. He can scarcely mean to refer to anything else but the use of 'vel cum;' there however the only peculiarity is in the absence of an apodosis, which, as Wagn. remarks, is similarly omitted in Hor. Epod. 12. 13, the meaning obviously being, 'or, to take another case, when &c.,' a sort of indignant ejaculation, as we might say 'then to hear him when &c.!' Orelli Hor. l. c. refers to Epod. 2. 17 foll., where the sentence is completed, and we may also comp. E. 9. 21, "Vel quae sublegi tacitus tibi carmina nuper, Cum te ad delicias ferres, Amaryllida, nostras?" Drances had expressed his fear, vv. 348, 357. 'Pavidum contra mea iurgia,' afraid to face me in a quarrel. Pliny uses "patientia contra labores," "invictus contra ictus:" see Forc. 'contra.' 'Iurgia' refer doubtless to the threats and violence spoken of vv. 348, 354.

407.] "Artificis scelus" 2. 125, of the act of Ulysses, who is in some sort parallel to Drances. 'Acervat' Gud. corrected, and another of Ribbeck's cursives, which is not really a variant, though it would make sense, but a mode of writing: see on 4. 498. Drances is said to give sting to his charges against Turnus by pretending to be afraid of him.

408.] With the sentiment Cerda comp. Phaedrus 1. 29. 10 (the boar to the ass), "Facilis vindicta est mihi, Sed inquinari nolo ignavo sanguine." 'Absiste moveri' is similarly interposed 6. 399.

410.] 'Magne,' the reading before Heins., is found in Med. and one of Ribbeck's cursives, and supported by Donatus: but 'magna' is more likely in itself, and confirmed by v. 469 below, "Concilium ipse pater et magna incepta Latinus Deserit." 'Consulta' here seem not to be decrees, but matters proposed for deliberation, agreeably to the use of "rem consulis" v. 344 above. So Serv.: "'Consultor' est qui consulit, 'consultus' qui consulitur, 'consultum' vero est res ipsa de qua quis consulitur."

411.] "Sin aliquam expertus sumptis spem ponis in armis" 2. 676. 'Nostris'

Si tam deserti sumus, et semel agmine verso
Funditus occidimus, neque habet Fortuna regressum,
Oremus pacem, et dextras tendamus inermis.
Quamquam o si solitae quicquam virtutis adesset, 415
Ille mihi ante alios fortunatusque laborum
Egregiusque animi, qui, ne quid tale videret,
Procubuit moriens, et humum semel ore momordit.
Sin et opes nobis et adhuc intacta iuventus,
Auxilioque urbes Italae populique supersunt, 420
Sin et Troianis cum multo gloria venit
Sanguine:—sunt illis sua funera, parque per omnis
Tempestas—cur indecores in limine primo
Deficimus? cur ante tubam tremor occupat artus?
Multa dies variique labor mutabilis aevi 425

not Turnus' own, but those of the Latins generally, as the context shows.

412.] 'Tam deserti:' "si ita valde, et hoc propter Diomedem qui solus negavit auxilia," Serv. Pal. and originally Gud. have 'simul,' a common confusion.

413.] 'And our fortune has no power of retracting the step it has made.' 'Habere regressum' is a phrase, and "regressus est alicui," and "dare," "offerre regressum" are also found: see Forc. There is a reading "recursum," perhaps countenanced by one of Ribbeck's cursives.

414.] 'Inertis' is found in all Ribbeck's MSS.; but Serv. on 1. 487 quotes the line with 'inermis,' which was the reading before Heins. See on 10. 595.

415.] Wagn. and Forb. make this line an ejaculation; but the old pointing, making it the protasis to what follows, seems better. "Quamquam o" 5. 195, where there is an aposiopesis.

416.] The sentiment is a general one, but 'mihi' emphasizes and individualizes it. 'Fortunatus laborum:' for the construction see on G. 1. 276; for the use of 'labor' for exertion in war, v. 126 above.

417.] 'Egregius animi' like "fidens animi" 2. 61, "infelix animi" 4. 529 notes. 'Ne quid tale' like "nil tale" 9. 207.

418.] Rom. has 'simul,' and there are traces of it in Pal. and Med. See above v. 412. 'Semel' is once for all. For biting the ground in death see on 10. 489.

419.] "'Intacta iuventus' non quae pugnavit, sed de qua adhuc delectus habendus est," Serv.; where Lion's "quae non pugnavit" is unnecessary, the meaning being 'not which has been engaged and escaped uninjured, but which has never been engaged.'

420.] 'Auxilio' with 'supersunt,' though the verb belongs also to 'opes' and 'iuventus.' To suppose with Serv. that there is any stress on 'Italae,' as if Diomed's soldiers were taunted as being not Italian but Greek, seems refining.

421.] 'Cum multo sanguine' is perhaps a translation of οὐκ ἀναιμωτί in Il. 17. 363, which the commentators comp. Canon. has 'cumulataque gloria.'

422.] Rom. and one of Ribbeck's cursives have 'suntque,' but the sentence is parenthetical. 'Omnis' may either be the whole Trojan host, or all engaged in the field, Trojans as well as Latins, which latter seems better. Serv. mentions a variant 'illi,' which he attempts to explain: but it arises from the initial 's' of 'sua.'

423.] 'Tempestas,' the same metaphor as in 7. 223, which Serv. comp. 'Indecores' 7. 231. "In limine primo" 2. 485. Here the threshold of the war or of the undertaking is meant.

424.] 'Ante tubam,' a proverbial expression: comp. Juv. 1. 169. It repeats 'in limine primo' more strongly. "Sopor occupat artus" G. 4. 190.

425.] 'Multa' not with 'dies,' as in Hor. A. P. 293, but neut. pl., as 'multos' shows. For 'dies' alone in the sense of time comp. Hor. 3 Od. 6. 45, "Damnosa quid non inminuit dies?" 'Labor aevi' is difficult. Naturally it would seem to stand for the wear and tear, or as we say, the action of time, as Peerlkamp and Gossrau

Rettulit in melius; multos alterna revisens
Lusit et in solido rursus Fortuna locavit.
Non erit auxilio nobis Aetolus et Arpi:
At Messapus erit, felixque Tolumnius, et quos
Tot populi misere duces; nec parva sequetur 430
Gloria delectos Latio et Laurentibus agris.
Est et Volscorum egregia de gente Camilla,
Agmen agens equitum et florentis aere catervas.
Quod si me solum Teucri in certamina poscunt,
Idque placet, tantumque bonis communibus obsto, 435
Non adeo has exosa manus Victoria fugit,

take it; and so Val. F. 2. 619, Claud. Eutrop. 1. 288, whom they quote, appear to have understood it: while it might be suggested that the word was chosen to point the contrast with human exertion. But it seems more Virgilian to interpret the words with Heyne (nearly) and Forb. of the human actions that necessarily take place in a long course of time, so as to modify previous circumstances. In that case there will be the opposition between 'labor' and 'Fortuna' which we find repeatedly in Virg. (comp. 12. 435), the meaning being that they ought to trust first to the effect of time and exertion, secondly to that of chance. 'Varii' Rom., Med., and Pal. originally, 'varius' Med. and Pal. corrected, and three of Ribbeck's cursives, one of these in an erasure. Gud. has both, the former as a variant. The latter was the reading before Heins., and Ribbeck restores it: but it does not seem worth while to make the change. 'Mutabilis' is perhaps active, though Forc. gives no instance of the use. With the sense generally comp. 3. 415, "Tantum aevi longinqua valet mutare vetustas," which Val. F. and Claud. l. c. had also in their minds. Macrob. Sat. 6. 2 thinks Virg. imitated Enn. A. 8, fr. 23, "Multa dies in bello conficit unus, Et rursus multae fortunae forte recumbunt: Haudquaquam quemquam semper Fortuna secuta est."

426.] "In melius referet" 1. 281. 'Alterna' qualifies 'revisens,' being virtually adverbial—not however, as Heyne suggests, a neuter pl., but like "alternos" 3. 423, "alterna" G. 3. 192. "Fortuna revisit" 3. 318. It may be doubted whether 'alterna revisens' means 'revisiting them in alternate forms,' now as good fortune, now as bad, or 'now leaving them, now visiting them again.' Comp. Hor. 1 Od. 35. 23 foll., where the wavering of the poet between the two notions of fortune changing from good to ill and good fortune leaving the unfortunate perplexes the passage, and led Bentley to propose the change of 'linquis' into 'vertis.'

427.] 'Has first mocked, then restored,' 'locavit' being the more prominent notion, 'lusit' expressing a previous action, such as would be denoted by a past part., were there one in Latin. 'In solido:' "praesentia bona nondum tota in solido sunt" Sen. de Ben. 3. 4, quoted by Forc. Comp. 2. 169 note. One or two MSS. ingeniously read 'in solito.'

429.] 'Erit' (auxilio). 'Tolumnius' 12. 258. 'Felix' doubtless as an augur whom they would think it lucky to have on their side, and who would interpret things in their favour: comp. "secundus haruspex" v. 739 below.

430.] Serv. says, "Hoc significat: Latina pubes celerrime victoriam adipiscitur, quam vix Graeci post decennium sunt adepti," from which it would seem that he read 'nec tarda,' which is found in two or three copies (none of Ribbeck's), and was restored by Heins., and retained by Heyne. Serv. however may have thought, as later writers suggest, of G. 2. 52, and it does not seem safe to desert the reading of the vast majority of MSS. on such grounds.

431.] 'Delectos' may either mean chosen chiefs, or forces raised by a "delectus." "Sequatur gloria" 6. 756, where it refers to *future* renown. Here 'sequetur' perhaps means 'shall attend them on their march.'

432, 433.] 7. 803, 804.

434.] See above v. 220.

435.] "Et in tantum obsum commodis publicis ut nisi solus dimicavero concidat universa respublica," Serv.

436.] 'Adeo' refers to 'ut,' though

Ut tanta quicquam pro spe temptare recusem.
Ibo animis contra, vel magnum praestet Achillen
Factaque Volcani manibus paria induat arma
Ille licet. Vobis animam hanc soceroque Latino 440
Turnus ego, haud ulli veterum virtute secundus,
Devovi. "Solum Aeneas vocat." Et vocet oro;
Nec Drances potius, sive est haec ira deorum,
Morte luat, sive est virtus et gloria, tollat.
Illi haec inter se dubiis de rebus agebant 445
Certantes: castra Aeneas aciemque movebat.
Nuntius ingenti per regia tecta tumultu

Serv. and Forb. take it as modifying 'non.' Victory is said to attend on the hands of a combatant, as in Ov. Trist. 2. 170 on the standard of a general, or in Juv. 8. 63 to sit on the yoke of a winning horse. The conception of the goddess with wings makes such expressions natural. 'Fugit,' in times past. It matters little whether 'manus' be taken with 'exosa' or with 'fugit.'

437.] 'Tanta pro spe,' the marriage and the succession rather than, as the commentators mostly think, the glory of saving the state.

438.] 'Animis' = "animose:" see on v. 18 above. It is difficult to say whether 'praestet' here = "superet" or "exhibeat." Serv. and the older commentators take the former view, Forb. the latter. For the construction with acc. in the former sense see Forc. With the general sense of the passage comp. Il. 18. 305 foll.

440.] Turnus goes through a sort of formula of self-devotion, not unlike that given in Livy 8. 9, as Taubm. remarks. The natural construction would have been "pro vobis," the dat. being used of the powers to whom the person bound himself over: but Virg. as usual has chosen to vary it, regarding Latinus and the commonwealth as the parties to whom Turnus is thus consigned. Med. originally had 'Latini,' apparently a voc.

441.] 'Turnus ego' gives solemnity.

442.] 'Devovi' seems a sort of aorist, i. q. "devoveo," which was itself the reading before Heins. The only variety in Ribbeck's MSS. is that Rom. gives 'devivo,' which was probably the original reading of Gud. This may point to 'devoveo,' or it may be the origin of that reading. 'Solum Aeneas vocat' is Turnus' summary of what Drances has said, referring apparently to Drances' reported words above v. 220. 'Vocet oro:' Turnus wishes that Aeneas may do so formally in his hearing. Comp. Aeneas' words 10. 875.

443.] Turnus affects to suppose that Drances may be apprehensive or ambitious of standing in his place as the champion of the Latins against Aeneas, and says that he wishes to spare him either contingency, death or victory. 'Sive est haec ira deorum,' whether this crisis imports the wrath of heaven, i. e. whether it is destined to be fatal. Comp. the use of "ira deum" of the Harpies 3. 215.

444.] "Morte luet" v. 849 below. 'Luat' "iram," which may = either "poenas" or "commissa," both of which are commonly constructed with 'luere.' 'Virtus et gloria:' if it be intended as an opportunity for displaying valour and gaining glory. 'Tollat' suits 'gloria' rather than 'virtus.' Comp. the use of "laus" for valour.

445—485.] 'An alarm is given that Aeneas is marching on the city. Turnus breaks up the assembly and gives orders for defence and attack. Latinus retires in despair. The queen and Lavinia go with a train of matrons to the temple of Pallas, and pray for the defeat and death of Aeneas.'

445.] A Homeric transition. The rhythm is from 10. 146, 147. 'Dubiis de rebus agebant Certantes' is not unlike διαστήτην ἐρίσαντε Il. 1. 6.

446.] "Castra movemus" 3. 519. Here the meaning evidently is not that Aeneas breaks up the encampment, but that he marches the army from the camp into the field. Comp. 7. 429.

447.] 'Nuntius' may be either the messenger or the message: see on 4. 237. 'Per regia tecta:' he goes through the house (if we suppose the messenger to be

Ecce ruit, magnisque urbem terroribus inplet:
Instructos acie Tiberino a flumine Teucros
Tyrrhenamque manum totis descendere campis. 450
Extemplo turbati animi concussaque volgi
Pectora, et arrectae stimulis haud mollibus irae.
Arma manu trepidi poscunt; fremit arma iuventus,
Flent maesti mussantque patres. Hic undique clamor
Dissensu vario magnus se tollit in auras: 455
Haud secus atque alto in luco cum forte catervae
Consedere avium, piscosove amne Padusae
Dant sonitum rauci per stagna loquacia cycni.
Immo ait, o cives, arrepto tempore Turnus,
Cogite concilium, et pacem laudate sedentes: 460
Illi armis in regna ruunt. Nec plura locutus

meant) seeking Latinus and spreading alarm and confusion ('ingenti tumultu') as he goes.

449.] 'Tiberino a flumine,' where the camp was.

450.] 'Descendere:' because the army was advancing partly along the mountains, v. 513.

451.] Rom. has 'animo,' which may lend some colour to the notion that 'animi' is a gen. (see on 2. 120): 'concussa pectora' however is decidedly against it. "Concussi animi" 9. 498: there however the effect is not the same as here.

452.] "Stimulis haud mollibus iniicit iras" below v. 728. Here the metaphors in 'stimulis' and 'arrectae' do not seem quite to agree: probably however the latter has merely the general notion of excitement.

453.] Serv. explains 'manu' of gesture: but it seems simpler to explain with Wagner, "'manu' ornat tantum, et arma scilicet manu tractantur." "Arma amens fremit, arma toro tectisque requirit" 7. 460.

454.] 'Mussant,' murmur in doubt: see on v. 345 above. 'Hic' of time, as in 1. 728 &c. The MSS. have 'hinc,' and 'sic' and 'tunc' are also found, the latter being a variant in Gud.

455.] "Adsensu vario" 10. 97, where the meaning is that some agreed with one speaker, some with another. Here the meaning seems to be that the noise was one of disapproval rather than of approval, indicating that they were divided among themselves, not that they were supporting this or that view. Wagn. restores 'ad auras' from Med., as the less strong expression: but 'in auras' is found in all Ribbeck's other MSS.

456.] For the two similes that follow comp. 7. 699 foll., though there it is actual singing that is the point of comparison, not merely an inarticulate murmur.

457.] Pal. corrected, supported by Gud. originally, has 'piscosoque.' 'Padusa' was the name of one of the mouths of the Padus, which has now ceased to exist: see Dict. G. 'Padus.' It was also known as "Fossa Augusta." With 'piscoso' Cerda comp. Ὕλλῳ ἐπ' ἰχθυόεντι Il. 20. 392.

458.] Some inferior MSS. have 'sonantia,' others 'loquentia,' one 'liquentia.' 'Loquacia' refers to the noise of the swans, not, as Freund explains it after a suggestion of Forc., to that of frogs.

459.] 'Immo' has substantially the same force as in passages where it repeats a previous assertion with emphasis. Turnus ironically endorses what they are doing, and bids them go on by all means. 'Arrepto tempore' not, as Heyne and some others think, with 'cogite,' but as Cerda took it, with 'ait.' Turnus seizes the moment of excitement to speak.

460.] "Cogere concilium" v. 304 above. 'Sedentes' opp. to action, 'ruunt.'

461.] 'Armis' contains an implied opposition to talking, though talking is not specified in the previous line. 'Ruunt' is the reading of all Ribbeck's MSS., and seems decidedly preferable to 'ruant,' which Wagn. and Forb. retain. As Pierius remarks, "fatendi modo, ut rem praesentem intento quasi digito indicet, magis movet."

Corripuit sese et tectis citus extulit altis.
Tu, Voluse, armari Volscorum edice maniplis:
Duc, ait, et Rutulos. Equitem, Messapus, in armis,
Et cum fratre Coras, latis diffundite campis. 465
Pars aditus urbis firmet, turrisque capessat;
Cetera, qua iusso, mecum manus inferat arma.
Ilicet in muros tota discurritur urbe.
Concilium ipse pater et magna incepta Latinus
Deserit ac tristi turbatus tempore differt, 470
Multaque se incusat, qui non acceperit ultro
Dardanium Aenean, generumque adsciverit urbi.
Praefodiunt alii portas, aut saxa sudesque

462.] "Corripuit sese" 6. 472. Springing up from a posture of rest seems to be what is meant. "Foribus sese intulit altis" v. 36 above, "portis sese extulit ingens" 12. 441.

463.] 'Edice:' the compounds of "dico" seem not to take the shortened form "dic" in the imperative, though we find "educ" from "educo," "affer," "confer" &c. from "affero," "confero" &c., and "calefac" from "calefacio" (Madv. § 114 c). Pal. and originally Gud. have 'maniplos,' which Ribbeck prefers, as otherwise four successive lines will end in 'is:' but the change does not seem worth making.

464.] For 'equitem' Rom., Pal. corrected, Gud., and another of Ribbeck's cursives and a third corrected have 'equites,' the reading before Heins. 'Equitem' however is supported by Serv., and the pl. may have been introduced by some one who did not understand the construction to make the word agree with 'Rutulos,' as some editors have taken it. 'Messapus' and 'Coras' nom., as if "diffundant" were to follow. 'In armis' = "armatum."

465.] "Fratres . . . Catillusque acerque Coras" 7. 672. 'Diffundite' is explained by 'latis campis:' they are to fill the plains with their cavalry.

466.] Rom., Canon., and one of Ribbeck's cursives read 'firment—capessant,' which is partially supported by Med. a m. p. and another cursive, and was retained by Heyne. Wagn. Q. V. 8. 4. 6 lays down the doctrine that 'pars' is followed by a pl. in Virg. only when the whole of which it forms a part has been spoken of in the pl., or when a preceding part has been described as "alii"—a strange and arbitrary proposition, which he finds some difficulty in reconciling with 6. 642. There can be little doubt that either may be used indifferently.

467.] 'Iusso' like "faxo" 9. 154: see Madv. § 115 f. 'Inferat arma,' attack, like "bellum inferre" 3. 247., 7. 604.

468.] 'Tota urbe' from the whole city.

469.] Med. a m. p. and Gud. corrected have 'consilium,' a common confusion: Ribbeck however adopts it, perhaps supposing that the council had been already broken up. But we may well conceive that the older and more peace-loving sat and would have stayed on after Turnus and his friends had departed. 'Pater' lengthened as in 5. 521: see Excursus to Book 12.

470.] The early editions have 'turbatus pectore,' which is found in none of Ribbeck's MSS.

471.] 'Ultro,' without waiting to have him forced upon him.

472.] 'Generumque adsciverit urbi' is well explained by Wagn. from 7. 367, "Si gener externa petitur de gente Latinis," the city and the king being identified. Comp. v. 105 above. Heyne strangely wished to change 'urbi' into 'urbis,' constructing it with 'portas,' and Peerlkamp conj. 'adsciverit ultro Dardanium Aenean generum, atque acceperit urbi,' prosaically enough: Ribbeck however so far follows him as to make 'adsciverit' and 'acceperit' change places.

473.] 'Praefodiunt portas,' "ante portas fossas faciunt," Serv. Forc. quotes only one other instance of the word, "ostendit quod iam praefoderat aurum" Ov. M. 13. 60, where it means 'buried beforehand.' Canon. has 'fossas' for 'portas.' Heyne thinks the stones and stakes are wanted for a "vallum," Wagn. that they are to be used as offensive weapons, comp. vv.

Subvectant. Bello dat signum rauca cruentum
Bucina. Tum muros varia cinxere corona 475
Matronae puerique; vocat labor ultimus omnis.
Nec non ad templum summasque ad Palladis arces
Subvehitur magna matrum regina caterva,
Dona ferens, iuxtaque comes Lavinia virgo,
Caussa mali tanti, oculos deiecta decoros. 480
Succedunt matres, et templum ture vaporant,
Et maestas alto fundunt de limine voces:
Armipotens, praeses belli, Tritonia virgo,
Frange manu telum Phrygii praedonis, et ipsum
Pronum sterne solo, portisque effunde sub altis. 485
Cingitur ipse furens certatim in proelia Turnus.

891 foll. "Tum magni ponderis saxa et praeacutas trabes in muro collocabant," Caesar, B. G. 2. 29.

475.] "Muros cinxere corona" 10. 122.

476.] "Vocat lux ultima victos" 2. 668. 'Labor ultimus' like "Troiae supremum laborem" 2. 11, though the notion here seems rather to be of active exertion than of suffering.

477.] The temple of Pallas was doubtless in the citadel at Laurentum, as at Troy (2. 166) and at Rome. See Il. 6. 297, which Virg. has copied. So "Tritonidis arcem" 2. 226. 'Summas,' like "delubra summa" 2. 225, seems to mean not the top of the building, but the building standing on a height.

478.] 'Subvehitur' of mounting a height. Virg. probably thought of the Roman matrons and their "pilenta," as Serv. remarks. 'Magna caterva,' abl. of circumstance.

479.] 'Dona ferens' is explained by Serv. of the "peplus" (1. 480): but this seems unnecessary.

480.] "Caussa mali tanti" 6. 93. There is considerable variety of reading, the transcribers endeavouring with more or less success to get rid of the hiatus. Rom. has 'malis tantis,' Med. a m. p. 'mali tantis' (which, if anything beyond a mere mistake, may be an attempt to give 'tantis' the sense of "tot"), while some inferior copies have 'tanti atque,' the reading before Heins., and even 'tantique.'

481.] 'Succedunt,' enter the temple.

482.] 'De limine:' probably from the door of the "cella," which they would not enter. It does not show their haste, as Serv. thinks, but simply points to the usual custom, as Heyne rightly explains it. Some copies, including one of Ribbeck's cursives, have 'de pectore.'

483.] This and the two following lines are translated closely from Il. 6. 305—307. Serv. mentions two readings, 'praeses' and 'praesens,' and Ribbeck's MSS. are divided between them: but "praesens belli" would be a doubtful construction. The order before Heins. was 'belli praeses.'

484.] "'Frange manu telum,' aut tua manu, aut in eius manu tela confringe," Serv. The first is clearly right. 'Praedonis' 7. 362.

485.] 'Effundere' of throwing on the ground 12. 276. In 10. 574., 12. 532, it is used of hurling from a chariot. Macrob. Sat. 5. 3 quotes the passage with 'sub ipsis,' a mistake which may have arisen from an apparent slip in Serv.'s note.

486—531.] 'Turnus arms and hastens to the field. He is met by Camilla, who offers to go and meet the Trojans while he protects the city. He suggests that she should meet the Tuscan cavalry, while he occupies a mountain pass along which the Trojan infantry are coming: and this he proceeds to do.'

486.] 'Cingi' of arming v. 536 below, 2. 510, 520, 749, where however the arms are expressed: here they have to be inferred from 'in proelia.' Perhaps Virg. may have meant to translate ζώννυσθαι Il. 11. 15. 'Certatim,' with emulous speed, as if he was vying with some one. A MS. of Macrob. Sat. 5. 10, where the line is quoted, has 'certatum.'

Iamque adeo rutilum thoraca indutus aenis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc, laterique accinxerat ensem,
Fulgebatque alta decurrens aureus arce, 490
Exsultatque animis, et spe iam praecipit hostem:
Qualis ubi abruptis fugit praesepia vinclis
Tandem liber equus, campoque potitus aperto,
Aut ille in pastus armentaque tendit equarum,
Aut adsuetus aquae perfundi flumine noto 495

487.] 'Iamque adeo' 5. 268. It is difficult to decide between 'Rutulum' and 'rutilum,' the latter of which is found in Rom. and originally in one of Ribbeck's cursives, as well as in the MSS. of Macrob. l. c. and 6. 7, and Gell. 2. 6. 22. On the one hand 'Rutulus,' as Wagn. remarks, is constantly spelt 'Rutilus' in MSS. (even by Rom. in 7. 472): on the other, nothing is known of Rutulian breastplates (unless we suppose the 'thorax' to be called so simply as worn by Turnus: comp. 9. 521 note), while "rutilare arma" is found 8. 529, "rutilis squamis" G. 4. 93, and the cuirass of Aeneas, as Gossrau remarks, is called "sanguinea" 8. 622, and compared to a sun-lit cloud. Val. F. 7. 620, cited by Forb., has "rutilum thoraca," which at any rate seems to show how he understood Virg. The nearest parallel in Hom. seems to be Il. 16. 134, where Patroclus puts on the breastplate ποικίλον, ἀστερόεντα, ποδώκεος Αἰακίδαο. On the whole it seems best to read 'rutilum' with Wakef., Gossrau, and Ribbeck, as the bright appearance of Turnus is put forward prominently by Virg. Wakef. also preferred 'inductus,' which is found in some MSS., but none of Ribbeck's. Lersch § 30 distinguishes the "lorica" of chain or quilted mail from the 'thorax' of solid metal, supposing the mention of the latter here to be an inaccuracy for variety's sake. The arming of Turnus may be imitated from Hom. (e. g. 3. 330 foll., 11. 15 foll.): but the resemblance is of the most general kind.

488.] "Suras incluserat auro" 12. 430.

489.] "Laterique Argivum adcommodat ensem" 2. 393.

490.] Turnus comes down from the citadel (where, as Serv. suggests, he may possibly have been with Amata and Lavinia) to the plain, like Paris Il. 6. 512. "Summa decurrit ab arce" 2. 41. 'Fulgebat aureus,' as Wagn. remarks, only means that he shone *like* gold (comp. G. 4. 370, "saxosusque sonans Hypanis"). It may conceivably have been suggested by Hom. l. c. τεύχεσι παμφαίνων ὥστ' ἠλέκτωρ ἐβεβήκει, ἠλέκτωρ being associated with ἤλεκτρον.

491.] "Omnia praecepi" 6. 105.

492.] Closely rendered from the well-known simile Il. 6. 506 foll. Pope thinks the comparison more applicable to Paris, Heyne to Turnus. Enn. A. inc. fr. 51, quoted by Macrob. Sat. 6. 3, had already rendered Hom.'s lines as follows:

"Et tum, sicut equus, qui de praesepibus actus
Vincla suis magnis animis abrupit et inde
Fert sese campi per caerula laetaque prata
Celso pectore, saepe iubam quassat simul altam,
Spiritus ex anima calida spumas agit albas."

There is a short simile of the same kind about a war-horse Apoll. R. 3. 1259 foll.

493.] It seems better to restore the comma placed after 'aperto' by Heyne and omitted by Wagn., so as to make 'potitus' a finite verb, and v. 494 the apodosis. The pleonastic use of 'ille' seems generally to belong to cases where it is subjoined to the finite verb, not where it introduces it (in G. 2. 435 "illae" is probably emphatic, as we should say 'even they'): Hom. throws the mention of the mares to the end of the sentence, and his εἰρομένη λέξις can hardly be pleaded as an authority for any particular mode of punctuation in Virg. Some MSS. (none of Ribbeck's) have 'potitur.'

494.] 'Pastus armentaque equarum' is apparently ἓν διὰ δυοῖν, a translation of ἤθεα καὶ νομὸν ἵππων.

495.] Virg. apparently means, 'having bathed, as is his wont, in the well-known stream,' which he would not have done

Emicat, arrectisque fremit cervicibus alte
Luxurians, luduntque iubae per colla, per armos.
Obvia cui, Volscorum acie comitante, Camilla
Occurrit, portisque ab equo regina sub ipsis
Desiluit, quam tota cohors imitata relictis 500
Ad terram defluxit equis; tum talia fatur:
Turne, sui merito si qua est fiducia forti,
Audeo et Aeneadum promitto occurrere turmae
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu temptare pericula belli: 505
Tu pedes ad muros subsiste, et moenia serva.
Turnus ad haec, oculos horrenda in virgine fixus:
O decus Italiae virgo, quas dicere grates,
Quasve referre parem? sed nunc, est omnia quando

while he was tied up. Hom. probably means the same thing, though, as he does not put the bathing as an alternative to the pursuit of the mares, it is not easy to say. "Perfusi flumine" G. 2. 147.

496.] 'Alte' with 'arrectis,' Hom.'s ὑψοῦ κάρη ἔχει.

499.] Serv. says, "Quattuor erant apud Romanos quae ad honorificentiam pertinebant, equo desilire, caput aperire, via decedere, adsurgere: hoc etiam praecones magistratus praeeuntes clamare dicebantur." 'Regina' points the contrast, and so intensifies the honour: it also seems to mean that as queen she set the example which the others followed.

501.] 'Defluxit' seems to denote ease and grace in alighting. The other instances quoted of the word, including that from Furius in Macrob. Sat. 6. 4, all have to do with persons falling to the ground involuntarily, and so are more germane to v. 828 below, "Ad terram non sponte fluens." Pal. and originally Gud. seem to repeat 'desiluit' from the former verse.

502.] 'If the brave may justly feel confidence in themselves.' Not unlike Il. 10. 220, Νέστορ, ἔμ' ὀτρύνει κραδίη καὶ θυμὸς ἀγήνωρ. Il. 13. 73 foll., which the commentators comp., has no great resemblance.

503.] 'Audeo' as well as 'promitto' with 'occurrere.' 'Promitto' with pres. inf. occurs repeatedly in Plautus: see Forc. So 4. 487, where however 'se' is expressed. 'Turmae' in its strict sense. Camilla undertakes to engage the whole army: but the cavalry would naturally bear the brunt of the encounter. Horses had been given to the Trojans by Evander, 8. 551. Rom. has 'turmis.'

504.] 'Sola' for "me solam," like "sperasti tacitus decedere" 4. 306, where as here the anomaly is mitigated by the nom. and verb being in different clauses. "Ire contra" v. 438, "ire obvius" 10. 770. Here the two are combined pleonastically. 'Contra' occurs also 10. l. c., but as an adverb.

505.] 'Prima:' she wishes to encounter the enemy before they reach the city. 'Manu' pleonastic, as in G. 3. 32 &c.

506.] 'Pedes,' "cum peditibus," Forb. "Servare muros" 9. 43, 161.

507.] Med. and one of Ribbeck's cursives originally had 'fixis,' whence Heins. conj. 'oculis—fixis.' 'Fixit,' the reading of one or two MSS., found its way into one or two of the early editions. 'In virgine' like "in Turno" 10. 446.

508.] 'Decus' as an address, 9. 18., 12. 142. Wagn. argues for the omission of a comma after 'virgo,' on the ground that Virg. does not mean to say "O decus Italiae, quae es virgo," but "O virgo, quae es decus Italiae:" but this seems refining. 'Dicere' refers to the expression of gratitude, 'referre,' like "persolvere" 1. 600., 2. 537, to its exhibition in act.

509.] 'Nunc,' as things are, as in 10. 630 &c. 'Esse supra' like "ire supra" 12. 839. 'Supra omnia' is rightly explained by Serv. "supra omnis grates et supra omne praemium." Heyne's "supra pericula, fortunae casus et sic porro" is less natural.

Iste animus supra, mecum partire laborem. 510
Aeneas, ut fama fidem missique reportant
Exploratores, equitum levia inprobus arma
Praemisit, quaterent campos; ipse ardua montis
Per deserta iugo superans adventat ad urbem.
Furta paro belli convexo in tramite silvae, 515
Ut bivias armato obsidam milite fauces.
Tu Tyrrhenum equitem collatis excipe signis;
Tecum acer Messapus erit, turmaeque Latinae,
Tiburtique manus; ducis et tu concipe curam.
Sic ait, et paribus Messapum in proelia dictis 520
Hortatur sociosque duces, et pergit in hostem.

510.] 'Iste animus' like "hic animus" 9. 205. Ribbeck needlessly reads 'supera,' from a MS. of Priscian, who quotes the passage, and a doubtful indication in Med. Turnus proposes that instead of taking the whole work of engaging the enemy, she should share it with him.

511.] 'Fides,' credence, hence a story that claims credence. So "mira fides" occurs more than once in Stat.: see Forc. 'Reportant' applies to 'missi exploratores' more properly than to 'fama.'

512.] 'Inprobus:' Aeneas being an enemy, his activity is made matter of blame. 'Equitum levia arma' for "equites leviter armatos." 'Levia arma' 10. 817.

513.] 'Praemisit' implies an order, and so is followed by an oratio obliqua. Comp. 1. 645, where the distinction attempted in the note is nugatory, the two constructions being really the same. 'Quaterent campos' from Lucr. 2. 330, "equites .... Tramittunt valido quatientes impete campos." 'Ipse' &c.: the construction, as Wagn., following Donatus, has pointed out, is "per deserta montis ardua ad urbem adventat, iugo ea superans," not, as Gossrau thinks, "superans ardua montis, per deserta iugo (= de iugo) adventat." "Parnasi deserta per ardua" G. 3. 291, where as here it may be doubted which is the substantive, which the epithet. 'Ardua montis' 8. 221.

514.] 'Iugo' seems a sort of instrumental abl., i. q. "iugo ascenso," though it might possibly be local. Virg. doubtless wished to avoid the more ordinary expression "iugum superans." 'Properans' was found in some copies by Pierius, who mentions Rom. among them; but this last Ribbeck seems to deny. 'In urbem' is also mentioned by Pierius as a variant, but it is found in none of Ribbeck's MSS.

515.] 'Furta' of secret operations in war 9. 350., 10. 735. Serv. quotes a fragm. of Sall. Hist. 1 (given more fully by Non. p. 310), "gens ad furta belli peridonea." The path is called 'convexus' because lying along the sloping sides of a glen. "Convexo nemorum" 1. 310.

516.] 'Ut' seems to mark the consequence or development of the action denoted by 'furta paro,' rather than an intention: but the distinction in such cases is apt to be evanescent. 'Bivias fauces,' because the passage through the defile is a thoroughfare, like "bivio portae" 9. 238, where as here the word has no special relevancy to the context. But it is possible that the first part of the compound may be the important one, the meaning being that soldiers will be planted on each side of the defile. 'Armato milite' 2. 20.

517.] 'Equitem' sing. 10. 239. 'Collatis excipe signis' i. q. "excipe et signa confer," meet them and engage them.

519.] 'Tiburti' Rom., Med. and Pal. corrected, 'Tiburni' Med. and Pal. originally. The former is supported by all Ribbeck's MSS. in 7. 671, and by "Tiburtia moenia" ib. 670. Tiburtus was the king of the place: his brothers Catillus and Coras led the troops: see 7. l. c. 'Ducis et tu concipe curam:' 'et,' as Serv. rightly says, does not mean as well as Messapus &c., but as well as Turnus himself, the point of his speech being that she is to share his business. 'Concipere' however cannot mean, as Serv. thinks, to share, "mecum cape," but must mean to assume. Some copies point after 'ducis,' wrongly.

521.] 'Socios' relatively to himself, not

Est curvo anfractu valles, adcommoda fraudi
Armorumque dolis, quam densis frondibus atrum
Urguet utrimque latus, tenuis quo semita ducit
Angustaeque ferunt fauces aditusque maligni. 525
Hanc super in speculis summoque in vertice montis
Planities ignota iacet, tutique recessus,
Seu dextra laevaque velis occurrere pugnae,
Sive instare iugis et grandia volvere saxa.
Huc iuvenis nota fertur regione viarum, 530
Arripuitque locum et silvis insedit iniquis.
Velocem interea superis in sedibus Opim,

to Messapus, the meaning being 'Messapus and the other confederate leaders,' i. e. Catillus and Coras.

522.] 'Valles' is a collateral form of 'vallis' (comp. "aedis" and "aedes," "felis" and "feles," "vulpis" and "vulpes") recognized by Serv. and by Prob. Cathol. p. 1470 P, though there seems some doubt about the text of the latter, but found only here and 7. 565. 'Vallis,' the reading before Heins., is the original reading of one of Ribbeck's cursives. 'Anfractus' seems to mean a curve of any kind: see Forc., who quotes Varro L. L. 7. 15 Müller, where "in anfracto" is explained "in flexu." Here accordingly we are to think of a winding glen. 'Adcommodus' is a rare word, perhaps confined to poetry.

523.] 'Densis' &c., nearly repeated from 7. 565.

524.] 'Qua,' the reading before Heins., is mentioned as a variant by Serv., but found in none of Ribbeck's MSS. In any case Virg. would seem to be speaking of the valley itself rather than of the road to it; but the two are easily identified.

525.] 'Maligni' i. q. "angusti:" see instances in Forc. Comp. the use of "iniquus" of space. Serv. interprets it "obscuri," from a misunderstanding of 6. 270.

526.] There is a table-land at the top of the hills on each side ('dextra laevaque' v. 528) overlooking the valley. 'Specula' of the top of a mountain E. 8. 60 note. Perhaps the plural indicates the two hills between which the valley runs. For 'in,' which Rom. omits, Pal. and originally Gud. give 'e.'

527.] 'Ignota' because unseen, owing to the formation of the ground. 'Receptus' Pal., Med. originally, and three of Ribbeck's cursives, including Gud., where the word originally was 'receptis,' 'recessus' Rom., Med. corrected. Serv. reads 'receptus,' mentioning, according to some copies of his commentary, 'recessus' as an inferior variant, though the Dresden MS., as cited by Wagn., seems to reverse the readings. Wagn. restored 'recessus' as the more appropriate word, 'receptus' meaning a place of refuge and rallying for an army, not a retreat in general: and on the whole it seems safest to follow him as against Ribbeck, in spite of the preponderance of MS. authority, as Virg. is hardly likely to have used a technical military term in an improper sense when an unobjectionable word was ready to his hands. The words are repeatedly confounded in MSS. (see Forc.), so that external considerations are of less value.

528.] The meaning seems to be that if you choose to give battle to an advancing enemy, you can do so with advantage on the table-ground on the top of these heights.

529.] 'Instare iugis' is simply to stand on the heights, as Wagn. takes it, as if Virg. had written "sive velis, instans iugis, volvere saxa." 'Volvere saxa' of rolling heavy stones from above 9. 512.

530.] 'Nota regione viarum' 2. 737 note.

531.] 'Arripuit' 9. 13. 'Iniquis,' referring to the narrow pass, as in 5. 203. 'Insidere' is a military term for occupying a place (see Forc.), though it generally has an acc.

532—596.] 'Diana tells Opis, one of her nymphs, the history of Camilla, who had been brought up by her father, the exiled tyrant of Privernum, in the woods, and had led the life of a virgin huntress; bidding Opis to keep her eye upon her, and avenge her if she should fall.'

532.] Serv. complains of the transition marked by 'interea' as abrupt, and Heyne agrees with him, observing that this word is used elsewhere to introduce

Unam ex virginibus sociis sacraque caterva,
Compellabat et has tristis Latonia voces
Ore dabat: Graditur bellum ad crudele Camilla, 535
O virgo, et nostris nequiquam cingitur armis,
Cara mihi ante alias. Neque enim novus iste Dianae
Venit amor, subitaque animum dulcedine movit.
Pulsus ob invidiam regno virisque superbas
Priverno antiqua Metabus cum excederet urbe, 540
Infantem fugiens media inter proelia belli

conversations of the gods (10. 1, 606), and that we might have expected something more appropriate. It is inartificial, doubtless, but it is difficult to see why it should be blamed on that score, unless we are prepared to condemn the whole framework of the epic narrative, as Virg. took it from Hom. Here we may well suppose that the conversation took place while Turnus was discoursing with Camilla, or when the two were taking up their respective military positions. 'Opis' (Οὖπις) was one of the names of Artemis herself (Callim. Hymn to Artemis 204, 240), but appears elsewhere as the name of a Hyperborean maiden who brought offerings to Delos, and remained there with the goddess (Callim. on Delos 292). As Heyne observes, it is remarkable that she is represented here as being on Olympus with Diana, whose nymphs would naturally be confined to the woods. 'Velocem,' as Arethusa, a wood-nymph, is called "velox" G. 4. 344.

533.] 'Sociis' is doubtless adj., though it might possibly be subst. Rom. has 'virginibus sacris sociaque caterva.'

534.] 'Tristi' Rom., which Heins. adopted. There is still a doubt whether 'tristis' is nom. sing. or acc. pl. Jahn prefers the former, Heyne the latter, which is supported by Serv. Heyne comp. "haec tristia dicta" 2. 115. 'Latonia' of Diana, like "Saturnia" of Juno, 9. 405.

536.] Serv. mentions that some strangely thought 'O virgo' referred to Camilla. 'Nostris,' mine and yours, being armed as a huntress, vv. 652, 844 below. 'Cingitur' middle.

537.] "Felix una ante alias" 3. 321. The narrative that follows, down to v. 584, is supposed by Heinrich and Peerlkamp to have been inserted after the completion of the poem. The latter thinks that it was intended to come at the end of Book 7, but that Tucca and Varius placed it here. It is of course true that it is calculated to interest the reader rather than Opis, who can hardly have been ignorant of the facts; but this is the fault of the poet, and might easily be paralleled from other passages in epic narrative, where such things are difficult to avoid. Gossrau remarks that the ancients not unfrequently forgot themselves in their narrative speeches, which only resemble speeches in the beginning and end, just as many modern letters only resemble letters in the superscription and subscription. The use of 'Dianae' here, and 'Diana' v. 582, is perhaps part of this self-forgetfulness, though there is some rhetorical force in each: comp. 2. 79., 3. 380, 433. 'Dianae' dative. 'Iste' may perhaps in passages like this have a reference to the person or persons spoken to: 'that love, you must know:' comp. 9. 138, "nec solos tangit Atridas Iste dolor," where the note suggests other possibilities. It is explained by Wagn. Q. V. 19. 2, "quo me illi conciliatam sentis."

538.] 'Venire' of the accession of feelings v. 733 below, G. 1. 37. Here it harmonizes with 'novus' and 'subita.' Med. originally had 'subito.'

539.] 'Invidiam' is explained by 'viris superbas,' the former being occasioned by the latter. 'Superbus' of tyranny 8. 118 note. "Pulsus ob invidiam solio sceptrisque paternis" of Mezentius 10. 852.

540.] 'Privernum' Dict. G. Of 'Metabus' Serv. says, "Nomen sumptum de historia: Metabus enim fuit dux Graeci agminis, qui iuxta Hadriaticum mare urbem Metapontum condidit:" see Strabo 6. 1. p. 265.

541.] Like Mezentius, Metabus, though a tyrant, has the feelings of a father. 'Fugiens media inter proelia' seems to mean in the hurry of flight from battle; though 'inter proelia' might explain how he came to escape, like "inter caedem confugere" 8. 492.

Sustulit exsilio comitem, matrisque vocavit
Nomine Casmillae, mutata parte, Camillam.
Ipse sinu prae se portans iuga longa petebat
Solorum nemorum; tela undique saeva premebant, 545
Et circumfuso volitabant milite Volsci.
Ecce, fugae medio, summis Amasenus abundans
Spumabat ripis; tantus se nubibus imber
Ruperat. Ille, innare parans, infantis amore
Tardatur, caroque oneri timet. Omnia secum 550
Versanti subito vix haec sententia sedit:
Telum inmane, manu valida quod forte gerebat

542.] 'Exsilio' dat. with 'comitem.' Pal. and originally Gud. have 'locavit,' which confirms the emendation of Manilius suggested Vol. 1, p. 371 (395 ed. 2).

543.] "Casmilus" is generally supposed to have been a collateral, probably an older form of "camillus," the attendant of a flamen, and so inferentially "Casmila" of "Camilla." So "Casmena," "Camena." Varro L. L. 7. 34 Müller, and Statius Tullianus De Vocabulis Rerum, book 1, cited by Serv. here, and Macrob. Sat. 3. 8 declare that the word "Casmilus" is Greek, and used by Callimachus, evidently referring, as Müller observes, to the Cabeiric god known as Cadmilus, Casmilus, or Cadmus. Virg. apparently symbolizes the fact that "Casmilla" is an older form than "Camilla" by making one the name of the mother, the other of the daughter. No ancient author, however, appears distinctly to attest the existence of "casmilus" as a Latin word apart from the name of the Cabeiric god, so that it is possible that we may be merely dealing with a conjectural attempt at antiquarian explanation, such as Varro and Virg. were fond of.

544.] Ruhkopf rightly connects 'ipse' with 'sinu prae se portans' rather than with 'petebat.' 'Longa' seems not to mean "longinqua," as Serv. explains it, but to denote the extent of the mountain region, in which Metabus hoped to baffle pursuit.

545.] 'Iuga nemorum' like "iuga silvarum" 6. 256 note.

546.] 'Circumfuso,' like 'undique,' is not to be taken strictly. Metabus was evidently ahead of his pursuers: but, being many against one, they hoped to overtake and surround him.

547.] 'Amasenus' 7. 685. "Amnis abundans" G. 1. 115. 'Summis ripis' with 'spumabat,' the abl. being local. It was the overflow of the river which made it foam over the brim. "Flumina ... summis labentia ripis" Lucr. 2. 362, where Munro quotes other instances of the same construction from Horace and Ovid.

548.] 'Tantus' gives the reason for what goes before, as in 5. 404, &c. 'Se rumpere' G. 1. 446. 'Rumpere' with abl. v. 377 above.

550.] "Pariter comitique onerique timentem" 2. 729. 'Secum,' because Metabus is the real subject of the sentence.

551.] The union of 'subito' and 'vix' has given trouble to the commentators. The most natural meaning seems to be that the thought was a sudden one, but that he did not accept it without reluctance. The necessities of his position account for the suddenness, the peril of the plan for the reluctance. Heyne thinks 'vix' expresses that the conclusion was slowly formed, 'subito' that it was rapidly executed. Wagn. explains 'vix' with reference to what follows—he had scarcely formed the plan, when &c.; but this would leave 'haec sententia' unexplained, and in other respects would not be so natural. Some early editors, apparently following Serv., whose words however are not quite clear, connected 'subito' with 'versanti,' which Valckenaer on Ammonius p. 67 thought might be equivalent to the Homeric δοάσσατο. 'Sedere' of a resolution 4. 15., 5. 418., 7. 611. There the prominent notion is that of fixity, here that of settling down; and so there the pres. or imperf. is used, here the perf.

552.] 'Telum inmane' followed by 'huic,' not unlike "urbem quam statuo vestra est" 1. 573, though here the greater length of the sentence supplies some excuse for it. Wagn. ingeniously considers

Bellator, solidum nodis et robore cocto,
Huic natam, libro et silvestri subere clausam,
Implicat, atque habilem mediae circumligat hastae; 555
Quam dextra ingenti librans ita ad aethera fatur:
Alma, tibi hanc, nemorum cultrix, Latonia virgo,
Ipse pater famulam voveo: tua prima per auras
Tela tenens supplex hostem fugit. Accipe, testor,
Diva, tuam, quae nunc dubiis committitur auris. 560
Dixit, et adducto contortum hastile lacerto
Inmittit: sonuere undae; rapidum super amnem

it as a rhetorical artifice, intended to express Metabus' perturbation. 'Forte:' his carrying the weapon was natural enough, as he had escaped from the enemy, and would of course be armed in self-defence; but it was accidental with reference to the purpose to which he had decided on applying it. Comp. 12. 206, "dextra sceptrum nam forte gerebat." Here Med. has 'gerebat' altered into 'ferebat.'

553.] 'Bellator' gives the reason for his having the weapon with him, at the same time that it indicates the character of the weapon. It matters little whether 'robore cocto' be constructed with 'solidum' or taken separately as a descriptive abl. 'Cocto,' probably by the smoke, G. 1. 175. Serv. says that spears were actually hardened in the fire to separate them from their bark, and Heyne renders 'cocto' "igni durato, praeusto:" but the "sudes praeustae" of 7. 524 had their ends hardened in the fire in default of iron points. Serv. also comp. Pers. 1. 97, "Ut ramale vetus vegrandi subere coctum," where however the fact that the branch is actually growing on the tree makes the parallel little better than a verbal one.

554.] 'Libro et silvestri subere' hendiadys. He gathers some cork-tree bark (the tree, Spon observes, grows plentifully about Privernum), and uses it as a swathe with which to wrap his child about the spear.

555.] 'Habilem' = "ita ut habilis sit," convenient for throwing.

556.] 'Quam,' probably the spear. "Ingenti manu" 5. 487. 'Ad aethera fatur' 10. 459 note. Diana as a goddess is in heaven. Comp. 9. 403, where however there is a further reason for looking up, as the moon is shining.

557.] "Nemorum Latonia custos" 9. 405. "Cultor nemorum" G. 1. 14, where however 'cultor' is not simply an inhabitant, but a cultivator. Phaedr. 2. 4. 3 has "sus nemoricultrix," like "cerva silvicultrix" Catull. 61 (63). 72.

558.] 'Ipse' seems to mean 'I, who have the most right, as making a vow of what is my own.' So Serv. "Bene 'ipse pater,' quoniam auctoramenti potestatem nisi patres non habent." Serv. takes 'tua' with 'supplex,' like ἱκέτης σός; but this could hardly stand here unless 'prima' were constructed similarly. 'Tua tela,' because the weapon is dedicated to Diana, "donum Triviae" v. 566. These very words contain the dedication, which is made in Virg.'s characteristically indirect manner. Metabus himself ceases to be a warrior, and becomes a wild man, and it is not unnatural that at this moment he should speak of a war-spear as if it might be a hunting-javelin. 'Tua tela' will then be like "tua quercus" 10. 423 on the one hand, while on the other it may be comp. with "nostris armis" v. 536. 'Prima,' the first weapons she holds are thine.

559.] 'Tela tenens' 5. 514 &c. 'Testor,' I call thee to witness the surrender.

560.] 'Tuam,' thy servant. Comp. Hor. 3 Od. 4. 21, "Vester, Camenae, vester in arduos Tollor Sabinos," and contrast "meus" Pers. 5. 88, my own man, or, as we more commonly say, my own master. With 'dubiis committitur auris' comp. "incertis committere ventis" Lucr. 5. 782.

561.] "Adductis lacertis" 5. 141. Here the arm is drawn towards the body, and indeed behind it, behind the head.

562.] 'Inmittit' sends into the air, G. 2. 364. 'Sonuere undae' is generally taken, resounded with the noise of the spear, an exaggeration which would be sufficiently after Virg.'s manner. But it would be more poetical, though perhaps more modern, to understand the words of

Infelix fugit in iaculo stridente Camilla.
At Metabus, magna propius iam urguente caterva,
Dat sese fluvio, atque hastam cum virgine victor 565
Gramineo donum Triviae de caespite vellit.
Non illum tectis ullae, non moenibus urbes
Accepere, neque ipse manus feritate dedisset,
Pastorum et solis exegit montibus aevum.
Hic natam in dumis interque horrentia lustra 570
Armentalis equae mammis et lacte ferino
Nutribat, teneris inmulgens ubera labris.
Utque pedum primis infans vestigia plantis

the roaring of the swollen flood, which would intensify the danger of the critical moment. At the same time a sort of parallel may be intended between the noise of the water and the hurtling of the spear, 'iaculo stridente.' Serv. says "'sonuere undae:' hic distinguendum," from which it appears that some wished to point after 'amnem.' 'Rapidum' again enforces the notion of danger, and perhaps is intended to parallel the motion of the spear.

563.] Doubts why Camilla is called 'infelix' have been raised since the time of Serv.; but it evidently refers not to her future destiny, which would be flat, but to the moment during which she is sent on her perilous venture.

565.] 'Dat sese fluvio' like "se dedit aequor in altum" G. 4. 528. 'Victor,' having triumphed over the difficulty, like "victor propositi" Hor. 1 Ep. 18. 11.

566.] 'Donum Triviae' refers to the spear as well as to Camilla: see on v. 558. Cerda understands it as the gift not to but of Diana, who had granted his prayer, and presented him with his daughter's life (comp. 2. 31 note); but this is less likely. For 'vellit' Pal. and Gud. have 'tollit,' the latter with 'vellit' as a variant, conceivably, as Ribbeck suggests, from G. 4. 273.

567.] For 'ullae' Axt and Peerlkamp conj. 'villae:' a slight enough change, but the other is more Virgilian. Forb.'s objection that the 'villa' was not known to the heroic ages might be got over, as Virg. is not consistent in that respect. For 'tectis, moenibus accepere' see on 7. 210.

568.] "'Manus dedisset,' consensisset," Serv. Heyne says "manus dat proprie victus, tum omnino qui cedit, qui placatur, h. l. qui quod humanitas aliorum vel hospitalitas offert accipit." 'Feritate' Madv. § 255, who gives other instances of the abl. of "the efficient cause in the agent himself by which a thing is done." Here we may either make 'non dedisset' a positive notion, or say that 'feritate' is a restraining cause, like "prae feritate." Rom. has 'nec' for 'neque.' 'Neque dedisset' 9. 704 note.

569.] 'Pastorum' with 'montibus' (comp. G. 3. 476, "desertaque regna Pastorum et longe saltus lateque vacantis"), not, as Serv., Wagn. &c. think, with 'aevum,' which would be rather a questionable expression for "aevum pastorale." At the same time the position of 'pastorum' shows that it is meant rhetorically to colour the whole verse. 'Et,' which Brunck and Wakef. questioned, means 'and so.' 'Exigere aevum' 10. 53.

570.] 'In dumis' = "inter dumos," much as in G. 4. 130. "In silvis inter deserta ferarum Lustra" 3. 646. 'Horrentia' because of the wood. 'Hinc,' which Burm. introduced for 'hic,' seemingly without authority, was the original reading of Pal.

571.] 'Armentalis,' "quae inter armenta feturae caussa pascatur" Serv., a brood mare, Gr. ἵππος ἀγελαία, as Cerda remarks. 'Equae mammis et lacte ferino' hendiadys. 'Ferus' of horses 2. 51 note.

572.] 'Nutribat' for 'nutriebat,' like "lenibat," "polibat" &c., Madv. § 115 b. With 'teneris inmulgens ubera labris' comp. Liv. Andr. inc. 9, "Quem ego nefrendem alui, lacteam inmulgens opem," doubtless from the Aegisthus, being a translation of Aesch. Cho. 897, μαστόν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα Οὔλοισιν ἐξήμελξας εὐτραφὲς γάλα.

573.] 'Institerat vestigia' is really a

Institerat, iaculo palmas armavit acuto,
Spiculaque ex humero parvae suspendit et arcum. 575
Pro crinali auro, pro longae tegmine pallae,
Tigridis exuviae per dorsum a vertice pendent.
Tela manu iam tum tenera puerilia torsit,
Et fundam tereti circum caput egit habena,
Strymoniamque gruem, aut album deiecit olorem. 580
Multae illam frustra Tyrrhena per oppida matres
Optavere nurum; sola contenta Diana
Aeternum telorum et virginitatis amorem
Intemerata colit. Vellem haud correpta fuisset

cogn. acc., "insistere pro insistendo facere," as Forb. explains it. But this construction is so rare in Latin as compared with Greek, that we can hardly suppose that Virg. intended more than a variety of the construction with the acc. of the object, which we have had in 6. 563, G. 3. 164, 'vestigia' being identified with the ground on which she planted her feet. Comp. Lucr. 1. 406, "Cum semel institerunt vestigia certa viai." 'Pedum plantis' will be abl. of instr., though Heyne is doubtless right in supposing that Virg. meant an allusion to the construction with the dat. without any acc., 'plantis institerat.' 'Pedum plantis' occur together 8. 458; here however 'pedum' might go with 'vestigia,' as in Lucr. 3. 4, "Fixa pedum pono pressis vestigia signis." 'Ut primis' = "ut primum" (4. 259 &c.), as Wagn. remarks.

574.] 'Oneravit,' the common reading before Wagn., is found in one of Ribbeck's cursives, and confirmed by Serv., who says "onus enim quicquid teneris inponitur manibus," without noticing the existence of a variant. It can hardly be doubted that the word came, as Wagn. supposes, from a recollection of 10. 868. Possibly Serv. may have written his note from memory, as otherwise he could scarcely have failed to mention 'armavit,' though he might not have approved of it. Forb. may be right in pressing the pl. 'palmas,' as if she carried in two hands what a grown person would have carried in one, though 'tela puerilia' v. 578 is a little against this.

576.] 'Crinali auro:' see on 4. 138. 'Crinale' is found alone Ov. M. 5. 53, "(ornabat) madidos myrrha curvum crinale capillos," where the epithet suggests a "fibula," or perhaps a "circulus" (10. 138), rather than, as Forc. thinks, an "acus." In what sense the tiger's skin supplied the place of the 'crinale aurum' is difficult to see. Perhaps the head of the beast formed a cap, as in the case of the lion's skin 7. 667. Cerda refers to Val. F. 6. 704 foll., where when a personage clad in tiger's skin is slain, it is said "perquam optima fictione" (as he thinks), "subitos ex ore cruores Saucia tigris hiat vitamque effundit herilem." But Virg. may have written loosely, intending no more than that a tiger's hide was Camilla's only ornament. For a beast's hide worn by a hunter as a chlamys comp. v. 679 below, 1. 323. Meantime one inferior MS. has 'vittae' for 'pallae,' doubtless from 7. 352. The 'palla' was long: see on 1. 404.

578.] 'Iam tum,' even in those early days.

579.] Partly repeated from 9. 587. 'Tereti,' well-twisted, as in Catull. 62 (64). 65 "tereti strophio lactentis vincta papillas," Hor. 1 Od. 1. 28 "rupit teretes Marsus aper plagas."

580.] "Strymoniae grues" G. 1. 120. 'Deiicere' of bringing down a bird 5. 542. Germ. comp. καταβάλλειν.

581.] 'Tyrrhena per oppida:' Heyne remarks that Campania, which lay on the other side of the river Amasenus, was formerly inhabited by the Etruscans. Gossrau refers to Müller's Etrusker, Einl. p. 4. 'Multae illam matres optavere nurum,' a variety for saying 'she had many suitors,' 7. 54. The parents, we may remember, in ancient times generally made the match. For the expression Cerda comp. Catull. 60 (62). 42, "Multi illum pueri, multae optavere puellae."

582.] 'Diana:' see on v. 536 above.

584.] 'Correpta militia,' as if the tide had carried her away. Probably too Virg.

Militia tali, conata lacessere Teucros: 585
Cara mihi comitumque foret nunc una mearum.
Verum age, quandoquidem fatis urguetur acerbis,
Labere, Nympha, polo, finisque invise Latinos,
Tristis ubi infausto committitur omine pugna.
Haec cape, et ultricem pharetra deprome sagittam: 590
Hac, quicumque sacrum violarit volnere corpus,
Tros Italusve, mihi pariter det sanguine poenas.
Post ego nube cava miserandae corpus et arma
Inspoliata feram tumulo, patriaeque reponam.

thought of "corripi amore," 'militia' being a condensed expression for "amore militiae."

585.] 'Tali,' opposed to service in the woods. 'Conata' virtually = "et conata fuisset." 'Conata lacessere:' she actually provoked the Trojans: but as her military efforts were abortive, Virg. has chosen a word denoting endeavour, rather than such a word as "ausa." Serv., after explaining the force of the participle 'conata,' goes on to say, "Hac autem ratione ostendit quare non suscensa a Troianis," where the last words are marked by the editors as corrupt. All will be right if for 'suscensa a' we read 'suscenseat,' the meaning being that Diana mentions Camilla's having provoked the combat to show why she does not resent the conduct of the Trojans in fighting with her favourite.

586.] The commentators are at some pains to reconcile 'cara foret' with "cara mihi ante alias" above v. 537. But there is no real difficulty. Diana means that if Camilla had remained with her, she would have been able to treat her with fondness, which now she cannot do. Wakef. read 'cura' from a single inferior MS. 'Vellem' &c. virtually contains the protasis of which this line is the apodosis.

587.] Pierius reads 'urguemur,' which however does not appear in any MS. or early edition. For 'acerbis' Gud. has a variant 'iniquis,' which is the reading of some inferior copies, probably a recollection of 2. 257., 3. 17, or 10. 380. For a similar variety see on 1. 668. 'Acerbus' of premature death, as 6. 429, v. 28 above.

588.] "Caelo labi" G. 1. 366. "Arcadiae invisere finis" 8. 159. 'Finis Latinos' 8. 602.

589.] 'Committitur:' the battle was already joining when Diana spoke. "Pugnam committere" 5. 69. Diana speaks of the fight as unhappy from its result to Camilla and her friends.

590.] 'Haec,' the bow and arrows. "Depromunt tela pharetris" 5. 501.

591.] For 'hac' some of Pierius' copies read 'ac.' Med. originally had 'violaret,' a common error. 'Violarit volnere' above v. 277., 12. 797.

592.] All Ribbeck's MSS. but one cursive read 'Italusque.' In Med. however 'q.' (sic) is written over an erasure, and Serv. appears to have read 've,' his explanation being "sive eam Troianus interemerit sive aliquis de Aeneae auxiliis." 'Que' might be defended, the penalty being looked upon as one which menaced all alike, 'pariter,' so long as the action was contingent: but 've' is much more natural. The question is one of a class on which the authority even of the best MSS. is inconclusive. See on 10. 108. 'Italus' must refer, as Serv. takes it, to Aeneas' Italian auxiliaries. He mentions however a notion which some had that Arruns was a partisan of Turnus, who was jealous of the military success of one of the weaker sex. 'Det sanguine poenas' 2. 366.

593.] The thought is from Il. 16. 667 foll., where Zeus bids Apollo carry away the body of Sarpedon. 'Nube cava' 5. 810.

594.] Forc. quotes another instance of 'inspoliatus' from Quint. 7. 1. 'Spoliare' generally takes an acc. of the person: but Forc. gives two or three instances where it has one of the thing. With the line generally comp. 4. 392, "Marmoreo referunt thalamo stratisque reponunt." 'Patriae' a sort of local dative, such as is used to express motion to. It is doubtless a vestige of the locative, though Virg. probably did not think it so. See on 6. 84. This seems better than with Forb. to take 'reponere' as = "reddere."

Dixit; at illa levis caeli demissa per auras 595
Insonuit, nigro circumdata turbine corpus.
At manus interea muris Troiana propinquat
Etruscique duces equitumque exercitus omnis,
Conpositi numero in turmas. Fremit aequore toto
Insultans sonipes, et pressis pugnat habenis 600
Huc obversus et huc; tum late ferreus hastis

595.] 'Levis' with 'auras.' It is difficult to decide between 'delapsa' (Med.) and 'demissa,' supported by the rest of Ribbeck's MSS., two cursives having 'dimissa.' The former is perhaps better in itself, but the latter is sufficiently good, whether we take it as passive, sent down by Diana, or middle, sending herself down. Neither can be accounted for with certainty by supposing a transcriber to have thought of other passages, as though the words occur elsewhere in Virg. with similar applications, the verbal resemblance between any of the passages and the present is not great. On the whole, unless external authority is to go for nothing, it seems safer to read 'demissa.' W. Ribbeck quotes "at illa levis caeli delapsa per auras" from Epit. Il. 95, which, if itself beyond suspicion, doubtless shows that the epitomator found 'delapsa' in his copy of Virg.

596.] 'Insonuit' either from the rapidity of her flight, as Heyne thinks, or from the motion of her bow and arrows. The well-known passage Il. 1. 46 is in favour of the latter, especially as 'nigro circumdata turbine corpus' seems to be from ὁ δ' ἤιε νυκτὶ ἐοικώς. The dark storm-cloud is doubtless meant, as Serv. says, to be in keeping with the errand of vengeance. So Juno 10. 634 (note) comes down "agens hiemem nimbo succincta per auras." "Turbine nigro" G. 1. 320: comp. A. 1. 511., 10. 603., 12. 923.

597—647.] 'The Rutulian and Trojan cavalry meet. After various advances and retreats, they engage in earnest.'

597.] Gossrau rightly remarks against Heyne that 'manus Troiana' denotes the cavalry, which, though mostly Etruscan, is called 'Troiana' as part of Aeneas' army. In the next line they are distinguished as commanders and followers.

598.] 'Etruscique duces:' the leaders would be Etruscans, Aeneas being behind with the infantry. Serv. mentions another reading 'Etruri,' which is found in some MSS., and supported by Pal. and one of Ribbeck's cursives, where the letters 'sc' are in an erasure. He says, "Trans Tiberim enim Etruriam dicebant" (referring to a derivation ἑτερουρία), "homines Etruros, quos nunc Etruscos." 'Exercitus omnis' 2. 415., 5. 824, above v. 171, in which places, as here, it comes at the end of an enumeration.

599.] "'Conpositi numero,' i. e. aequati numero, rationabiliter" Serv., 'conpositi' denoting their adjustment with reference to each other, like "conpositis sideribus" Cic. De Div. 2. 47 for the relative position of the stars at the moment of birth. Comp. 7. 698, "Ibant aequati numero." The words however need mean no more than 'arranged in companies.'

600.] With the sing. 'sonipes,' one taken in a description as a type of many, comp. "natat uncta carina" 4. 398. There is still room to question whether 'aequore toto' refers to the plungings of a single steed, or of the whole number, but the latter is more likely. 'Sonipes' 4. 135 note. 'Premere habenas' 1. 63 note. 'Pugnat habenis' is the πρὸς ἡνίας μάχει of Aesch. Prom. 1010. For the construction comp. 4. 38, "pugnabis amori."

601.] 'Obversus' Rom. and two of Ribbeck's cursives, 'conversus' Med., Pal. Gud. has 'conversus' in the text, 'obversus' as a variant in the margin. 'Obversus' seems at once less common and more appropriate, so that it is perhaps safest to retain it. The horse keeps swerving and facing this way and that. Wagn. suggests that 'conversus' may have arisen from the last letter of 'huc.' 'Ferreus—ager:' comp. 7. 526 note. Serv., after explaining 'horret' by "terribilis est," goes on to say, "Est autem versus Ennianus vituperatus a Lucilio dicente per irrisionem, eum debuisse dicere 'horret et alget,'" referring doubtless to Enn. Sat. 3, fr. 6, "Sparsis hastis longis campus splendet et horret," a line which Gossrau bids his reader compare "ut quantum antiquis Vergilius semper, si non sententiarum pondere, tamen forma praestet intellegas."

Horret ager, campique armis sublimibus ardent.
Nec non Messapus contra celeresque Latini
Et cum fratre Coras et virginis ala Camillae
Adversi campo adparent, hastasque reductis 605
Protendunt longe dextris, et spicula vibrant;
Adventusque virum fremitusque ardescit equorum.
Iamque intra iactum teli progressus uterque
Substiterat: subito erumpunt clamore, furentisque
Exhortantur equos; fundunt simul undique tela 610
Crebra nivis ritu, caelumque obtexitur umbra.
Continuo adversis Tyrrhenus et acer Aconteus
Connixi incurrunt hastis, primique ruinam

602.] For 'armis' Pal. and Gud. have 'hastis,' the latter having 'armis' in the margin. Conceivably this might point to a reading 'armis Horret ager, campique hastis' &c.; but it is more probably a simple oversight. 'Sublimibus' probably refers not merely to spears, but to drawn swords (comp. 12. 663) brandished in the air. With 'campi armis ardent' Serv. comp. Eur. Phoen. 109, κατάχαλκον ἅπαν πεδίον ἀστράπτει.

603.] In 'celeres' Serv. finds an allusion to the three hundred horsemen of Romulus.

604.] 'Et cum fratre Coras' above v. 465 note. 'Ala Camillae' v. 868 below.

605.] Med. a m. p. has 'reductas,' an error of the same kind as Pal.'s, which has 'hastis' originally. "Reducta hasta" might be cited from 10. 552; but here the epithet would cause an incongruity with 'protendunt.' "Reducta dextra" 5. 478.

606.] 'Vibrant,' shake them preparatory to throwing, Hom.'s σείοντ' ἐγχείας (Il. 3. 345). Schrader needlessly conj. 'librant.'

607.] Heyne finds a difficulty in 'adventus virum ardescit,' and Ribbeck actually brackets the line, as a reminiscence of v. 911 below. It is really most characteristic of Virg.: 'ardescit fremitus' refers to the hot breath of the steeds, 'ardescit adventus' gives a picture of the approach of the cavalry as if it were a fire wafted nearer and nearer, the sound, the glare, the heat, the motion, and the impetuosity of the warriors combining to make up the image. Not unlike is Milton's celebrated "Far off his coming shone" (Par. Lost, book 6. 768).

608.] Serv. says, "Enniana est ista omnis ambitiosa descriptio."

609.] Wagn. reads 'constiterat' from Med. first reading: but all Ribbeck's other MSS. and apparently most others support 'substiterat.' They halt and get into order, as Gossrau remarks, before they make their final onset. Wagn. thinks 'substiterat' came from 'subito.' There is still a question between '-rat' and '-rant.' The latter, which is found in Rom., Med. a m. p., and one of Ribbeck's cursives, also a m. p., might stand (Madv. § 215 a); but it does not seem worth while to make the change. 'Erumpunt,' dash forward, 10. 890. 'Furentisque,' which is found in all Ribbeck's MSS., was restored by Wagn. for 'frementisque.' It matters little whether we make 'furentis' proleptic or not. There is the same doubt in 12. 332, "furentis—inmittit equos."

610.] 'Exhortari' and 'hortari' are used of putting animals in motion, Ov. M. 5. 403, 421 of horses, 7. 35 of bulls, Her. 4. 42 of dogs. Comp. G. 3. 164, where it is applied to breaking calves in to field work.

611.] Volleys of stones and darts are compared to snow Il. 12. 156 foll. 'Caelumque obtexitur umbra:' Taubm. comp. the story of the Spartan Dieneces, who on being told that the darts of the Persians would darken the sun, said, 'Then we shall fight in the shade,' Hdt. 7. 226. "Caelum subtexere fumo" 3. 582. "Obumbrant aethera telis" 12. 578.

612.] Tyrrhenus is a proper name, not, as Cerda thinks, the same as Ornytus v. 686. With the rhythm comp. 12. 661, "Messapus et acer Atinas." 'Adversi' Pal. corrected, Med., Rom., Gud., a formidable combination: but 'adversis' is much neater, and the MSS. are apt to vary in such cases: comp. 5. 584 note.

613.] 'Connixi' of a charge with lances, as 9. 769 of the sweep of a sword. 'Rui-

Dant sonitu ingenti, perfractaque quadrupedantum
Pectora pectoribus rumpunt; excussus Aconteus 615
Fulminis in morem aut tormento ponderis acti,
Praecipitat longe, et vitam dispergit in auras.
Extemplo turbatae acies, versique Latini
Reiiciunt parmas et equos ad moenia vertunt.
Troes agunt; princeps turmas inducit Asilas. 620

nam—ingenti:' there are three possible readings of these words, all found in MSS., 'ruinam dant sonitu ingenti' Rom., Gud. corrected, and two other of Ribbeck's cursives, 'ruina dant sonitum ingentem' Pal. corrected, and 'ruina dant sonitum ingenti' two copies not in Ribbeck's list, known as the 2nd and 4th Moretan. Med. has 'ruinam—sonitum ingenti,' Pal. and Gud. originally 'ruinam—sonitum ingentem.' A fourth possible reading, 'ruinam dant sonitu ingentem,' does not seem to be quoted from any copy. 'Dare ruinam' and 'dare sonitum' are both Virgilian (2. 310, above v. 458 &c.); but the former, as more forcible, is more appropriate here, besides its superior authority. Ribbeck however reads 'ruina—sonitum ingenti.' Varieties of reading from the interchange of cases are common enough: see e. g. 9. 455, 456, so that we need not speculate whether 'ruina' is more likely to have arisen from 'ruinā' or 'sonitu' from 'sonitū.' For the reading of Pal. we might quote G. 2. 306, "Ingentem caelo sonitum dedit;" while 'ruinam dat sonitu ingentem' might be supported from 5. 215, "plausum—Dat tecto ingentem."

614.] 'Perfracta rumpunt' i. q. "perfringunt et rumpunt:" comp. 1. 29, 69. 'Quadrupedantum' 8. 596 note.

615.] Both horses are killed by the shock: Tyrrhenus apparently escapes, as Gossrau remarks, while Aconteus is flung to a distance and dies. 'Excutere' of a horse throwing its rider 6. 79.

616.] 'Fulminis in morem:' comp. 9. 706 "Fulminis acta modo," of the "falarica." 'Tormento ponderis acti,' a stone thrown by a balista (Dict. A. 'Tormentum'). Comp. 12. 921, "Murali concita numquam Tormento sic saxa fremunt." Med. a m. p. gives 'tormenti,' Pal. and Gud. 'actus,' readings which might make sense if combined, but hardly otherwise. Gud. has 'acti' in the margin, and Ribbeck thinks the original reading of Pal. may have been 'actis.'

617.] 'Praecipitat' intrans., 2. 9. 'Vitam dispergit in auras' seems at first sight to mean that Aconteus was dead before he reached the ground (comp. 5. 517): this however would perhaps be too strong a hyperbole, as we have no right to assume that he was wounded, as Heyne suggests, though the combined shock and fall might well have killed him. Sil. 9. 167 has "In vacuas senior vitam disperserat auras" of an ordinary death in battle; and so 4. 705 of Dido's death (both quoted by Gossrau). Gud. originally had 'dispersit.'

618.] 'Turbatae acies,' probably by the death of Aconteus, who was evidently on the Latin side. Serv. says that these alternate advances and retreats are only the ordinary manœuvres of a cavalry engagement. Comp. 5. 580 foll. Sall. Iug. 59, "illi—non uti equestri proelio solet, sequi dein cedere, sed adversis equis concurrere, inplicare ac perturbare aciem." Livy 22. 47 (of the battle of Cannae), "minime equestris more pugnae: frontibus enim adversis concurrendum erat." Thus it would appear that Virg. has combined two modes of cavalry engagement, that which Sallust describes as the less regular with the more regular.

619.] They sling their shields behind to protect their backs in flight. Comp. Il. 11. 545, where Ajax, beginning to retreat, *ὄπιθεν σάκος βάλεν ἑπταβόειον*. This was sometimes done as a sign of friendly intentions: Galba ap. Cic. Fam. 10. 30, "repente equum inmisi ad eam legionem quae veniebat e castris, scuto reiecto." Livy 22. 48, "specie transfugarum cum ab suis, parmas post terga habentes, adequitassent." For 'vertunt,' which is awkward after 'versi,' one of Ribbeck's cursives has 'tendunt,' giving 'vertunt' as a marginal variant.

620.] 'Agunt' sc. "Latinos." 'Inducit' on the enemy. Some MSS. (none of Ribbeck's) give 'invasit,' which was the reading of some early editions. 'Princeps,' see on 10. 254. 'Asilas' doubtless the Etruscan leader of 10. 175, as there is

Iamque propinquabant portis, rursusque Latini
Clamorem tollunt, et mollia colla reflectunt:
Hi fugiunt, penitusque datis referuntur habenis.
Qualis ubi alterno procurrens gurgite pontus
Nunc ruit ad terram, scopulosque superiacit unda 625
Spumeus, extremamque sinu perfundit arenam;
Nunc rapidus retro atque aestu revoluta resorbens
Saxa fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egere ad moenia versos;
Bis reiecti armis respectant terga tegentes. 630
Tertia sed postquam congressi in proelia totas

nothing to show that the one mentioned 9. 571 was a prominent person.

621.] "Iamque propinquabam portis" 2. 730. 'Que' = "cum:" see on 2. 692.

622.] "Clamor tollitur" 9. 566 of joining battle. 'Mollia colla' of the horses, G. 3. 204 note.

623.] 'Penitus' with 'referuntur,' like "penitus repostas" 6. 59, not with 'datis,' as Gossrau thinks. 'Datis' opp. "pressis" v. 600 note.

624.] This simile seems to be Virg.'s own: at least Il. 11. 305 foll., to which Heyne refers, bears no real resemblance to it. The object described, as Heyne remarks, is not the ebb and flow of the tide, but the alternate advance and retreat of the waves. For 'procurrens' Rom. and two of Ribbeck's cursives have 'procumbens,' while in Pal. the 'rr' of 'procurrens' is written over an erasure: but though 'procumbens' would not be inappropriate (Ribbeck appositely refers to G. 3. 240), the other seems better. 'Procurrens alterno gurgite' seems to mean advancing alternately, i. e. advancing and retreating by turns.

625.] 'Terras' Med., 'terram' Ribbeck's other MSS. Wagn. restored 'terram' on internal grounds, which, as Forb. remarks, are very precarious: but the external reason seems sufficient. For 'unda' the old reading was 'undam,' which is found in Gud. and three other of Ribbeck's cursives, in one of them from a correction. Rom. has 'suberigit,' which can hardly be more than a clerical error, though it is apparently supported by Sil. 15. 155, "Corus Isthmon curvata sublime suberigit unda," where however Wagn. plausibly suggests 'superiicit.' 'Scopulos superiacit unda' will then be a variety for "scopulis superiacit undam," like "socios circumtulit unda" 6. 229, which Wagn. comp., though much less strong. Comp. the double construction of "figere," "suffundere" &c.

626.] 'Spumeus' placed as in 2. 419. 'Extremam,' the part immediately under the cliff. 'Sinu,' with the bulge of the wave, which as it were bursts and scatters the water.

627.] 'Retro' with 'fugit,' 'saxa' with 'resorbens' (so Wagn. rightly against Heyne), 'aestu' probably with 'revoluta.' The force of the wave dislodges the stones and partially sucks them back. 'Retro fugit' above v. 405. The recurrence of 'r' and 's' here and in vv. 624, 625 is doubtless intentional, and so perhaps that of 'l' in the next line.

628.] 'Vado,' the water of the shallows: a link between what appears to be its strict meaning, a shallow place (see Forc.), and its transferred sense, water generally. 'Labente' = "relabente."

629.] For 'Tusci' Med. a m. p. has 'Teucri,' a natural variation. "Versos egerit hostis" G. 3. 120.

630.] It is singular that the commentators generally should have taken no notice of this line, which certainly requires explanation. The meaning seems to be 'twice, beaten back, they (the Tuscans) look behind them and cover their backs with their shields,' 'armis' being constructed with 'tegentes,' which is nom. Comp. v. 619 above. "Eos qui eruptionem fecerant in oppidum reiiciebant," Caes. B. C. 2. 2. Burm. on Ov. M. 2. 582 apparently understands 'reiecti' in the sense of 'parmas reiectas habentes,' but does not say whether it is constructed with 'armis.'

631.] With the beginning of this line comp. 3. 37. Heins. read 'totasque' from a few inferior MSS.

Inplicuere inter se acies, legitque virum vir:
Tum vero et gemitus morientum, et sanguine in alto
Armaque corporaque et permixti caede virorum
Semianimes volvuntur equi; pugna aspera surgit. 635
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit.
Quo sonipes ictu furit arduus, altaque iactat
Volneris inpatiens arrectò pectore crura.
Volvitur ille excussus humi. Catillus Iollan, 640
Ingentemque animis, ingentem corpore et armis

632.] 'Inplicuere:' comp. Sall. Iug. 59, quoted on v. 618 above. 'Vir virum legit' was an old Roman phrase, which seems to have been originally applied to cases of conscription, where certain individuals were bidden to select other persons individually in order to make up an army: comp. Livy 9. 39, "lege sacrata coacto exercitu, cum vir virum legisset." Id. 10. 38, "decem nominatis ab inperatore edictum ut vir virum legerent, donec sexdecim milium numerum confecissent." Suetonius uses it twice of the filling up of vacancies in the Senate by a similar process, Aug. 35, 54, though in the latter passage the reading is not quite certain. Cic. Pro Mil. 21 uses it contemptuously to express the suitability of Clodius' companions to himself. Tac. H. 1. 18 makes Galba apply it to his adoption of Piso, "more divi Augusti et exemplo militari quo vir virum legeret." Virg. evidently means it to be understood of man singling out man in hand-to-hand fighting, perhaps taking a hint from Il. 15. 328, which evidently was in his mind, ἔνθα δ' ἀνὴρ ἕλεν ἄνδρα κεδασθείσης ὑσμίνης, as if ἕλεν = εἵλετο. Comp. also Il. 4. 472, ἀλλήλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν. Comp. Livy 22. 47, "in directum utrimque nitentes, stantibus ac confertis postremo turba equis, vir virum amplexus detrahebat equo."

633.] For 'tum vèro' in the apodosis comp. 5. 719 note. The omission of the verb after 'et' is peculiar, as it is coupled closely with a clause where there is a verb expressed, so that the construction is perhaps to be regarded as a harsh zeugma. For the sense comp. Il. 4. 450, ἔνθα δ' ἅμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν Ὀλλύντων τε καὶ ὀλλυμένων· ῥέε δ' αἵματι γαῖα. For 'in alto' one of Ribbeck's cursives gives 'largo,' and some inferior copies have 'multo.' Serv. says "bene belli faciem demonstravit multa enumerando quae in alto sanguine velut natarent."

634.] The harshness of the rhythm is perhaps meant to express confusion. With the picture comp. 9. 316 foll. 'Permixti caede virorum' = "permixti viris caesis."

635.] Gud. has a variant 'semineces.' The spelling 'semanimes,' which obtained before Wagn., is found in none of Ribbeck's MSS. See on 3. 244. 'Pugna aspera surgit' 9. 667. In one of Ribbeck's cursives these words are written over an erasure.

636.] 'Orsilochus' v. 690 foll. Two other persons of the name of Remulus have occurred already, 9. 360, 593. "Audet adire virum" 5. 379.

637.] "Tergo intorserit hastam" 2. 231.

638.] Comp. 10. 892, where Mezentius' horse rears after being wounded between the temples. For 'furit' Rom. and originally Med. have 'ferit,' the correction in Med. being made by a late hand: but though "calce ferire" occurs Ov. F. 3. 755 of an ass kicking, it does not appear that 'ferio' is thus used absolutely. "Arduus equis furit" 7. 625.

640.] 'Humi' with 'volvitur.' 'Excussus' v. 615 above. 'Catillus' 7. 672, brother of Coras.

641.] 'Ingentem animis,' μεγάθυμον. Comp. Il. 21. 395, μέγας δέ σε θυμὸς ἀνῆκεν. 'Ingentem corpore' like "cornibus ingens" 7. 483. No commentator seems to notice 'armis,' which was doubtless supposed to be parallel to "ingentior armis" v. 124, or at any rate to denote that Herminius wore massive armour. But in what follows the stress is laid rather on the absence of defensive armour, and the mention of his shoulders, 'nudi humeri,' and the use of the word 'armos' v. 644, show that 'armis' here is from 'armus.' Thus this passage and 4. 11 (note) establish each other.

Deiicit Herminium, nudo cui vertice fulva
Caesaries, nudique humeri; nec volnera terrent;
Tantus in arma patet. Latos huic hasta per armos
Acta tremit, duplicatque virum transfixa dolore. 645
Funditur ater ubique cruor; dant funera ferro
Certantes, pulchramque petunt per volnera mortem.
At medias inter caedes exsultat Amazon,
Unum exserta latus pugnae, pharetrata Camilla;
Et nunc lenta manu spargens hastilia denset, 650

642.] 'Deiicit,' brings down from his horse, as it was a cavalry engagement. So vv. 665, 832 below, and doubtless 10. 753, where horses are mentioned in the context. It does not seem to be used by Virg. of simply bringing down from a standing position, like "sternere." In 10. 319 the addition of "leto" makes the difference: comp. "demisere neci" 2. 85. In 9. 770 the head is cut from the standing body, and so falls from a height. Comp. v. 580 above. 'Herminium:' Serv. thinks Virg. had in his mind Herminius, the companion of Cocles at the bridge, who, we may remember, was engaged against the Etruscans. Melanchthon and others ap. Taubm. notice that the physique of Herminius here is that of a German or Gaulish warrior, and accordingly suppose Virg. to have been thinking of Arminius, whom they apparently assume to have been known to the poet while a hostage at Rome. Both suppositions are conceivable, and not incompatible. 'Fulvus' is the colour of a lion's mane, G. 4. 408.

644.] 'Tantus in arma patet' can only mean 'so vast the front he presents to the weapons of the enemy.' Serv.'s note is doubtless to be read "tantum patebat in volnera, i. e. in hostilia tela tantus patebat." Rom. has 'tantum.' There is still room for doubt about the connexion with the preceding line, which may either be, as Heyne seems to think, the surface he leaves exposed shows that he does not fear wounds, or, he trusts that the vastness of his frame will protect him, as if mere physical strength could blunt the edge of weapons. 'Per armos:' see on v. 641. The imitation in Stat. Theb. 7. 634 looks as if he took 'armos' here of Herminius' horse.

645.] 'Duplicat virum:' Heyne comp. ἰδνώθη δὲ πεσών Il. 13. 618. "Duplicato poplite" 12. 927. 'Transfixa' of the spear, not, as commonly, of that which it pierces. Forc. cites "Ora ducis, quae transfixo deformia pilo Vidimus," Lucan 9. 137. Comp. the double construction of "fixus," "infixus" &c. 'Dolore' i. q. "prae dolore." 'Dolorem' is found in one MS., and was read by some of the early editors, who either constructed 'virum' with 'transfixa' or read 'viri' instead. From this line to v. 692 Pal. is wanting.

646.] "Funera stragemque dedere." G. 3. 246.

647.] Partly repeated from G. 4. 218 (note). Comp. 9. 401.

648—698.] 'The actions of Camilla. She kills many of the Trojans and their allies in various ways, by arrow, spear, or battle-axe.'

648.] 'Exsultat Amazon' i. q. "exsultat ut Amazon," the μεταφορά being used instead of the εἰκών (Aristot. Rhet. 3. 4). Serv. comp. 1. 318, "suspenderat arcum Venatrix." For the Amazons see 1. 490 foll.

649.] "Aurea subnectens exsertae cingula mammae" 1. 492. Comp. v. 803 below. Whether the breast exposed is the right or the left does not appear. The Amazons were said to have cut or burnt off the right breast, that it might not interfere with the drawing of the bow: they are however sometimes represented in sculpture with the right breast exposed: and this is generally the case with Diana and her nymphs. See Heyne's note. 'Pugnae' = "ad pugnandum," with a special reference to shooting. 'Pharetrata' G. 4. 290.

650.] "Lenta spicula" 7. 165. Donatus read "laeta" (nom.), to suit "exsultat." 'Spargens' as in 12. 50, "ferrum haud debile dextra Spargimus." "Sparsis hastis" Ennius, quoted on v. 601 above. 'Denset' Med. a m. s. and one of Ribbeck's cursives, supported by Serv., 'densat' Med. a m. p., Rom., Gud., and two other cursives. See on G. 1. 248. In Serv.'s

Nunc validam dextra rapit indefessa bipennem;
Aureus ex humero sonat arcus et arma Dianae.
Illa etiam, si quando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.
At circum lectae comites, Larinaque virgo 655
Tullaque et aeratam quatiens Tarpeia securim,
Italides, quas ipsa decus sibi dia Camilla
Delegit, pacisque bonas bellique ministras:
Quales Threiciae cum flumina Thermodontis

note "'denset,' i. e. dense, sparse iacit," we should doubtless read "dense sparsa iacit."

651.] 'Rapit' may = "rapide movet," 'whirls,' as in Sen. (?) Oct. 122, "Violentus ensem per latus nostrum rapit" (comp. 1. 176, "rapuitque in fomite flammam," according to Serv.'s explanation). But it is simpler and perhaps better to take it in its ordinary sense, comp. 7. 510, 520 &c. Camilla, after using the spear, would snatch up the battle-axe. 'Indefessa' however would have rather more propriety with the former interpretation.

652.] Virg. has chosen to speak of the bow and arrows as carried by her while she is using other weapons: in the following lines however he speaks of the use to which she puts them. With the language comp. 4. 149, "Tela sonant humeris," and Il. 1. 45, 46. 'Arma Dianae' like "nostris armis" v. 535 above.

653.] It is difficult to say whether 'in tergum' is to be taken 'towards the rear of the army,' or as a kind of adverb, i. q. "tergo dato." Neither lexicographers nor commentators quote anything which would support either interpretation. Ribbeck reads 'in tergum si quando' from one cursive, taking 'in tergum' with the next line; but this, even if its external authority were greater, would not help us much, as Camilla's arrows would be directed at the faces of her pursuers, not at their backs, so that we should still have to assume the meaning "tergo dato."

654.] 'Converso,' turned towards her pursuers. So of turning about from flight, 12. 252. "'Fugientia' pro ipsa fugiens," Serv. Rom. has 'fulgentia,' a natural error.

655.] It has been questioned whether all Camilla's followers are female warriors as well as herself, or whether she has merely a few Amazons who lead her squadrons of cavalry or form her staff. The latter seems more likely, as otherwise the singular fact of a female army would doubtless have been dwelt on by Virg. in such passages as 7. 803 foll., vv. 433, 434 above. In any case the list here is not exhaustive, as we hear of Acca v. 820 below. The names are obviously Italian, Larina being connected with the town Larinum.

656.] 'Aeratam' seems virtually = "aeream" (see Forc. s. v.), as it is not likely that bronze ornaments on the handle are referred to. Perhaps Virg. may have thought of the wooden haft as furnished with a bronze blade. The axe seems to be mentioned as the national weapon of the Italian rural population, 7. 627.

657.] 'Dia' was read by Serv., and is more or less supported by Ribbeck's cursives, being the original reading of Gud. 'Diva,' the rival reading, is supported by Med. The question perhaps is merely one of spelling: but as Virg. does not elsewhere use the form 'dius,' it may be worth noticing that Varro L. L. 7. 34 on the word "Casmilus" (see on v. 543) says, "Casmilus nominatur dius quidam administer Dis Magnis." This may point to some further connexion between the epithet and the name here, to which we have lost the clue. Rom. has 'dura.'

658.] Serv. read 'bonae,' and so Rom., Gud. corrected, and at least two other of Ribbeck's cursives. It is a natural enough epithet for peace (comp. Hor. 2 Ep. 1. 102), but it would be rather out of place here. 'Bonas' on the other hand is the Homeric ἐσθλὸν ἑταῖρον, Il. 17. 345 &c. Serv. strangely says "sine dubio et 'belli saevi' diceret, si ratio versus admitteret," adding as strangely (if the words are his), "quidam 'bonum' interdum pro 'grandi' accipiunt." (These words are in none of the Oxford MSS. of Servius.) For the gen. after 'minister' see Forc.

659.] 'Threiciae' is separated from 'Amazones' as "Delius" from "Apollo" 3. 162. Serv. quotes a fragment of Sallust, "Dein Themiscyrii campi, quos habuere Amazones, a Tanai flumine incertum quam ob caussam digressae:" a statement which

Pulsant et pictis bellantur Amazones armis, 660
Seu circum Hippolyten, seu cum se Martia curru
Penthesilea refert, magnoque ululante tumultu
Feminea exsultant lunatis agmina peltis.
Quem telo primum, quem postremum, aspera virgo,
Deiicis? aut quot humi morientia corpora fundis? 665
Euneum Clytio primum patre; cuius apertum

he endorses. Comp. Justin 2. 4. The neighbourhood of the Thermodon was, according to all accounts, the legendary home of the Amazons: it is less easy to trace their connexion with Thrace. Justin l. c., like Sallust, represents them as having come to the Thermodon from the north of the Euxine, and Pausanias 10. 31. 8 mentions a picture in which Penthesilea was represented as carrying a bow τοῖς Σκυθικοῖς ἐμφερές. Penthesilea is however a Thracian in the cyclic legend: in Pindar Ol. 8. 47 the Amazons are mentioned along with the Ister: in Aeschylus Prom. 724 the Thracian Salmydessus is confusedly spoken of as in the neighbourhood of the Thermodon. Diodorus 2. 46 speaks of the Amazons as conquering the tribes extending from the Tanais to Thrace. Whether the Greek poets, and Virgil who followed them (see also 5. 312), meant by the Thrace which they connected with the Amazons anything more definite than the north, is not easy to say. Propertius 3. 11. 14 calls Penthesilea "Maeotis." Rom. and other copies have 'Thermodoontis,' a reading mentioned by Serv.: but the name of the river is Thermodon.

660.] 'Pulsant flumina' is understood by Heyne of the horse-hoofs beating on the frozen river, perhaps rightly: but there is nothing in Sil. 2. 73 foll. or Claud. Proserp. 2. 62 foll., to which he refers, to prove that they so understood it (for the sense of 'fatigant' in the former passage see on 1. 317), and the words might apply equally well to the hoofs shaking the banks and echoing along the stream (comp. 7. 701, "sonat amnis et Asia longe Pulsa palus"). There is a similar doubt about Sil. 8. 430, "Nec coetu leviore—Perstrepit et tellus et Amazonius Thermodon." The mention of ice would seem more appropriate to the Scythian than to the Cappadocian home of the Amazons (see Claudian l. c., and comp. Soph. Ant. 981 foll., referred to on 1. 317): Ovid however (4 ex Ponto 10. 51), speaking of the freezing of the Euxine, attributes it partly to the influx of the water of the rivers, among which he specifies the Thermodon. 'Pictis armis' 8. 588. Here it may refer to metallic ornaments on the "pelta," which was of wood or wicker, covered with skin (see Dict. A. s. v.). 'Bellantur:' the deponent is also found Sil. 2. 349, "Et nudis bellantur equis." See Madv. § 147 b.

661.] Hippolyte and Penthesilea were mythical queens of the Amazons, the first being connected in legend with Theseus and Hercules, the second (see 1. 490 note) with the Trojan war. Virg. speaks as if one or the other was still in being. 'Martia' need only mean "bellatrix:" the queens of the Amazons however professed to be daughters of Mars, Justin 2. 4.

662.] 'Se refert,' victorious from the battle. So Claud. l. c. "quoties Arcton populata virago Hippolyte niveas ducit post proelia turmas." 'Ululante tumultu:' "tumultus ipse ululat cum ululent tumultuantes," Gossrau. The verb is appropriate here, both as indicating triumph (the Greek ὀλολύζειν) and as characteristic of women. "Magno turbante tumultu" 6. 857.

663.] Here as in v. 648 'exsultare' seems to refer to the prancing of horses. 'Lunatis peltis' 1. 490.

664.] Ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξας, Πατρόκλεις; Il. 16. 692: comp. ib. 5. 703. "Telo deiicit" G. 1. 332.

665.] 'Deiicis:' see on v. 642 above. "Corpora fundat humi" 1. 192.

666.] 'Euneum' (found in one of Ribbeck's cursives) is the form supported by Serv., who remarks that Stat. (Theb. 6. 336 &c.) has the same name with the penult short. (In his reference to Stat. he has confused two passages, 6. 426 and ib. 457.) The name is known as that of a son of Jason, and is written in Greek Εὔνηος (Il. 23. 747) or Εὔνεως. Εὐναῖος does not seem to occur: Heyne. Heyne remarks that Euneus is a Trojan, Pagasus and Liris Etruscans, the rest whom Camilla kills Trojans again. 'Clytio,' perhaps the same as in 10. 129. 'Clytio patre' i. q. "Clytio prognatum," like "patre Benaco" 10. 205, "genitore Adamasto" 3. 614. 'Apertum transverberat' seems to be i. q. "transver-

Adversi longa transverberat abiete pectus.
Sanguinis ille vomens rivos cadit, atque cruentam
Mandit humum, moriensque suo se in volnere versat.
Tum Lirim, Pagasumque super; quorum alter habenas
Suffosso revolutus equo dum colligit, alter 671
Dum subit ac dextram labenti tendit inermem,
Praecipites pariterque ruunt. His addit Amastrum
Hippotaden, sequiturque incumbens eminus hasta
Tereaque Harpalycumque et Demophoonta Chromimque;
Quotque emissa manu contorsit spicula virgo, 676
Tot Phrygii cecidere viri. Procul Ornytus armis
Ignotis et equo venator Iapyge fertur,
Cui pellis latos humeros erepta iuvenco

berat aperitque," as in 10. 314 "latus haurit apertum." But it is difficult to say in either case, as though in 10. l. c. the breastplate is mentioned, the meaning may be 'unguarded by the shield,' comp. 10. 425, Il. 16. 312.

667.] 'Transverberat' of the stroke of a spear 10. 336. 'Abiete' of a spear of pine-wood, as in 8. 91 of a ship of pine-wood.

668.] 'Sanguinis rivos' 9. 456. With the general sense comp. 9. 414.

669.] "Humum semel ore momordit" v. 418 above. 'He writhes about his wound.'

670.] 'Super' need only mean 'besides:' but the words that follow are in favour of taking it 'on the body of Liris.' Comp. G. 3. 263.

671.] 'Suffosso' Med. a m. p., and originally one of Ribbeck's cursives. His other MSS. have 'suffuso,' which is supported by Med. a m. s. Serv. mentions both, apparently preferring 'suffuso.' 'Suffusio' is a swelling of the feet in horses (Veget. Vet. 2. 10, 25), which might of course cause a stumble: but it seems strange that Virg. should represent a horse of this kind as brought into the battle: though Wagn. contends that the swelling may have been a slight one, and that Virg. may have wished to consult variety. On the other hand Gossrau, who strangely contends that no sane man would try to lift up a horse which was stabbed from underneath, understands 'suffuso' 'falling down,' comparing "fusus," "effusus;" and so Gesner would explain 'suffosso' 'spurred;' but neither of these glosses seems likely. On the whole there seems least difficulty in 'suffosso,' understood in its ordinary sense, whatever we may think of Liris' wisdom in the matter.

672.] 'Inertem,' the reading before Heins., is found in Gud. and two other of Ribbeck's cursives. The words are constantly confounded (see 10. 595 &c.): here however 'inermem' seems to be distinctly preferable, as no reproach is intended, the meaning being that Pagasus laid aside his weapon and stretched out his unarmed hand to support Liris as he was falling. 'Labenti' probably refers to Liris' fall from his horse, not to his fall after being mortally wounded. Liris falls with his horse: Pagasus helps him to regain his feet: Camilla kills first one, then the other. With the sense generally comp. 10. 338.

673.] For the combination 'praecipites pariterque' see on 5. 447, 498.

674.] 'Hippotades' is elsewhere found as a patronymic of Aeolus. 'Incumbens' of Camilla's action, throwing herself forward as she hurls the spear. 'Sequitur hasta' 9. 559 note.

675.] The names of Tereus and Harpalycus seem to point to Thrace, which was confederate with Troy.

676.] Cerda comp. Il. 8. 297, 298. We may also comp. ib. 17. 631. 'Virgo' contrasted with 'viri' in the next line: comp. "audetque viris concurrere virgo" 1. 493.

678.] 'Ignotis' seems rightly explained by Serv. "novis, inconsuetis." He was accounted as a hunter rather than as a soldier, which is the point of Camilla's taunt v. 686. For the horses of Apulia comp. Varro R. R. 2. 7. 'Iapyge' adj. v. 247 above.

679.] 'Latos humeros' 2. 721. 'Pellis erepta iuvenco' seems simply to mean a bullock's hide. 'Pugnatori' then will go with 'cui,' i. q. "pugnanti" (see on 12. 614): this was his accoutrement in war.

Pugnatori operit, caput ingens oris hiatus 680
Et malae texere lupi cum dentibus albis,
Agrestisque manus armat sparus; ipse catervis
Vertitur in mediis, et toto vertice supra est.
Hunc illa exceptum, neque enim labor agmine verso,
Traiicit, et super haec inimico pectore fatur: 685
Silvis te, Tyrrhene, feras agitare putasti?
Advenit qui vestra dies muliebribus armis
Verba redarguerit. Nomen tamen haud leve patrum
Manibus hoc referes, telo cecidisse Camillae.
Protinus Orsilochum et Buten, duo maxuma Teucrum
Corpora: sed Buten aversum cuspide fixit 691

Heyne in his smaller edition, followed by Gossrau and Forb., connects 'pugnatori' with 'iuvenco,' like "bellator equus," supposing that Ornytus overcame a wild bull and stripped it of its skin. Pliny 30. 15 talks of "pugnator gallus." Hunters wore a beast's hide as a chlamys or scarf, v. 576 above, 1. 323. Serv. erroneously supposes the meaning to be that Ornytus wears a corslet of bull's hide.

680.] The wolf's head is turned into a helmet like the lion's head 7. 667. 'Hiatus:' the open mouth of the wolf would answer to the visor of a helmet of another sort. Virg. has imitated the words of Eur. Herc. F. 361 foll. πυρσοῦ δ' ἀμφεκαλύφθη ξανθὸν κρᾶτ' ἐπινωτίσας δεινῷ χάσματι θηρός, which Cerda comp. See also Il. 10. 261 foll.

682.] Serv. says of 'sparus,' "bene 'agrestis:' nam sparus est rusticum telum in modum pedi recurvum," citing some words of a passage in Sall. Cat. 56, the whole of which runs thus: "Sed ex omni copia circiter pars quarta erat militaribus armis instructa: ceteri, ut quemque casus armaverat, sparos aut lanceas, alii praeacutas sudes portabant." From passages cited by Forc. it appears to have been not uncommonly used in war, doubtless by rustic tribes, or in the absence of more regular weapons. Varro ap. Serv. derives it from a kind of fish of the same name, which he says resembled it in shape. Serv. says others took it from "spargere," which is the view of Festus, who cites the form "sparum" from Lucilius; but Festus' explanation, "parvissimi generis iacula," would hardly suit a passage like the present. Mr. Yates (Dict. A. 'Hasta') remarks that it is evidently the same word as spear, spar.

683.] See on 7. 784, from which this line is nearly repeated.

684.] He was entangled among the rout, and so easily caught.

685.] 'Super,' over his body, 5. 482. "Super haec inimico pectore fatur" 10.556.

686.] Virg. may perhaps be thinking of the language of Il. 21. 485, where Hera says to Artemis Ἤτοι βέλτερόν ἐστι κατ' οὔρεα θῆρας ἐναίρειν, Ἀγροτέρας τ' ἐλάφους, ἢ κρείσσοσιν ἶφι μάχεσθαι. Rom. has 'et' for 'te.'

687.] 'Vestra,' not for "tua," but referring to the race, already indicated by 'Tyrrhene.' Camilla chooses to suppose that the Tuscans had threatened to drive the Volscians before them like hunted game. So Scott, Lady of the Lake, Canto 6. 18, "They come as fleet as forest deer: We'll drive them back as tame."

688.] Rom., Gud., and two other cursives (one from a correction) have 'redargueret,' which was the reading before Heins. 'Redarguerit' is supported by Priscian, p. 881. It is to be taken as a future perfect. 'Nomen,' glory, as in 4. 94, "refertis—magnum et memorabile nomen." 'Referes' also contains the notion of carrying a thing to the dead, as in 2. 547. "Parentum manibus" 10. 827. The sentiment is the same as that of 10.829.

690.] 'Protinus,' next in order. 'Orsilochum' above v. 636. Butes cannot well be the same as the one mentioned 9. 647. 'Maxuma Teucrum corpora' like "nemorum maxuma aesculus" G. 2. 15; the gen. being really partitive, though a different substantive is introduced. 'Corpora' in apposition, 10. 430. The verb is partly understood from what goes before (comp. 9. 334), partly supplied from 'fixit,' 'eludit' &c.

691.] 'Adversum' and 'figit' were the

Loricam galeamque inter, qua colla sedentis
Lucent, et laevo dependet parma lacerto;
Orsilochum, fugiens magnumque agitata per orbem,
Eludit gyro interior, sequiturque sequentem; 695
Tum validam perque arma viro perque ossa securim,
Altior exsurgens, oranti et multa precanti
Congeminat; volnus calido rigat ora cerebro.
Incidit huic subitoque aspectu territus haesit
Appenninicolae bellator filius Auni, 700
Haud Ligurum extremus, dum fallere fata sinebant.
Isque, ubi se nullo iam cursu evadere pugnae
Posse neque instantem reginam avertere cernit,

readings before Heins. The former is found in one of Ribbeck's cursives, and was doubtless originally in another; the latter appears in none of his MSS.

692.] 'Sedentis,' sitting on horseback.

693.] 'Lucere' of an interval 9. 383. 'Laevo,' the blow is dealt on the left side. The 'parma' was borne by the light-armed troops and by the cavalry. Lersch § 31 strangely supposes Butes to be an exception to this rule.

694.] Camilla flies from Orsilochus in a gradually narrowing circle, so that at last they are brought almost side by side, when she strikes him down. 'Magnum:' the circle was at first large, but afterwards diminished. 'Agitare' of pursuit, v. 686 above.

695.] 'Eludit' seems to mean, not baffles his pursuit, but deceives him, making him think himself the pursuer, while he is really the pursued. 'Gyro interior,' more inward in respect of wheeling, i. q. "gyro interiore.' Forb. comp. Hor. 2 S. 6. 26, "Interiore diem gyro trahit," where the metaphor is from a charioteer in the circus taking the side nearest to the goal.

697.] "Altior insurgens" 12. 902. 'Insurgens' was read here before Heins., but is found in none of Ribbeck's MSS. "Tum caput orantis nequiquam, et multa parantis Dicere, deturbat terrae," 10. 554. Heyne asks how Orsilochus comes to pray for mercy, when he supposes himself the pursuer. Wagn. replies, that he may very well have prayed when he found out his mistake. The apparent inconsistency is in fact due to Virg.'s characteristic rapidity of narrative.

698.] 'Congeminat securim,' a strong expression for "congeminat ictum (12. 714) securi." Iulius Sabinus says Apronianus read 'valida securi,' connecting 'volnus' with 'congeminat.'

699—724.] 'One of her enemies induces her to dismount, and then attempts to escape on horseback; but she overtakes and kills him.'

699.] "Aspectu conterritus haesit" 3. 597.

700.] 'Appenninicola' does not occur elsewhere; but Ov. M. 15. 432 has "Appenninigena." The father's name is put instead of the son's for the sake of variety, as in 9. 581. There seems no reason to suppose, with Serv. and Gossrau, that the son bore the name of the father; v. 717 is against it.

701.] Serv. on v. 715 quotes from Nigidius de Sphaera (?), "Nam et Ligures qui Appenninum tenuerunt latrones, insidiosi, fallaces, mendaces," and from Cato's Origines, book 2, "Sed ipsi" (the Ligurians) "unde oriundi sunt exacta memoria illiterati mendacesque sunt, et vera minus meminere." For the bad reputation of the Ligurians among the Romans comp. Cic. pro Cluentio 26, "Hoc enim sibi Staienus cognomen (Paetum) ex imaginibus Aeliorum delegerat, ne si se Ligurem fecisset, nationis magis suae quam generis uti cognomine videretur." Sallust, Iug. 38, mentions the desertion from the Romans of a Ligurian cohort. 'Fallere,' as if with him to live was to deceive. "Dum fata deusque sinebat" 4. 651.

702.] 'Pugnae,' which Heins. restored for 'pugna,' is found in all Ribbeck's MSS. For the construction see Madv. § 243, and comp. Hor. 3 Od. 29. 5, "Eripe te morae." Some MSS. have 'pugnam.'

703.] "'Reginam avertere' a se in alium," Gossrau. Med. a m. p. has 'advertere,' Rom. 'vertere.'

Consilio versare dolos ingressus et astu,
Incipit haec: Quid tam egregium, si femina forti 705
Fidis equo? Dimitte fugam, et te comminus aequo
Mecum crede solo, pugnaeque accinge pedestri:
Iam nosces, ventosa ferat cui gloria fraudem.
Dixit; at illa furens acrique accensa dolore
Tradit equum comiti, paribusque resistit in armis, 710
Ense pedes nudo, puraque interrita parma.
At iuvenis, vicisse dolo ratus, avolat ipse,

704.] 'Consilium,' opposed to valour. "Singulari militum nostrorum virtuti consilia cuiusque modi Gallorum occurrebant," Caes. B. G. 7. 22, quoted by Forc. 'Versare dolos' 2. 62 note. Here it is rather pleonastic with 'consilio et astu.' 'Ingressus' with inf. is common in prose: see Forc. 'Astu' 10. 522.

705.] 'Incipit haec' 8. 373. Forb. comp. Stat. Theb. 10. 876, "et quid tam egregium prosternere moenia molli Structa lyra?" 'Forti:' strength would imply speed. The alliteration 'femina forti fidis' is probably intentional, giving point to the expression.

706.] 'Fugam' is used somewhat boldly for means of flight. 'Te aequo crede solo:' comp. 9. 42, "credere campo," ib. 56, "aequo dare se campo." 'Aequo' here refers to fairness for combat rather than to physical levelness; but there may be a contrast between level ground and horseback, as there is in 9. 56 between the plain and the ramparts.

707.] 'Te' repeated with 'accinge:' comp. 1. 440. Two of Ribbeck's cursives have 'pugnaque.'

708.] 'Iam nosces' like γνώσει τάχα, τάχ' εἴσεται. 'Fraudem' Rom., Med. a m. p., 'laudem' Pal. corrected (the first letter was an erasure), Med. a m. s. Gud. is differently reported, as having 'laudem' or 'poenam.' Serv. mentions both 'fraudem' and 'laudem,' preferring the former as "vera et antiqua lectio," and explaining it by "poenam." The merits of the two are very nearly balanced, and Virg. himself may very conceivably have doubted between them. 'Ferre laudem' is the commonest expression, v. 791 below (comp. 4. 93., 12. 321. Cic. Att. 7. 26 however has "quod multo rectius fuit, id mihi fraudem tulit"), and so may have been introduced by a transcriber: on the other hand, the mention of stratagem in the context may have suggested 'fraudem.' Heyne thinks 'fraudem' suits better with 'ventosa,' as boasting naturally brings punishment. Wagn. retorts, that vainglory is more likely to flatter a person with the hopes of victory. It seems obvious that either might stand: the son of Aunus taunts Camilla as being confident in a prowess which she really owes to her horse; and says that if she will fight on equal ground she will soon see who is the true warrior and who is the impostor — the two notions, 'whom battle favours,' and 'who is the boaster,' being mixed up. As a choice must be made, it seems safer, with Ribbeck, to follow the testimony of Serv. to the "antiqua lectio." Some have proposed to make 'ventosa' voc. "Ventosa lingua" above, v. 390. 'Gloria' = boasting, as in Horace's "tollens vacuum plus nimio gloria verticem."

709.] 'Incensa,' the reading before Heins., is found in none of Ribbeck's MSS. "Acri fixa dolore" 7. 291.

710.] 'Resistit' stands against him, though 're' might denote the change from sitting on horseback to standing on the ground. One of Ribbeck's cursives has 'assistit,' the reading before Heins. 'Paribus armis' 6. 826. The meaning seems to be, that she lays her other weapons aside, and takes those which would be appropriate for a fair fight on foot. See on 9. 548, from which the next line is partially repeated.

711.] 'Pura,' unemblazoned, like "argentum purum," "toga pura" (see Forc.). See on 9. 548. Serv. observes that Camilla had never been in battle before ("tunc enim primum in bella descenderat"), and so would have no cognizance. This is consistent with v. 585 and the context of that passage, but scarcely with 7. 806. Probably Virg. had forgotten what he wrote in the latter. The Laud MS. of Servius in the Bodleian Library (10th century) gives "tunc enim primum in *parma* descenderat." Perhaps "parma" is a mistake for "arma."

712.] 'Vicisse,' not to have conquered,

Haud mora, conversisque fugax aufertur habenis,
Quadrupedemque citum ferrata calce fatigat.
Vane Ligus, frustraque animis elate superbis, 715
Nequiquam patrias temptasti lubricus artis,
Nec fraus te incolumem fallaci perferet Auno.
Haec fatur virgo, et pernicibus ignea plantis
Transit equum cursu, frenisque adversa prehensis
Congreditur poenasque inimico ex sanguine sumit: 720
Quam facile accipiter saxo sacer ales ab alto
Consequitur pennis sublimem in nube columbam,
Conprensamque tenet, pedibusque eviscerat uncis;
Tum cruor et volsae labuntur ab aethere plumae.
At non haec nullis hominum sator atque deorum 725
Observans oculis summo sedet altus Olympo.
Tyrrhenum genitor Tarchonem in proelia saeva
Suscitat, et stimulis haud mollibus iniicit iras.

but to have gained his end. Comp. 5. 196 note. The reflexive pronoun is omitted as in 12. 654 (note). 'Ipse' seems to mean 'for his part;' that was the way in which he dealt with his share of the bargain.

713.] 'Fugax,' not, as Serv. thinks, i. q. "fugiens." Flight was natural to a man of stratagems. 'Conversis' seems to mean little more than "versis."

714.] 'Ferrata calce:' the use of spurs instead of a goad or whip is post-heroic. The grammarians note that Virg. makes 'calx' fem.; some inferior MSS., however, have 'ferrato.' Wakef. on Lucr. 1. 996 constructs 'citum' as a part. with 'calce' (see on 8. 642); but it is more probably to be taken proleptically with 'fatigat.' "Iuvencum Terga fatigamus hasta" 9. 610.

715.] 'Vane' may either denote vain confidence (v. 854 below) or falsehood (2. 80). 'Superbis' is explained by "vicisse dolo ratus."

716.] 'Patrias' may either be from 'patria' (3. 297), or "pater," 'fallaci Auno.' 'Lubricus,' not elsewhere used by Virg. of moral lubricity.

717.] 'Perferre' of reaching a journey's end 1. 389.

718.] 'Ignea' of speed, v. 746 below.

719.] She outruns the horse, like Harpalyce (1. 316), crosses its path, and stops it.

720.] "Poenam scelerato ex sanguine sumit" 12. 949. 'A sanguine,' the reading before Heins., is found in one of Ribbeck's cursives.

721.] Partly from a simile Il. 22. 139 foll., partly from a description Od. 15. 525 foll. 'Facile,' ῥηϊδίως Il. l. c. 'Sacer ales' is explained by Od. l. c. κίρκος, Ἀπόλλωνος ταχὺς ἄγγελος, referring to its ungenial character. Serv. thinks, not improbably, that Virg. may have thought of the etymology of the Greek, ἵρηξ. Pimpontius ap. Taubm. endeavours to improve on this, saying that ἵρηξ is from ἵεσθαι ῥᾷον, and that Virg. alludes to the derivation in 'facile consequitur.' 'Saxo ab alto,' ὄρεσφιν Il. l. c.

722.] 'Consequitur pennis' i. q. "consequitur volando." "Sublimis in aere" G. 1. 404. "Nigra figit sub nube columbam" 5. 516: from ὑπὸ νεφέων εἶδε τρήρωνα πέλειαν Il. 23. 874. Can Virg. have misunderstood ὕπαιθα in Il. 22. 141?

723, 724.] ἐν δὲ πόδεσσιν Τίλλε πέλειαν ἔχων, κατὰ δὲ πτερὰ χεῦεν ἔραζε, Od. l. c. "Pedibus uncis" 5. 255. "'Eviscerat:' ne vulgari verbo et Graeco uteretur dicens 'exenterat,' ait 'pedibusque eviscerat'" Serv. Ennius, however, has "evisceratus" (Thyest. fr. 16, Vahlen).

725—759.] 'Jupiter prompts Tarchon to vigorous action. Having upbraided his troops, he rides against one of the enemy, and seizing him in his arms, carries him off on his horse.'

725.] Οὐδ' ἀλαοσκοπιὴν εἶχ' ἀργυρότοξος Ἀπόλλων, Il. 8. 515, and elsewhere. "Hominum sator atque deorum" 1. 254.

727.] 'Tarchontem,' the reading before Heins., is found in none of Ribbeck's MSS.

728.] 'Iniicit' Rom. and a cursive,

Ergo inter caedes cedentiaque agmina Tarchon
Fertur equo, variisque instigat vocibus alas, 730
Nomine quemque vocans, reficitque in proelia pulsos.
Quis metus, o numquam dolituri, o semper inertes
Tyrrheni, quae tanta animis ignavia venit?
Femina palantis agit, atque haec agmina vertit?
Quo ferrum, quidve haec gerimus tela inrita dextris? 735
At non in Venerem segnes nocturnaque bella,
Aut, ubi curva choros indixit tibia Bacchi,

'incitat' Med., Pal., Gud., and another cursive. Either would stand, but 'incitat' is awkward after 'suscitat,' though Pierius thinks that "duo verba eiusdem originationis eodem versu posita non nihil habent venustatis." Heins. ingeniously but needlessly conj. 'incutit,' which Ribbeck adopts. "Arrectae stimulis haud mollibus irae" above, 11. 452.

730.] 'Fertur equo' simply means 'rides,' as in 5. 574. "Instigant studiis" 5. 228. 'Alas:' we must remember this is a cavalry engagement. 'Variis vocibus,' as in 10. 368, "Nunc prece, nunc dictis virtutem accendit amaris." Pal. and Gud. have 'iras' for 'alas,' a repetition from v. 728.

731.] Macrob. Sat. 6. 1, says that Virg. modelled this passage on one in Book 10 of Furius:

"Nomine quemque ciet: dictorum tempus adesse (qu. "ciet ductorum: tempus adesse"?)
Commemorat . . . .
Confirmat dictis simul atque exsuscitat acris
Ad bellandum animos, reficitque in proelia mentes."

This instance throws light on what was doubtless a common practice with Virg.—converting tolerable passages in inferior authors to his own purposes. Comp. also the celebrated description in Thuc. 7. 69, where Nicias exhorts his officers before the last battle, αὖθις τῶν τριηράρχων ἕνα ἕκαστον ἀνεκάλει, πατρόθεν τε ἐπονομάζων καὶ αὐτοὺς ὀνομαστὶ καὶ φυλήν. See generally Il. 4. 223 foll.

732.] The speech is taken more or less from Agamemnon's addresses in Il. 4. l. c., especially vv. 338 foll. 'Numquam dolituri' doubtless means 'never likely to feel a sense of shame' ("dolor" as in G. 3. 102, &c., ἀνάλγητοι; and so it was understood by Val. F. 3. 230 foll., quoted by Wagn., "Numquamne dolor virtute subibit Nil ausas sine rege manus?" where the context shows that an imitation was intended). But it is tempting to compare it with ἀταλαίπωρος and our 'indolent,' giving it the sense 'that never will take trouble.' "Indolens," however, is not a classical word at all, and "indolentia" seems to be simply a coinage of Cic. to express ἀναλγησία.

733.] 'Animis ignavia venit' like "novus iste Dianae venit amor," v. 538 above. 'Venit' of course is not strictly consistent with 'numquam' or 'semper,' implying, as it does, that the state of inaction is not habitual: but there is a rhetorical propriety in this.

734.] 'Palantis agit' 5. 265. 'Haec agmina' ranks as strong as ours are. "Agmina vertit" 9. 800, where, however, "fuga" has preceded. For 'vertere' alone, comp. 10. 593. With the line generally Cerda comp. Eur. Bacch. 763, κἀπενώτιζον φυγῇ Γυναῖκες ἄνδρας.

735.] Imitated from Il. 21. 474, νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὔτως; 'Geritis' is found in some inferior copies, including one of Ribbeck's cursives; but Pier. justly remarks that Tarchon's appeal is made more urgent by his identification of himself with those whom he blames. 'Tela inrita' 2. 459. Comp. generally 9. 620. 'Quo ferrum' may be constructed like "Quo mihi fortunam" Hor. 1 Ep. 5. 12; or 'quo' may go with 'gerimus.' The introduction of 'quid' in the second clause perhaps makes the former more likely.

737.] Pal. is deficient from this line to v. 783. For the use of the pipe in sacrifices and its connexion with Etruria, see on G. 2. 193. 'Curva tibia' is identified by Serv. with the αὐλὸς πλάγιος or πλαγίαυλος, called by the Romans "obliqua tibia" (Pliny 7. 56, quoted by Emm.): but this, according to Yates in Dict. A. 'Tibia,' was so called from its having a mouth-piece inserted at right angles. It will then rather be the "adunco tibia cornu" of

Exspectare dapes et plenae pocula mensae,—
Hic amor, hoc studium—dum sacra secundus haruspex
Nuntiet, ac lucos vocet hostia pinguis in altos. 740
Haec effatus equum in medios, moriturus et ipse,
Concitat, et Venulo adversum se turbidus infert,
Dereptumque ab equo dextra conplectitur hostem
Et gremium ante suum multa vi concitus aufert.
Tollitur in caelum clamor, cunctique Latini 745
Convertere oculos. Volat igneus aequore Tarchon,

Ov. M. 3. 531, Stat. Theb. 6. 120, which seems to have been fitted with a horn bending upward, so as to have the appearance of a "lituus" (Dict. A. l. c.). 'Indixit choros' like "indicere supplicationem" &c. Some old edd. have 'induxit,' with which we might comp. E. 5. 30, "thiasos inducere Bacchi." With the line generally comp. 9. 618.

738.] 'Exspectate' is the reading of all Ribbeck's MSS. (Pal., we must remember, is wanting), and was apparently read by Serv., whose note is "pro 'exspectatis:' modum pro modo posuit:" but though Ribbeck accepts it, it is difficult to see what sense is to be extracted from the imperative. Pier. says that 'exspectare' "in aliquot omnino codicibus antiquis invenitur;" but it is unknown what these are. In later copies it is found, as in the Balliol MS. Canon. has the imperative. Gossrau sensibly remarks on Serv.'s note, "Ubi ea explicandi ratio invaluit, mirum non est, si quae describentis errore oriuntur formae, aliquo modo explicantur et confirmantur." 'Segnes exspectare' like "segnes nodum solvere Gratiae" Hor. 3 Od. 21. 22. Cerda quotes instances of 'plena mensa' from Plaut. Men. 1. 1. 13, Prop. 3. 7. 5.

739.] 'Hic amor, hoc studium,' as Serv. remarks, is parenthetical, the construction being 'exspectare dum.' "Hic amor, haec patria est" 4. 347. 'Secundus,' as Serv. remarks, reflects part of its meaning on 'sacra' ("sacra secunda" = καλὰ τὰ ἱρά), though Gossrau is also right in explaining "secundus vobis et vestrae edacitati." The banquet did not begin till the sacrifice was over, Il. 1. 464 &c.

740.] Heyne remarks that sacrifices and banquets in groves were a primitive and rustic custom. Comp. Tibull. 1. 10. 51, "Rusticus e lucoque vehit, male sobrius ipse, Uxorem plaustro progeniemque domum."

741.] 'Moriturus' expresses his intention, not what was actually to happen. 'Et ipse' may be taken in three ways: as well as those whom he hoped to slay—he readily risked his life against the lives of others—; as well as his men—he did not content himself with exhorting, but set the example—; and as well as those who had fallen already. The first is the view of Serv., the third that of Gossrau; but the second seems on the whole the most natural. Gud. reads 'moriturus in hostis,' from 2. 511.

742.] "Turbidus ingreditur campo" 10. 763. Here violent motion (comp. "turbo") seems to be meant. Rom. and Gud. have 'offert.' Comp. 7. 420.

743.] 'Dereptum,' not 'direptum,' seems to be found in all Ribbeck's MSS. Comp. 1. 211., 4. 593, G. 2. 8. 'Dextra' prob. with 'conplectitur' rather than 'dereptum.' Serv. mentions two strange stories, either of which, he thinks, might have suggested this incident to Virg.; one, of Caesar, who is similarly seized by a Gaulish chief, but let go on another chief's pronouncing his name, which his captor misunderstood as an order to release him, the sound of the words being the same—a story, he says, told by Caesar in his diary ("Ephemeris"); another, of an ancestor of Varro, who obtained that name by carrying off an enemy named Varro in the same way in a battle with the Illyrians, the younger Varro himself being the teller of the tale.

744.] 'Concitus' is perhaps a little awkward after 'concitat:' but such inadvertencies are not uncommon. Rom. strangely has 'egregium' for 'et gremium.'

745.] From Ennius (A. 17, fr. 4), according to Macrob. Sat. 6. 1, "Tollitur in caelum clamor exortus utrisque."

746.] "Convertere oculos" 12. 705. 'Igneus' above, v. 718.

Arma virumque ferens; tum summa ipsius ab hasta
Defringit ferrum, et partis rimatur apertas,
Qua volnus letale ferat; contra ille repugnans
Sustinet a iugulo dextram, et vim viribus exit. 750
Utque volans alte raptum cum fulva draconem
Fert aquila, inplicuitque pedes, atque unguibus haesit;
Saucius at serpens sinuosa volumina versat,
Arrectisque horret squamis, et sibilat ore,
Arduus insurgens; illa haud minus urguet obunco 755
Luctantem rostro; simul aethera verberat alis:
Haud aliter praedam Tiburtum ex agmine Tarchon
Portat ovans. Ducis exemplum eventumque secuti
Maeonidae incurrunt. Tum fatis debitus Arruns
Velocem iaculo et multa prior arte Camillam 760
Circuit, et, quae sit fortuna facillima, temptat.

747.] 'Arma virumque,' Virg.'s favourite combination. 'Ipsius' is doubtless Venulus's spear, which agrees with 'arma,' and makes the triumph more complete.

748.] 'Partis rimatur apertas,' looks, or feels, for an exposed place. Comp. Il. 22. 321, εἰσορόων χρόα καλόν, ὅπῃ εἴξειε μάλιστα, where, as here, the throat is the part fixed on.

749.] 'Volnus ferat' like "plagam ferenti" 12. 299.

750.] 'Sustinet a iugulo dextram,' holds his enemy's hand off from his throat. Comp. the use of 'sustineo' in such passages as Cic. Acad. Prior. 15 "sustinere se ab assensu," and in such phrases as "sustinere remos." 'Exit' with acc. 5. 438 note: see also Munro on Lucr. 5. 1330. 'Vim' and 'viribus' are distinguished as violence and strength.

751.] Here and in 10. 454 Wagn. makes 'que' part of the form of comparison, like "ac;" but this seems unnecessary. Serv. inquired with what 'alte' is constructed: Heyne replies rightly, that 'volans alte' is a translation of ὑψιπέτης, which occurs in Il. 12. 201, a description which Virg. has imitated, though he does not follow Hom. in making the eagle let the snake go. Hom.'s description had already been imitated by Cic. in his poem on Marius, quoted by himself Div. 1. 47. "Fulvus Iovis ales" 12. 247.

752.] 'Inplicuit' perf., not aor. 'Unguibus' abl., the case for 'haesit' being understood. Comp. such expressions as "discludere Nerea ponto" E. 6. 35.

753.] With 'sinuosa volumina' comp. 2. 208 "sinuat volumine terga," G. 3. 192 "sinuet volumina." "Volumina versat" in a different sense 5. 408.

754.] "Squamis adstantibus hydri" G. 3. 545. "Sibila colla Arduus attollens" 5. 277.

755.] 'Adunco' Rom., the reading before Heins.

756.] Αὐτὸς δὲ κλάγξας πέτετο πνοιῇς ἀνέμοιο Il. l. c.

757.] 'Tiburtum:' we learn from vv. 465, 604, 640, that these were engaged. From this line to v. 793 Rom. is wanting.

758.] "Exemplum, quod coepit, eventum, quod prospere" Serv. They imitate, not necessarily his action, but his boldness, and have like success. 'Maeonidae' 8. 479, 499.

759—798.] 'Arruns watches his opportunity to throw a spear at Camilla, and prays to Apollo for success.'

759.] Arruns is 'fatis debitus,' both as the destined slayer of Camilla, and as destined himself to be slain. 'Fatis' is here dat., not, as in 7. 120, abl. The name is doubtless taken from the son of Tarquin, the man here being an Etruscan.

760.] 'Iaculo' coupled with 'multa arte.' 'Prior,' φθάσας, anticipating all her movements, not, as Forb., before he strikes her, nor, as Gossrau and Peerlkamp, 'prior iaculo et arte,' like "pietate prior" above, v. 292.

761.] Ribbeck's cursives give 'circumit:' see Forc. s. v. 'Fortuna' of a favourable chance 7. 559, G. 3. 452.

Qua se cumque furens medio tulit agmine virgo,
Hac Arruns subit, et tacitus vestigia lustrat;
Qua victrix redit illa pedemque ex hoste reportat,
Hac iuvenis furtim celeris detorquet habenas. 765
Hos aditus, iamque hos aditus, omnemque pererrat
Undique circuitum, et certam quatit inprobus hastam.
Forte sacer Cybelae Chloreus olimque sacerdos
Insignis longe Phrygiis fulgebat in armis,
Spumantemque agitabat equum, quem pellis aenis 770
In plumam squamis auro conserta tegebat.
Ipse, peregrina ferrugine clarus et ostro,
Spicula torquebat Lycio Gortynia cornu;
Aureus ex humeris erat arcus, et aurea vati

762.] 'Furens' 1. 491 of Penthesilea.

763.] 'Vestigia lustrat' 2. 754, E. 2. 12. 'Tacitus' i.q. 'furtim' v. 765. Comp. 4. 306.

764.] "Inde pedem sospes multa cum laude reflexit" Catull. 62 (64). 112.

765.] 'Detorquet' 5. 165.

766.] "Nunc hos, nunc illos aditus, omnemque pererrat Arte locum' 5. 441. For the rhythm comp. 9. 550, "hinc acies atque hinc acies." Some copies, including one of Ribbeck's cursives, have 'iamque hos abitus,' which Donatus preferred: but 'hos—hos' are used like "hic—hic" 12. 479, "hunc—hunc—hunc" 7. 473, 474.

767.] It is difficult to say whether 'circuitum' is the ordinary acc. of the object, or a kind of cognate. 'Inprobus,' unwearied, with a notion of blame. See on G. 1. 119. 'Certam' seems rather to express that Arruns had a definite object, than that the spear was inevitable; but it may well include both.

768.] Ribbeck's MSS. give 'Cybelo,' except Gud., which has 'Cybele' (Pal. and Rom., we must remember, are wanting); and 'Cybelo' appears to have been read by Serv. and Donatus. Yet it is not easy to see how Chloreus could be called sacred to Mount Cybelus, whereas 'Sacer Cybelae' answers to "Cereri sacrum Polyphoeten" 6. 484. Pier. mentions another reading 'satus Cybelo,' which would leave 'sacerdos' rather bare. 'Olim' at Troy, as Heyne rightly explains it. For priests in battle see on 6. 484.

769.] 'Longe' may go either with 'insignis' or with 'fulgebat.' "Patriis in armis" 3. 595.

770.] Virg. doubtless was thinking, as Serv. says, of the "cataphracti," or "equites loricati" (Livy, 37. 40), who had their horses cased in armour as well as themselves. Serv. quotes a description from Sallust Hist., fr. inc.: "Equis paria operimenta erant, quae lintea ferreis laminis in modum plumae adnexuerant." Lersch cites from Justin, 41. 2, "Munimentum ipsis (the Parthians) equisque loricae plumatae sunt, quae utrumque toto corpore tegunt." Comp. also Val. Fl. 6. 233, quoted in Dict. A. 'Lorica.' Virg. apparently constructs this with the 'pellis,' or horsecloth (8. 552), perhaps, as Heyne suggests, that the metal might not be supposed to come into contact with the skin.

771.] A comparison of 3. 467, "Loricam consertam hamis auroque trilicem," would tend to show that 'auro conserta' here refers to the joining of the scales or chain-work; but it is difficult to see how this could be reconciled with 'aenis,' so that Heyne is probably right in supposing the reference to be to the golden buckles which fastened the cloth to the horse. 'Auroque inserta' was read by some early edd., and is found in the Balliol MS. 'In plumam' then will qualify 'squamis,' as if it were "squamis in plumam connexis."

772.] "Ferrugine clarus Hibera" 9. 582: see also on G. 1. 467, and Munro on Lucr. 4. 76. 'Ferrugine et ostro' is a kind of hendiadys.

773.] "Libet Partho torquere Cydonia cornu Spicula" E. 10. 59. "Lycias sagittas" 8. 166. "Stabula Gortynia" E. 6. 60.

774.] Ribbeck seems right in restoring 'erat' for 'sonat' from Med., and one of his cursives (here again we must recollect that

Cassida; tum croceam chlamydemque sinusque crepantis
Carbaseos fulvo in nodum collegerat auro, 776
Pictus acu tunicas et barbara tegmina crurum.
Hunc virgo, sive ut templis praefigeret arma
Troia, captivo sive ut se ferret in auro,
Venatrix unum ex omni certamine pugnae 780
Caeca sequebatur, totumque incauta per agmen
Femineo praedae et spoliorum ardebat amore:
Telum ex insidiis cum tandem tempore capto

Pal. and Rom. are deficient). 'Sonat' would naturally be introduced from v. 652, just as Gud. and some inferior MSS. (followed by Wagn.) have introduced 'humero,' while 'erat' is recommended, not only by Virgil's love of variety in the midst of repetition, but by the tenses 'fulgebat,' &c. and "collegerat." Forb. reasonably enough asks how we are to reconcile the 'Lycio cornu' with the 'aureus arcus.' Unless we suppose Virg. not to have put the finishing touch to the passage, it seems best to say that 'arcus' is to be understood of the quiver, awkward as it is so to interpret it when the bow has just been mentioned. The Balliol MS. omits v. 773, which also had occurred to me; but it is recognized by both Serv. and Donatus.

775, 776.] 'Cassida,' a form of "cassis," occurs also Prop. 4. 11. 15, "Aurea cui postquam nudavit cassida frontem." So "compeda" for "compes" Varro fr. Parmeno ap. Non. p. 28, "chlamyda" for "chlamys" Appul. M. 10, p. 353, &c. Comp. also "crater," "cratera." 'Crepantis,' rustling, a natural epithet of 'sinus carbaseos.' Gossrau comp. Lucr. 6. 109, which, however, is not quite parallel. Heyne supposed the 'carbasa' to be quilted with gold-leaf or embroidered with gold thread (see on 3. 483), in which case 'crepantis' would be tinkling, like "leni crepitabat brattea vento" 6. 209; but the earlier interpretation, understanding 'fulvo auro' of the 'fibula,' is more natural. Comp. Stat. Theb. 7. 658, "Carbaseique sinus et fibula rasilis auro Taenaricum fulva mordebat iaspide pallam," and see on 10. 134., 1. 320. With 'sinus crepantis carbaseos' comp. "corpus exsangue Hectoreum" 2. 543, note. For instances of this use of a double epithet, where one adjective may be resolved into the genitive of a substantive, from Lucretius and Virgil, see Munro on Lucr. 1. 258. For the position of 'que' after 'chlamydem' see G. 2. 119, note.

777.] 'Pictus acu,' perhaps with gold thread, as in 10. 818. "Pictus acu chlamydem" 9. 582. 'Barbara tegmina crurum,' Oriental trousers (Dict. A. 'Braccae'), 'barbara' being used like 'barbarico' 2. 504, note. "Picto subtemine braccae," Val. F. 6. 227, a passage more or less taken from this of Virg.; see above on v. 770. On the whole description Serv. remarks, "Sane armorum longa descriptio illuc spectat, ut in eorum cupiditatem merito Camilla videatur esse succensa." We may add, that the very length of the description expresses the place which the spoils fill in Camilla's thoughts, and the length of time she spends in trying to obtain them.

778.] For hanging up spoils in temples, comp. 3. 286, &c. 'Arma Troia' 1. 248., 3. 596. "Praefigere puppibus arma" 10. 80.

779.] 'Captivo auro' like "captiva vestis" 2. 765, note. 'Se ferre' 1. 503, &c. 'In auro' like "in veste" 4. 518., 12. 169.

780.] 'Venatrix' is coupled by Ribbeck, after H. Stephens, with what goes before; but such an accoutrement would seem to be more natural in the case of Dido, with whom hunting is a holiday pastime (4. 138), than in that of Camilla, with whom it is a serious business. It is better, with Peerlkamp, to suppose that it indicates the spirit with which she pursues Chloreus, than, with Wagn., to connect it with 'virgo,' as part of the definition of Camilla. 'Ex omni certamine' for "ex omnibus certantibus," like "pugnae in certamine" 12. 598, perhaps, as Cerda suggests, from Lucr. 4. 843.

781.] 'Incensa,' the reading of one or two of Ribbeck's cursives, is found in some early editions. 'Per agmen' constructed with 'ardebat,' the notion of movement being implied in the context, as in G. 4. 82, 83, which Wagn. comp.

783.] 'Ex insidiis concitat,' rouses from

Concitat et superos Arruns sic voce precatur
Summe deum, sancti custos Soractis Apollo, 785
Quem primi colimus, cui pineus ardor acervo
Pascitur, et medium freti pietate per ignem
Cultores multa premimus vestigia pruna,
Da, Pater, hoc nostris aboleri dedecus armis,
Omnipotens. Non exuvias pulsaeve tropaeum 790

its ambush, like "ex insidiis consurgere," "invadere," &c., quoted by Forc. 'Tempore capto' like "arrepto tempore" above, v. 459.

784.] 'Coniicit,' the reading before Heins., is found in two of Ribbeck's cursives; but we are not to suppose the weapon actually thrown till after the prayer. 'Superos' used generally, only Apollo being meant. Wagn. comp. 1. 4: see also on 6. 322. Gossrau prefers supposing that the other gods are really included in the invocation, for which comp. 3. 19, G. 1. 21. 'Voce precatur' 9. 403, where, as here, we should rather have expected the prayer to be a silent one.

785.] "'Summe deum' ex affectu colentis dicitur: nam Iuppiter summus est," Serv. So apparently 'omnipotens' v. 790. The address seems to represent the fact that Apollo was the peculiar god of Arruns' countrymen. Wagn. comp. Ciris v. 245, where Dictynna is called "prima deum." He cites also a remark of Herm. on Soph. Ant. 338, θεῶν τὰν ὑπερτάταν Γᾶν, "istae appellationes deum designant eo de quo sermo est in negotio prae ceteris colendum:" but the statement, whether true or no, is not borne out by the passage on which it is grounded, the title being doubtless given to Earth on account of her antiquity as a goddess (see on 7. 136). Apollo had a temple on the top of Soracte: Dict. G. 'Soracte.'

786.] 'Quem primi colimus' seems to mean 'whose chief worshippers are we.' 'Pineus ardor' like "stuppea flamma" 8. 694 (note), the epithet really belonging to 'acervo.' 'Acervo' prob. instrum. abl.

787, 788.] "Haud procul urbe Roma in Faliscorum agro familiae sunt paucae quae vocantur Hirpiae, quae sacrificio annuo quod fit ad montem Soractem Apollini super ambustam ligni struem ambulantes non aduruntur" Pliny 7. 2. Comp. Sil. 5. 175 foll., from which it appears that the worshippers walked through the fire three times carrying entrails to the god, so that 'cultores' here is not to be explained by 'freti pietate,' but means 'in the exercise of our worship.' Serv. quotes from Varro "Ut solent Hirpini, qui ambulaturi per ignis medicamento plantas tinguunt." 'Premimus' set down; not, as in 6. 197, 331, check. 'Multa' denotes the thoroughness of the ordeal.

789.] 'Pater:' see on G. 2. 4. 'Dedecus' is Camilla herself: comp. "exstinxisse nefas" 2. 585, a passage generally similar. It would be possible however to understand the words to mean 'grant that this disgrace may be wiped off from our arms.'

790.] 'Omnipotens:' see on v. 785. The passages where the epithet is used of Juno are not parallel, she being supposed to share Jove's omnipotence. It is difficult to say whether 'pulsae' here and 'pulsa' v. 793 mean beaten off or wounded. The first would on the whole be the more natural meaning here, as answering to the etymological sense of 'tropaeum' (comp. "pulsi Turni gloria" 10. 143), and being undoubtedly the more usual meaning of the word. The second would suit v. 793 better, and is supported by Prop. 5. 9. 15, "Maenalio iacuit pulsus tria tempora ramo Cacus." Perhaps it is safest to say that Virg. was glad to avail himself of the various associations of the word, beating off, putting to flight, and striking. Arruns might naturally regard himself as repelling an enemy, and he would characteristically express himself as if he were conquering her in fair fight and even making her fly, at the same time that the poet might be determined in his choice of the word by its further and more primitive meaning. So just below, v. 796, Gossrau, after Peerlkamp, finds a difficulty in 'turbatam,' as implying that Camilla did not die with fortitude. Virg. probably chose the word partly from the association of 'proturbo' and 'exturbo,' partly as suggesting the notion of routing an army, partly again as expressing the suddenness and surprise of the event. There is a somewhat similar fluctuation in the meaning of the words 'victus' and 'fusus' in such passages as 10. 842, vv. 102, 366 above.

Virginis, aut spolia ulla peto; mihi cetera laudem
Facta ferent; haec dira meo dum volnere pestis
Pulsa cadat, patrias remeabo inglorius urbes.
Audiit et voti Phoebus succedere partem
Mente dedit, partem volucris dispersit in auras: 795
Sterneret ut subita turbatam morte Camillam,
Adnuit oranti; reducem ut patria alta videret,
Non dedit, inque notos vocem vertere procellae.
Ergo, ut missa manu sonitum dedit hasta per auras,
Convertere animos acris oculosque tulere 800
Cuncti ad reginam Volsci. Nihil ipsa nec aurae

792.] 'Ferant,' the reading before Heins., is found in none of Ribbeck's MSS. 'Pestis' 7. 505., 12. 845. So "dedecus" v. 789.

793.] Heyne supposes the sense to be, that Arruns knew that no fame was to be obtained by killing a woman, like Aeneas 2. 583 foll., Peerlkamp, that though he thought the deed a glorious one, he did not ask to be known as having done it. The two views may be reconciled if we attend to the character of Arruns. He is represented as afraid of the deed he is nevertheless longing to do: he resolves to do it by stealth, at the least risk to himself: and characteristically, in praying to Apollo, he veils his cowardice under an appearance of magnanimity. He professes to wish to kill Camilla in the interest of his countrymen, who are being destroyed by a female fury, disgrace being added to injury: he extenuates the glory of the deed; after all, it is merely killing a woman, and he can afford to rest on his other exploits, so he will not claim this: and what is really an important part of his prayer, his safe return home, he affects to treat not as a matter of prayer at all, but as a sort of concession which he is willing to make. Apollo understands him, and treats the request as involving two prayers, of which he grants one and refuses the other. When the deed is done, his first impulse is to hide himself from the possible consequences: afterwards, finding himself unmolested, he is proud of it (v. 854): and his punishment is, that he is killed in the moment of his triumph, while his comrades treat his fall as a thing of no consequence. With 'inglorius' we may comp. 12. 322, "pressa est insignis gloria facti, Nec sese Aeneae iactavit volnere quisquam." 'Patriam urbem' was the reading before Heins., but none of Ribbeck's MSS. have it.

794.] One of Ribbeck's cursives gives 'partem succedere Phoebus.'

795.] 'Mente dedit' 10. 629, where it is explained by what precedes. Apollo silently grants part of the request, without making any sign of assent, as in such cases as 9. 630. The partial granting of the prayer is from Il. 16. 250 foll. With 'volucris dispersit in auras' comp. 9. 313 note.

796.] 'Turbatam:' see on v. 790. Stat. Theb. 9. 745, has "Prima Tanagraeum turbavit arundo Coroebum," probably an imitation of this passage. 'Adnuit ut sterneret, dedit ut videret,' comp. v. 152 above.

797.] "Patria alta" 10. 374.

799—835.] 'The spear pierces Camilla, who sinks and dies. The Trojans are inspirited, and redouble their efforts.'

799.] 'Per auras' seems to go both with 'missa' and with 'dedit.' Med. has 'ergo ubi.'

800.] 'Acres' was the reading of some of the earliest editions, but no MS. seems to support it. 'Acris' seems best taken with 'animos,' though 'acres' might go with 'Volsci.' In either case it appears to be i. q. "acriter." 'Convertere,' like 'tulere,' with 'ad reginam,' so that it is not like "conversi animi" 2. 73.

801.] 'Neque,' which Heins. restored for 'nec,' is found only in one of Ribbeck's cursives. One or two of Ribbeck's cursives give 'auras,' which Serv. positively asserts to be the 'antiqua lectio.' The termination however is so entirely unknown to literary Latin, except in the instance of "familias," that it is not easy to conceive that Virg. can have used it, especially with 'auras' concluding vv. 795, 799. 'Aurae,' the wind of the weapon, like "turbine" 1. 45.

Nec sonitus memor aut venientis ab aethere teli,
Hasta sub exsertam donec perlata papillam
Haesit, virgineumque alte bibit acta cruorem.
Concurrunt trepidae comites, dominamque ruentem 805
Suscipiunt. Fugit ante omnis exterritus Arruns,
Laetitia mixtoque metu, nec iam amplius hastae
Credere, nec telis occurrere virginis audet.
Ac velut ille, prius quam tela inimica sequantur,
Continuo in montis sese avius abdidit altos 810
Occiso pastore lupus magnove iuvenco,
Conscius audacis facti, caudamque remulcens
Subiecit pavitantem utero, silvasque petivit:
Haud secus ex oculis se turbidus abstulit Arruns,
Contentusque fuga mediis se inmiscuit armis. 815
Illa manu moriens telum trahit; ossa sed inter

802.] 'Memor,' conscious, as perhaps in 9. 480. 'Venientis ab aethere,' passing through the sky before it reached her. The omission of the verb subst. in a connexion like this, where there is nothing particularly brief or rapid (see Madv. § 479 a), is not very usual. For 'aut' after 'nec' see Madv. § 458 c. obs. 2.

803.] 'Sub papillam' with 'haesit.' 'Exsertam,' note on v. 649 above. 'Perlata' like "viris pertulit" 10. 786.

804.] "Alte volnus adactum" 10. 850, comp. by Forb. 'Bibit' of the spear, like "hauserit" of the sword 2. 600. Macrob. Sat. 6. 6 comp. the Homeric λιλαιομένη χροὸς ἆσαι.

805.] "Fratremque ruentem Sustentat dextra" 10. 338.

806.] "Suscipiunt famulae" 4. 391. Ribbeck reads 'succipiunt' from one cursive. 'Ante omnis' with 'exterritus.' 'Exterritus' of strong excitement, not necessarily confined to terror, G. 3. 234.

807.] It matters little whether 'laetitia mixtoque metu' be connected with 'exterritus' or coupled more loosely with the preceding words, as in 1. 514. "Mixtoque insania luctu" 10. 871.

808.] 'Occurrere:' he may be said to have faced her darts before, as he wounded her in the front. Pal. has 'succurrere,' but 'occurrere' seems to have been its original reading. Virg. thought of Il. 16. 814. See on v. 815 below.

809.] Expanded from a simile in Il. 15. 586 foll. 'Ille—lupus' like "ille—aper" 10. 707, the pronoun partly anticipating the substantive, as in G. 4. 457 note, partly strengthening it, as in such passages as 2. 779, much as we might say, 'the caitiff wolf.' 'Sequantur,' subj., his object being to anticipate them. Comp. 1. 193.

810.] 'Abdidit,' not, as Heyne, "abdere solet," but expressing instantaneous action. 'Sese avius abdidit' like "obvius sese obtulit" 10. 552 note. 'In montis sese abdidit' like "se condet in undas" G. 1. 438. Mr. Long quotes Caesar B. G. 1. 12, "reliqui sese in proximas silvas abdiderunt." 'Avius' of a person 12. 480.

812.] 'Conscius audacis facti' expresses Hom.'s θηρὶ κακὸν ῥέξαντι. 'Remulcens,' as Forc. s. v. remarks, a wild beast's tail is erected in anger, relaxed in fear. 'Re' seems to express partly the change, partly the act of drawing back the tail between the legs, 'mulceo' partly the unbending of the tail, partly the stroking of the belly with it. The word is a picturesque one, and its use seems peculiar to Virg. Pal. and Gud. have 'remulgens.'

814.] 'Turbidus' expresses the mixture of feelings mentioned v. 807. Comp. 10. 648, where it is used of pleasurable emotion. "Se ex oculis aufert" 4. 389.

815.] 'Contentus fuga,' satisfied with escaping, not ambitious of consummating his victory. 'Mediis se inmiscuit armis,' as Germ. says, is from Il. 16. 813, μίκτο δ' ὁμίλῳ, of Euphorbus after wounding Patroclus. "Se inmiscuit armis" in a different sense G. 4. 245: see on 10. 396.

816.] "Ille rapit calidum frustra de volnere telum" 10. 486. 'Trahit,' pulls at: she failed to draw it out.

Ferreus ad costas alto stat volnere mucro.
Labitur exsanguis; labuntur frigida leto
Lumina; purpureus quondam color ora reliquit.
Tum sic exspirans Accam, ex aequalibus unam, 820
Adloquitur; fida ante alias quae sola Camillae,
Quicum partiri curas; atque haec ita fatur:
Hactenus, Acca soror, potui; nunc volnus acerbum
Conficit, et tenebris nigrescunt omnia circum.
Effuge et haec Turno mandata novissima perfer: 825
Succedat pugnae Troianosque arceat urbe.
Iamque vale. Simul his dictis linquebat habenas,
Ad terram non sponte fluens. Tum frigida toto
Paulatim exsolvit se corpore, lentaque colla

817.] Comp., generally, 10. 882 foll. 'Ad' may either be "usque ad," the weapon penetrating as far as the ribs, or "iuxta."

818.] 'Labitur,' she begins to fall, though she does not actually fall till v. 828. Donatus is supposed to have read 'labitur et sanguis' ('ecsanguis?'). 'Exsanguis' is explained by the next line. 'Labi' is used of eyes closing in death by Ov. 3 Trist. 3. 44, Quint. 6. praef., quoted by Cerda. 'Leto,' probably abl. of instr. or circumstances, with 'labuntur.' Comp. 10. 418, "Ut senior leto canentia lumina solvit." Serv. mentions a reading 'telo,' which is found as a variant in one MS.

819.] 'Quondam' probably with 'purpureus.' 'Purpureus' of the bloom of youth and beauty 1. 591. One of Ribbeck's cursives has 'ossa,' and one has 'relinquit.'

820.] 'Acca' is introduced for the sake of variety, not having been mentioned above, vv. 655 foll. The name is from early Italian history.

821.] 'Ante alias sola' like "una ante alias" 3. 321. Pal. originally, and Med. a m. s. have 'fidam,' which Ribbeck actually adopts.

822.] Comp. generally 4. 421, "solam nam perfidus ille Te colere, arcanos etiam tibi credere sensus," where the inf. of habit is used as here, though not, as here, with a relative clause. 'Quicum' Med., Rom., Gud. corrected (perhaps from 'quam cum'), 'quacum' Pal. ('a' in an erasure covering two letters), variant in Gud. Priscian p. 960 P., and other grammarians attest the former, the archaic abl. of both genders. Virg. seemingly imitated Enn. A. 7. fr. 10, "'Haecce locutu' vocat quocum bene saepe libenter Mensam sermonesque suos rerumque suarum Comiter (?) inpertit," which shows that 'quicum' here refers to Acca. "Atque ita fatur" 5. 383. The rhythm here may be meant to express gasping utterance. Two or three inferior MSS. read "solet, atque ita fatur."

823.] It is doubtful whether 'hactenus potui' means 'thus far have I been able to bear up against my wound,' or 'thus far have I been able to fight,' i. e. my fighting time is over. The last is perhaps the more probable, the words forming a kind of epitaph, like Dido's "vixi," 4. 653. 'Acerbum' may refer to untimely death, as Cerda thinks, comp. 6. 429; but it is better taken in its ordinary sense.

824.] 'Conficit:' Virg. uses the participle much more frequently than the verb; Lucr. the contrary. Thiel quotes Donatus on Ter. Eun. 5. 4. 6, "Proprie hoc verbum convenit iis qui gravissimis volneribus occubuerunt." For 'tenebris,' &c., Cerda comp. a number of passages, such as Eur. Hipp. 1444, Alc. 385, Phoen. 1453.

825.] 'Effuge' seems to denote speed rather than escape, as if Acca were likely to be impeded.

826.] "Succedit pugnae" 10. 690. Pal. originally, and Rom. have 'urbi,' which may be right; comp. E. 7. 47.

827.] One of Ribbeck's cursives has 'hoc dicens' as a variant for 'his dictis;' comp. 10. 856.

828.] Virg. may have thought of his own expression above, v. 501, "quam tota cohors imitata relictis Ad terram defluxit equis." Comp. also G. 3. 524, "Ad terramque fluit devexo pondere cervix." Pal. has 'tota.'

829.] "Teque isto corpore solvo" 4.

Et captum leto posuit caput, arma relinquens, 830
Vitaque cum gemitu fugit indignata sub umbras.
Tum vero inmensus surgens ferit aurea clamor
Sidera; deiecta crudescit pugna Camilla;
Incurrunt densi simul omnis copia Teucrum
Tyrrhenique duces Euandrique Arcades alae. 835
At Triviae custos iamdudum in montibus Opis
Alta sedet summis, spectatque interrita pugnas.
Utque procul medio iuvenum in clamore furentum
Prospexit tristi mulcatam morte Camillam,
Ingemuitque deditque has imo pectore voces: 840
Heu nimium, virgo, nimium crudele luisti
Supplicium, Teucros conata lacessere bello!

703; comp. ib. 695. Taubm. comp. Lucr. 3. 696, "exsolvere sese Omnibus e nervis atque ossibus articulisque."

830.] "Pone caput" 5. 845. 'Leto' might go with 'posuit' either as dat. or as instr. abl.; but it seems better to connect it with 'captum.' For 'relinquens' Serv. mentions a variant 'relinquunt,' which he tells us Probus explained by a hypallage, "ipsa relinquit arma." Ribbeck adopts it; but as Serv. is a witness for both readings, the choice is at any rate a free one between them, and the consent of Med. and Pal. may turn the scale for 'relinquens.' Rom. has 'reliquit,' from which we might perhaps argue that the text was altered in various ways by critics who did not understand 'relinquunt.' For similar varieties see on v. 845.

831.] Repeated 12. 952. Serv. remarks that Camilla, like Turnus, dies young, and so unwillingly. So Patroclus and Hector, Il. 16. 856 foll., 22. 362 foll., doubtless imitated by Virg. One of Ribbeck's cursives originally had 'per umbras.'

832.] The Trojans are encouraged and fight more furiously. "Ferit aurea sidera clamor" 2. 488, note.

833.] 'Deiecta;' see on v. 642 above. 'Crudescit' G. 3. 504, note.

834.] "Densis incurrimus armis" 2. 409. Rom. has 'concurrunt.'

835.] 'Tyrrhenique duces' above, v. 171. "Euandrique Arcades alae" 12. 551. Med. has 'Tyrrhenum,' two of Ribbeck's cursives corrected 'Arcadis.'

836—867.] 'Opis laments Camilla, and takes aim at Arruns, who falls in the moment of his triumph and dies uncared for.'

836.] 'Triviae custos'="custos a Trivia posita," as we might say, 'Diana's sentinel.' 'In montibus;' comp. 12. 134, where Juno beholds the armies from the Alban mount.

837.] 'Alta,' like "altus Apollo" 6. 9, of elevated position. On 'interrita,' Peerlkamp not unreasonably remarks, after Heyne, "Quid mirum spectasse interritam, quae extra telorum iactum tuta in altis montibus sederit?"

838.] Pal. and Gud. have the order 'iuvenum medio.' Pal. originally, and Gud. corrected have 'iuvenem,' Gud. and Med. 'furentem,' rather strange variations. "Clamor bellantum iuvenum" 12. 410.

839.] Heins. restored 'mulcatam' for 'multatam,' which Burm. replaced. Later editors have mostly followed Burm.; but Ribbeck seems right in recalling 'mulcatam,' which is distinctly attested by Serv. (whose note, however, appears not to be found in all MSS.), and is found in Med., Pal., Rom., Gud. originally, and another cursive. The two words may have been originally connected; but the ancients seem to have distinguished them in usage, though there are doubtless passages in which transcribers have confused them, and Forc. cites an inscription of the time of Domitian, where 'mulco' is spelt 'mulcto.' Usage would be rather in favour of 'multatam' here; but though 'mulco' is generally used of beating, there is no reason why Virg. should not have extended it to killing, after the analogy of "caedo," "pello," &c. In Cic. De Or. 1. 43, "morte multantur" has its proper sense of punishing.

841.] 'Nimium' with 'crudele.' 'Luisti supplicium' like "supplicia expendunt" 6. 740.

842.] See above, v. 585.

Nec tibi desertae in dumis coluisse Dianam
Profuit, aut nostras humero gessisse pharetras.
Non tamen indecorem tua te regina reliquit 845
Extrema iam in morte; neque hoc sine nomine letum
Per gentis erit, aut famam patieris inultae.
Nam quicumque tuum violavit volnere corpus,
Morte luet merita. Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum 850
Antiqui Laurentis, opacaque ilice tectum;

843.] 'Desertae' i. q. "soli," a sense generally confined to places. Comp., however, Prop. 1. 17. 2, "Nunc ego desertas alloquor alcyones." Here there may be a kind of hypallage. There is, however, perhaps equal plausibility in another interpretation mentioned by Serv., 'forsaken of your patroness,' just as Hom. constantly tells us that his warriors were not protected from death by that which had been their stay in life. Comp. Il. 22. 213, where Apollo leaves Hector when his fate is sealed. 'In dumis,' v. 570, here almost = "in silvis."

844.] On a comparison of vv. 536, 652 above, it seems better not to restrict 'gessisse' to hunting, but to extend it to war as well. It is difficult to decide between 'pharetras,' the old reading, found in Pal., Rom., Gud., and two other of Ribbeck's cursives, and 'sagittas,' read by Med. and some others and restored by Wagn. 'Gerere pharetram' is much commoner than 'gerere sagittas:' on the other hand, 'pharetras' may have been altered because of the difficulty of the plural, which seems to indicate the number of times that Camilla was so equipped. On the whole, perhaps external authority may be allowed to turn the scale for 'pharetras.' Some MSS. (none of Ribbeck's) have 'gestasse.'

845.] 'Reliquit' was restored by Heins. for 'relinquet,' which is found in Pal., Gud., and one or two other of Ribbeck's cursives. Some copies have 'relinquit.' 'Reliquit' may be explained "reliquit quidem, sed non indecorem reliquit" (see on v. 843 above), or with reference to the conversation between Diana and Opis, 'she has provided that you shall not be left.' 'Indecorem' seems to refer to the disgrace of being unavenged, not to the absence of military glory. Comp. Aesch. Ag. 1279, οὐ μὴν ἄτιμοί γ' ἐκ θεῶν τεθνήξομεν, and also Eur. Hipp. 1416 foll., which Valckenaer thinks Virg. may have had in his mind. "Infanda in morte reliqui" 10. 673. 'Regina' of goddesses, like ἄνασσα, see Forc. We may also comp. the use of "rex" for a patron.

846.] "Extrema iam in morte" 2. 447. Rom. has 'nec.' 'Sine nomine per gentis erit' i. q. "non celebratum per gentis erit."

847.] Strictly speaking, 'famam' is scarcely consistent with 'sine nomine;' but Virg. of course means that a dishonourable report will be equivalent to no report at all. Comp. "ignominia." Serv. comp. Dido's pangs at dying unavenged 4. 659.

848.] See above, v. 591. Wunderl. Obs. on Tibull. 1. 3. 82 uses these two passages to illustrate the difference between the perf. ind. and perf. subj. or fut. perf.

849.] "Morte luat" above, v. 444. 'Monte sub alto:' so Misenus's barrow stands "monte sub aerio," 6. 234. Virg. may have thought of Il. 2. 603 (referred to by Heyne), ὑπὸ Κυλλήνης ὄρος αἰπύ, Αἰπύτιον παρὰ τύμβον. Serv. says "Apud maiores nobiles aut sub montibus aut in montibus sepeliebantur: unde natum est ut super cadavera aut pyramides fierent aut ingentes collocarentur columnae."

850.] The only notices of this personage seem to be found in Iulius Sabinus and Serv., the former of whom says "Dercennus rex unus ex antiquissimis in Latio, quem plerique Latinum eundem dixerunt, ut Iginus" (Hyginus, who wrote commentaries on Virg.; see Ribbeck Proleg. pp. 117 foll.), the latter "quidam de Stercenii (al. Sterce) rege aboriginum hoc nomen fictum putant." The MSS. as usual vary much in the writing of the name: 'Dercenni' however appears to be found in all of Ribbeck's except Med., which has 'Decerni' altered a m. s. to 'Dercerni.'

851.] 'Antiqui Laurentis' may be constructed either with 'Dercenni regis,' or, as the order seems to suggest, in apposition with it. 'Opaca ilice tectum' coupled

Hic dea se primum rapido pulcherrima nisu
Sistit et Arruntem tumulo speculatur ab alto.
Ut vidit fulgentem armis ac vana tumentem;
Cur, inquit, diversus abis? huc dirige gressum, 855
Huc periture veni, capias ut digna Camillae
Praemia. Tune etiam telis moriere Dianae?
Dixit, et aurata volucrem Threissa sagittam
Deprompsit pharetra, cornuque infensa tetendit,
Et duxit longe, donec curvata coirent 860
Inter se capita, et manibus iam tangeret aequis,

by 'que' with 'terreno ex aggere.' The custom of planting trees round tombs was Roman, Martial 1. 88 (89). 5, Strabo 5. 3 (of Augustus), p. 236 C.

852.] Comp. generally 4. 252. It is not easy to see why Opis, who has seen the death of Camilla from the mountain, comes down to the barrow, as she can hardly have needed to identify Arruns, while her arrow must be supposed capable of reaching him at any distance. 'Pulcherrima,' a sort of Homeric epithet, with no particular relevancy.

853.] 'Speculatur,' spies out, 5. 515 &c.

854.] Wagn. and the later editors read 'laetantem animis' from the first reading of Med., as Wakef. had already done; but 'fulgentem armis' makes sufficiently good sense, and it seems hazardous to disturb it on the authority of a single copy (a Leyden MS. apparently has 'surgentem animis') merely because the alternative reading may be thought slightly preferable on poetical grounds. Besides, it may be contended that 'laetantem animis' would be tautological with 'vana tumentem,' while Opis might be naturally struck with the glittering of Arruns' arms, which would excite her indignation as a sort of additional insult. 'Vana tumentem' like "infanda furentem" 8. 489, as Serv. remarks.

855.] Partially repeated from 5. 162: comp. ib. 166.

856.] 'Periture veni' like "exspectate venis" 2. 283 note: though, as both may be taken as ordinary vocatives, they are not exactly like γενοῦ πολυμνῆστορ there quoted. 'Praemia Camillae' = "praemia Camillae occisae." Rom. has 'Camilla.' "Praemia reddant debita" 2. 537, cited by Forb.

857.] "Cum ingenti amaritudine dictum est: nam ei etiam genus invidet mortis," Serv. It was an honour to be killed by a great warrior, v. 689 above: it is a greater honour to be killed by the weapons of a goddess; and this Opis naturally grudges to such a caitiff as Arruns. Heyne, who makes an unaccountable difficulty about the words, comp. Stat. Theb. 10. 910, "Tune etiam feriendus?" Wagn. and Jahn also mistake the passage, supposing its point to be that Diana's darts are inevitable.

858.] Opis's country has not been previously mentioned: but she is named in Apollod. 1. 4. 4 as a Hyperborean. Comp. also v. 659 above, 1. 316., 5. 312. 'Aurata:' Dido's quiver is "ex auro" 4. 138.

859.] "Depromunt tela pharetris" 5. 501. "Spicula vertunt infensi" 5. 587, 'infensus' like "infestus" expressing that the weapon is levelled against the foe: comp. 10. 521. The description is freely modelled on Il. 4. 116 foll. Gossrau remarks that this circumstantial detail is appropriate where a nymph is taking vengeance.

860.] 'Ducere,' of drawing a bow, 9. 623. Some MSS., including one of Ribbeck's cursives, have 'eduxit.' 'Longe' is explained by what follows: the bow was drawn to its full stretch one way, the string the other. 'Donec' with subj. expresses her intention.

861.] 'Capita,' the extremities of the bow, which would approach nearer to each other the greater the strain. Cerda cites an instance of this use from Sidon. Epist. 1. 2. He also remarks that the technical expression for so bending the bow is "implere," Veget. 1. 15. 'Aequis' seems to mean that she pulled the bow as far with one hand as she pulled the string with the other. Virg. probably thought of Il. 4. 122, ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια, as in v. 862 he thought of the next line, νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.

Laeva aciem ferri, dextra nervoque papillam.
Extemplo teli stridorem aurasque sonantis
Audiit una Arruns, haesitque in corpore ferrum.
Illum exspirantem socii atque extrema gementem 865
Obliti ignoto camporum in pulvere linquunt;
Opis ad aetherium pennis aufertur Olympum.
  Prima fugit, domina amissa, levis ala Camillae;
Turbati fugiunt Rutuli, fugit acer Atinas,
Disiectique duces desolatique manipli 870
Tuta petunt, et equis aversi ad moenia tendunt.
Nec quisquam instantis Teucros letumque ferentis
Sustentare valet telis, aut sistere contra;
Sed laxos referunt humeris languentibus arcus,
Quadrupedumque putrem cursu quatit ungula campum.
Volvitur ad muros caligine turbidus atra 876
Pulvis, et e speculis percussae pectora matres

862.] 'Aciem ferri,' the point or blade of the arrow, as it lay on the centre of the arch of the bow. Wagn. says this is the only instance in Virg. of the elision of a long 'a' before a short vowel, and attempts to get rid of it by pronouncing 'aciem' as a disyllable.

863.] See above, vv. 801, 802.

864.] It is just possible, as was suggested on 6. 559, that Virg. may have written 'hausit:' the MSS. however present no variety though they spell 'haesit' in various ways ('haessit,' 'hessit'), except that one of no authority has 'exit.' Serv. quotes a characteristic parallel from Stat. Theb. 8. 489, "heu celeres Parcae! iam palpitat arvis Phaedimus, et certi nondum tacet arcus Amyntae."

865.] "Extremosque ciet gemitus" G. 3. 517.

866.] 'Obliti:' we may infer from this that he had not proclaimed what he had done, in spite of his pride in it. 'Ignoto camporum in pulvere' for "ignoto in loco campi pulverulenti," as Forb. remarks. Donatus says, "quod erat ultionis argumentum ut socii illius obliviscerentur."

867.] "Pennis ablata" 3. 258.

868—895.] 'There is a general rout of the Rutulians, who fly to the town. The gates are closed, and many perish miserably outside. Even the women, in desperation, attempt to defend the wall.'

869.] "Acer Atinas" 12. 661, which shows that 'acer' here does not go with 'fugit.' Atinas is only mentioned in these two places, though Dryden wished to substitute him for Asilas in 12. 550. But for the difference in quantity, it would be natural to connect him with the town Atina, mentioned 7. 630.

870.] 'Disiecti' borne apart in the mêlée, so as to leave their troops 'desolati.' With 'desolati' comp. Aesch. Pers. 297, τῶν ἀρχελείων, ὅστ' ἐπὶ σκηπτουχίᾳ Ταχθεὶς ἄνανδρον τάξιν ἠρήμου θανών.

871.] "Tuta capessunt" 9. 366. Pal. and Gud. have 'equos.' The oblonga and Medicean of Pierius had 'adversa.' 'Aversi' of flight 12. 464. 'Equis' better with 'tendunt' than with 'aversi.'

873.] 'Sustentare telis' like "ipsumque morando sustinuit" 10. 798.

874.] Gossrau comp. Hor. 3 Od. 8. 23, "Iam Scythae laxo meditantur arcu Cedere campis."

875.] Nearly repeated from 8. 596. Rom. and originally fragm. Vat. have 'quadripedo,' which may possibly be right, though Forc. cites no higher authority for "quadrupedus" than Ammianus (14. 2).

876.] "Quis globus, o cives, caligine volvitur atra!" 9. 36.

877.] Comp. 4. 586, 589, the first of which will illustrate 'e speculis,' the second 'percussae pectora.' Virg. not unfrequently imitates himself in this way: e. g. vv. 871, 872 above supply a hint to 12. 463, 464, while v. 872 was partly suggested by 10. 797, the next line, as has just been remarked, similarly suggesting

Femineum clamorem ad caeli sidera tollunt.
Qui cursu portas primi inrupere patentis,
Hos inimica super mixto premit agmine turba; 880
Nec miseram effugiunt mortem, sed limine in ipso
Moenibus in patriis atque inter tuta domorum
Confixi exspirant animas. Pars claudere portas;
Nec sociis aperire viam, nec moenibus audent
Accipere orantis; oriturque miserrima caedes 885
Defendentum armis aditus, inque arma ruentum.
Exclusi ante oculos lacrimantumque ora parentum
Pars in praecipitis fossas urguente ruina

v. 878. Taken separately, each of these resemblances would be a mere coincidence; but when two come together, we feel that there must be something conscious in the self-reproduction. Med., fragm. Vat., and one of Ribbeck's cursives originally omitted 'e,' perhaps, as Ribbeck thinks, from a notion about the quantity of 'pulvis,' as Serv. remarks that the last syll., though short here, is long 1. 478. See Excursus to Book 12. Some copies, including another of Ribbeck's cursives, give 'e muris.'

878.] "Femineo ululatu" 4. 667, where however the word simply = "feminarum," while here, as in 7. 345, it is 'woman-like.' "Clamores ad sidera tollit" 2. 222. "Sidera caeli" G. 2. 1, &c.

879.] 'Cursu,' at full speed, 2. 321. Heyne comp. with this description Il. 18. 122 foll.; but the resemblance is not very marked. We might also comp. generally the latter part of Il. 21. See too above, 9. 722 foll.

880.] The enemies, following on their heels, blend with them ('mixto agmine'), and fall upon them ('super'), killing them on the threshold of the gates, and even after they have got into their dwellings. Forb. erroneously takes 'inimica turba' of the Latins, who tumble on and destroy each other, understanding 'confixi' of their being pierced by the weapons of their friends, and making 'super' mean 'beside the danger from the enemy.'

881.] One of Ribbeck's cursives has 'fugiunt.'

882.] 'Intra' Med., Rom., which may be right. Wagn.'s argument for 'inter,' that Virg. meant not that they had got inside their houses, but that they were within the gate and in the neighbourhood of their houses, is futile, as Virg. evidently intends the former, not the latter. There is a gradual climax: they are killed on the threshold of the gate, killed within the walls, killed even within the houses. 'Inter' however would stand equally well for either. 'Tuta domorum:' see on 1. 422, and Madv. there referred to, Munro on Lucr. 1. 315. Here it is difficult to say whether the notion of quality, 'the security of home,' or the partitive notion, i. q. "domorum penetralia," is the prominent one.

885.] "Oriturque miserrima caedes" 2. 411, where, as here, it is the slaughter of countrymen by countrymen. With the structure of these lines comp. 12. 410, "It tristis ad aethera clamor Bellantum iuvenum et duro sub Marte cadentum."

886.] The commentators have made considerable difficulty about this line, but the sense is perfectly plain. The Latins already within the walls close the gates, and finding that their pursued countrymen attempt to force their way in, repel them as they would the enemy: the pursued rush on, and fight as they would if they were an invading force; and so there is carnage on both sides.

887.] "Ante oculos et ora parentum" 2. 531. The shutting of the gates has been mentioned (v. 883) as the act of a part of those within, who would naturally be divided in their counsels; and the relatives of those shut out would lament the act, even if they did not resist it. For 'exclusi' divided into 'pars—pars' comp. 12. 277 foll.

888.] As the rout hurries on, some miss the causeway that leads to the gate, and are carried down the bank of the moat on each side of it. 'Ruina' is the rout pouring headlong, not, as Heyne thinks, the breaking down of the sides of the moat.

Volvitur, inmissis pars caeca et concita frenis
Arietat in portas et duros obiice postis. 890
Ipsae de muris summo certamine matres,—
Monstrat amor verus patriae—ut videre Camillam,
Tela manu trepidae iaciunt, ac robore duro
Stipitibus ferrum sudibusque imitantur obustis
Praecipites, primaeque mori pro moenibus ardent. 895
Interea Turnum in silvis saevissimus inplet

889.] "Inmissis habenis" 5. 662. They spur on, blind and headlong, and charge the gates almost unconsciously.

890.] For 'arietat' see Forc. One instance of it is quoted from Att. Brutus fr. 1 in its natural sense, the butting of a ram; the rest are more or less metaphorical. In a passage like the present it may be doubted whether the metaphor is from the animal or the battering-ram. Seneca appears to be rather fond of the word. 'Duros obiice postis,' i. q. "dura obiice postis," as "pictas abiete puppis" 5. 663 i. q. "picta abiete puppis," a construction which is especially common in Pers. It is even possible that the words in Book 5 may have suggested those here, 'inmissis frenis' having recalled to the poet's mind his own "inmissis habenis," cited just above. See on v. 877. 'Postis' the door, 2. 480.

891.] 'Ipsae matres' 5. 767. 'De muris' with 'iaciunt.' 'Summo certamine' as in 5. 197, not, as Serv. explains it, "in extremo discrimine," in spite of v. 476, which he comp. This whole description is not quite harmonized with the preceding: both illustrate the crisis of the Latin fortunes, but one gives a melancholy picture, warriors wasting their strength on each other in the instinct of self-preservation, the other a more cheerful and hopeful one, women roused to deeds of manly daring. It may be said to be one of the few instances in which traces of imperfection are found in these later books.

892.] 'Monstrat,' i. e. "monstrat iacere:" so "conferre manum pudor iraque monstrat" 9. 44, comp. by Wagn., who rightly rejects Heyne's two alternatives "monstrat Latinas matronas, earum animam et virtutem declarat" and "monstrat Camillam, insignem reddit." 'Ut videre Camillam' is no part of the parenthesis, as Gossrau, Forb., and Ribbeck make it, but goes with 'iaciunt:' the sight of Camilla's valour has such an effect on them that they try to imitate her in their way. Serv. well remarks "'ut videre Camillam:' scilicet quae pro aliena patria cecidisse videtur. Sane ut videre, non relatam ex pugna, sed ut exemplum virtutis eius viderunt." Heyne, who discusses this latter question, remarks that nothing is said about the carrying away of her body, which had doubtless been done by Diana, v. 593. For 'verus' Rom. has 'versus,' which seems a mere blunder, though Pierius tries to explain it. It is just conceivable that it may have arisen from a misapprehension of Serv.'s note "'Monstrat amor verus:' qui apparet in adversis."

893.] "Tela manu iaciunt" 10. 264. 'Robore duro' qualifies 'stipitibus,' rather an awkward agglomeration of adjectives.

894.] Comp. 7. 505 foll., 524 foll.

895.] 'Praecipites' like 'trepidae.' 'Pro moenibus,' not for "in moenibus," as Forb., but like "pro patria mori." 'Ardent,' restored by Heins., is found in Med. (first reading), Pal., fragm. Vat., Rom. and Gud. originally. 'Audent' is the second reading of Med., and is found in Gud. corrected and two other of Ribbeck's cursives. Either would be sufficiently good, but external authority and the occurrence of 'audent' at the end of v. 884 are reasons for preferring 'ardent.' 'Primae' may possibly mean in the front rank: comp. 10. 125 and its context. It matters little whether we take it with 'ardent' or (by attraction) with 'mori.'

896—915.] 'Acca takes the news to Turnus, who breaks up his ambush and hastens to the city. Immediately afterwards Aeneas comes up, passes the defile safely, and marches towards the city himself. Night however prevents an engagement.'

896.] 'Nuntius' may either be Acca, spoken of generally, or the message, which is perhaps more probable. See on 4. 237, where I have decided too strongly against the probability of this latter use in Virg. With the latter sense comp. Il. 18. 18, ἢ μάλα λυγρῆς πεύσεαι ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι. 'Turnum inplet' like

Nuntius, et iuveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostis, et Marte secundo
Omnia corripuisse, metum iam ad moenia ferri. 900
Ille furens—et saeva Iovis sic numina poscunt—
Deserit obsessos collis, nemora aspera linquit.
Vix e conspectu exierat campumque tenebat,
Cum pater Aeneas, saltus ingressus apertos,
Exsuperatque iugum silvaque evadit opaca. 905
Sic ambo ad muros rapidi totoque feruntur
Agmine, nec longis inter se passibus absunt,
Ac simul Aeneas fumantis pulvere campos
Prospexit longe Laurentiaque agmina vidit,
Et saevum Aenean adgnovit Turnus in armis 910

"populos sermone replebat" 4. 189, comp. by Gossrau, "Euandrum replet" v. 140 above.

897.] 'Tumultum' doubtless of the emergency, not, as Forb., of the effect on Turnus' mind. Serv. says "perite 'tumultum:' ita enim dicitur bellum quod differri non potest." It is difficult to say whether it refers to the incursion of the enemy or to the confusion of Turnus' own forces. 'Fert' with acc. i. q. "nuntiat," as above, v. 141. 'Iuveni' of Turnus 7. 435.

899.] Many early editions have 'infestos,' without authority. "Secundo Marte" 10. 21.

900.] 'Corripuisse' may be meant to suggest the notion of a conflagration (10. 407) or an inundation (G. 3. 254). This last would harmonize with 'Marte secundo,' which is not, as Heyne explains it, "pugna facta," but denotes the irresistible onset of the Trojans.

901.] Heins. restored 'et' for 'iam,' which seems to have little or no authority. Some MSS. are said to have 'nam,' and one 'si.' Ribbeck strangely conj. 'en.' 'Et' is like 'que' in the parenthetical clause "Mansissetque utinam fortuna" 3. 615, which Wagn. Q. V. 35. 9 comp. "Sic fata Iovis poscunt" 4. 614. Rom. has 'pellunt,' which Ribbeck adopts, but without explaining or illustrating the use of the word.

902.] See above, vv. 522 foll. One of Ribbeck's cursives corrected has 'linquens,' perhaps from 7. 562.

903.] "Vix e conspectu" 1. 34. Med. (first reading) has 'camposque.'

904.] 'Apertos,' left open by Turnus.

905.] Comp. vv. 513 foll., "ipse ardua montis Per deserta iugo superans adventat ad urbem." A hill lay between Aeneas and the city, which he surmounted by means of the woody pass, 'saltus,' just spoken of. "Hoc superate iugum" 6. 676.

906.] 'Toto agmine' coupled with 'rapidi,' a less harsh form of the combinations mentioned on 5. 498.

907.] 'Inter se' might be constructed with 'longis passibus,' i. q. "longis passibus inter se interiectis:" but it may go with 'absunt,' 'abesse' being constructed on the analogy of "distare." Gossrau comp. Sall. Iug. 55, "Duobus locis haud longe inter se castra faciebant," where "longe inter se" = "longe inter se distantibus." 'Longis passibus' for length of distances like "longos annos" 10. 549 (comp. by Gossrau) for length of life, the plural in each case being taken collectively.

908.] Pal. and Rom. have 'tum pater Aeneas,' an unseasonable repetition from v. 904; and so Gud., giving 'ac simul' as a variant. 'Simul' is not, as Jahn and Forb. think, for "simul atque," 'que' in v. 912 making the apodosis, but means that Aeneas and Turnus become conscious of their proximity to each other at the same time. 'Fumantis pulvere campos:' Germ. comp. Eur. Tro. 1320, κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρ', where, however, the comparison may only be meant to extend to the motion, not to the form. In 2. 609 actual smoke is of course intended.

909.] One of Ribbeck's cursives has 'conspexit,' the Balliol MS. 'asperit.'

910.] The Balliol MS. gives 'simul' for 'saevum,' plausibly enough, if its authority

Adventumque pedum flatusque audivit equorum.
Continuoque ineant pugnas et proelia temptent,
Ni roseus fessos iam gurgite Phoebus Hibero
Tinguat equos noctemque die labente reducat.
Considunt castris ante urbem et moenia vallant. 915

were of any value. Pal. and Gud. have 'conspexit' for 'adgnovit.' 'In armis' may either be i. q. "armatum," Turnus recognizing Aeneas in his armour, or more generally, in battle array, the recognition being also more general. 'Saevum in armis' would be possible, but unlikely.

911.] Med. has 'adventus,' Rom. 'flatum.' With the line generally comp. v. 607 above, which closely resembles it. 'Pedum' need not mean, as Forb. thinks, "peditatus," though Aeneas' force was mainly one of infantry, the horses being doubtless chariot horses.

912.] 'Ineant—ni tinguat' 5. 325 note. "Ineunt proelia" G. 4. 314. "Proelia temptant" 2. 334., 3. 240. Med. a m. p. and one of Ribbeck's cursives have 'ineunt,' Gud. and another 'temptant.' Some old editions give 'Continuo pugnas ineant.'

913.] "Roseis Aurora quadrigis" 6. 535. Here the epithet may refer to the colours of the sunset. 'Hibero:' comp. Juv. 14. 280, "Herculeo stridentem gurgite Solem," and Mayor's note. The opposite image occurs 12. 114, "cum primum alto se gurgite tollunt Solis equi."

914.] With 'noctem reducat' Forb. well comp. Il. 8. 485, ἐν δ' ἔπεσ' Ὠκεανῷ λαμπρὸν φάος ἠελίοιο, Ἕλκον νύκτα μέλαιναν ἐπὶ ζείδωρον ἄρουραν.

915.] Both parties encamp outside the city and form temporary works. The Trojan camp cannot be the same as "nova Troia," which was at a greater distance. Serv. has a strange note on 'moenia vallant,' "hinc probatur quia et qui tuentur et qui obsident vallare dicuntur," as if he took 'moenia' of the city-walls.

P. VERGILI MARONIS

A E N E I D O S

LIBER DUODECIMUS.

The fortunes of the Latins being again broken by the death of Camilla, their hopes necessarily centre upon Turnus, whose character and fate form the main interest of the concluding book. It is Turnus' conduct which gives the final justification to Aeneas' position. Latinus, hesitating and distracted as before, would make a treaty and give his daughter to Aeneas: Turnus disdains the idea, and will appeal to single combat. The preliminaries are arranged: but the truce, on which they depend, is broken by the agency of Juno and Turnus' sister Juturna. Turnus neither makes any attempt (as Aeneas does) to keep the peace, nor ventures to seek out his powerful adversary. But when Aeneas, wounded by an arrow from an unseen hand, retires a little from the battle, Turnus waxes bold and throws himself into the fray, thus losing all claim to sympathy. In the battles which ensue, the two heroes are prevented for some time from meeting by the agency of Juturna; but the extreme peril of the city, which the Trojans are on the point of taking, at length recalls Turnus to encounter Aeneas, who has all along only joined in the battle on extreme provocation. The dignity with which Turnus at length resolves to meet the supreme moment goes far to compensate for the want of firmness and patriotism which he has hitherto displayed.

The mechanism of the narrative is not always easy (see, for instance, on v. 81 foll.). The frequency of supernatural intervention is remarkable. The breaking of the treaty, the healing of Aeneas' wound, the keeping away of Turnus from Aeneas, the thought of taking the city, to say nothing of a number of minor incidents towards the end of the story, are all due to divine agency. This may be partly owing to the fact that Virgil has drawn largely in this book upon Il. 19—22, where, as the poem draws to its catastrophe and a greater interest attaches to each incident, the interference of the gods becomes more and more frequent. The story of the suicide of the queen Amata, however, is, as remarked in the notes, conceived in the spirit, not of the Homeric epic, but of the Attic tragedy; and the introduction of Juturna is characteristically Virgilian.

Turnus ut infractos adverso Marte Latinos
Defecisse videt, sua nunc promissa reposci,

1—80.] 'Turnus determines to meet Aeneas in single combat. His father and mother endeavour in vain to dissuade him.'

1.] 'Infractos,' broken, as in 10. 731, &c. and almost always in Virg. Serv. wishes to take it here as = unbroken: "antea semper infractos." 'Fracto' Gud. 'Morte' for 'Marte' Pal. and originally Gud. "Torpent infractae ad proelia vires" 9. 499.

2.] 'Defecisse,' had fainted: "Cur indecores in limine primo Deficimus?" 11. 424. 'Sua' emphatic. For Turnus' promises see 11. 438 foll. 'Reposco,' as

Se signari oculis, ultro inplacabilis ardet,
Attollitque animos. Poenorum qualis in arvis
Saucius ille gravi venantum volnere pectus 5
Tum demum movet arma leo, gaudetque comantis
Excutiens cervice toros, fixumque latronis
Inpavidus frangit telum, et fremit ore cruento:
Haud secus accenso gliscit violentia Turno.
Tum sic adfatur regem, atque ita turbidus infit: 10
Nulla mora in Turno; nihil est, quod dicta retractent
Ignavi Aeneadae, nec, quae pepigere, recusent.
Congredior. Fer sacra, pater, et concipe foedus.

elsewhere, has the notion of demanding the restoration of a thing, demanding it as a due: comp. "reddo."

3.] 'Signari oculis:' comp. Cic. 1 Cat. 1, "notat et designat oculis ad caedem unumquemque nostrum." "'Ultro' . . . antequam aliquis exposcat," Serv. 'Oculos' Med. a m. p. and Pal. originally.

4.] Two passages of Homer seem to have been in Virg.'s mind: Il. 5. 134 foll. *Τυδείδης . . . καὶ πρίν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι, Δὴ τότε μιν τρὶς τόσσον ἕλεν μένος, ὥστε λέοντα*, &c. and Il. 20. 164 foll. (of Achilles going to meet Aeneas), *Πηλείδης δ' ἑτέρωθεν ἐναντίον ὦρτο, λέων ὣς Σίντης, ὅντε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν Ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων Ἔρχεται, ἀλλ' ὅτε κέν τις Ἀρηϊθόων αἰζηῶν Δουρὶ βάλῃ, ἐάλη τε χανών, περί τ' ἀφρὸς ὀδόντας Fίγνεται*, &c. Virg. localizes the description ('Poenorum in arvis') as he does that of the boar, 10. 708 foll. It is best to remove the commas after 'arvis' and 'pectus,' as the participial clause is not like those in 1. 3, 457 &c., but coheres closely with the verb.

5.] 'Ille,' note on 11. 809. 'Venantum volnere' 2. 436 note. 'Venatum' originally Med. and Gud.

6.] 'Tum demum' after 'saucius' like "tum vero" 5. 720 after "incensus." 'Movere arma,' the common phrase for 'to begin war' (Livy 7. 29, &c.), is used of the lion as the military expression "signa movere" is of the bull, G. 3. 236.

7.] 'Tori' masses of hair: Pliny, Ep. 5. 8. 10, speaking of history and oratory says "hanc (historiam) saepius ossa, musculi, nervi, illam (orationem) *tori* quidam et quasi iubae decent." Catullus 61 (63). 83 speaks of a lion's "torosa cervix," probably with the same sense of 'torus.' Mr. Long prefers taking 'tori' of the muscles of the neck. 'Gaudet excutiens' like "gaudet tuens" v. 82 below, "gaudet se attollens" vv. 702, 703 below. "Latronis, h. l. venatoris, qui ex insidiis eum aggressus est: translate ab iis qui vias obsident praedandi causa" Heyne. The word was originally used of hired soldiers: see Varro L. L. 7. 52, and the Dictt.

8.] *Τοῦ δ' οὔποτε κυδάλιμον κῆρ Ταρβεῖ οὐδὲ φοβεῖται* of a lion at bay, Il. 12. 45. 'Cruento:' the blood of the wound stains his mouth when he breaks the arrow in trying to pull it out. "Fremet horridus ore cruento" 1. 296.

9.] 'Gliscet' Med. 'Violentia,' see on 10. 151.

10.] 'Turbidus' 10. 648 note. 'Infit' 5. 708. "Talibus infit" 10. 860.

11.] Comp. "In me mora non erit ulla" E. 3. 52 note. 'Retractent,' not (as Serv. says) "repetant et revolvant," but take back, 'retract:' a rare sense of the word: Forc. quotes Trajan to Pliny, Ep. 10. 112, "factas ante aliquantum temporis largitiones retractari atque in irritum vindicari non oportet." It is worth notice that the words 'mora' and 'retracto' occur, as if by a kind of retribution, in Aeneas' speech to Turnus, v. 889, "Quae nunc deinde mora est, aut quid iam, Turne, retractas?" Turnus is alluding to the speech of Aeneas, 11. 115 foll. Virg. may have thought of Il. 4. 357, *πάλιν δ' ὅγε λάζετο μῦθον*, if that is rightly understood of retracting.

12.] 'Ignavi,' the constant taunt of the Rutulians against the Trojans. 'Nec quae,' &c., or refuse the terms of their engagement. 'Neque' Pal. originally. There had been no compact, and no sign on Aeneas' part of withdrawing from the challenge: but Turnus characteristically blames any one rather than himself.

13.] 'Congredior' pres. like "sequor omina tanta" 9. 21. (Wagn.) The final syllable of 'pater' is lengthened as in 5.

Aut hac Dardanium dextra sub Tartara mittam,
Desertorem Asiae,—sedeant spectentque Latini— 15
Et solus ferro crimen commune refellam;
Aut habeat victos, cedat Lavinia coniunx.
Olli sedato respondit corde Latinus:
O praestans animi iuvenis, quantum ipse feroci
Virtute exsuperas, tanto me inpensius aequum est 20
Consulere, atque omnis metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu; nec non aurumque animusque Latino est.

521, "Ostentans artemque pater arcumque sonantem:" 11. 469, "Concilium ipse pater et magna incepta Latinus." See Excursus to this book. 'Sacra,' sacred things for the ceremony: fire, water, verbenae, &c. See v. 119 below. 'Concipere foedus' on the analogy of "concipere verba:" to recite a formula of oath or prayer which the person who takes the oath repeats. So Cic. ad Q. Fr. 2. 15a, "Negat in tanta multitudine quemquam fuisse qui vadimonium concipere posset" (="proferre formulam vadimonii"). Forc. "Conceptum foedus" v. 158 below.

14.] 'Haec' Pal. originally for 'hac.' 'Dardanium,' contemptuous, like "Dardanus" 4. 662, "Dardanium caput" ib. 640., 11. 399. 'Dardanium' here a substantive, not an adj. agreeing with 'desertorem.' "Hac Erulum dextra sub Tartara misi" 8. 563.

15.] 'Desertorem Asiae' involves the charge which Aeneas had met by anticipation in his narrative, 2. 431 foll. "Regnatorem Asiae" 2. 557. 'Sedeant' is suggested, as Wagn. points out, by Paris' language, Il. 3. 68, Ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς, Αὐτὰρ ἔμ' ἐν μέσσῳ καὶ Ἀρηΐφιλον Μενέλαον Συμβάλετ', &c. It can hardly be contemptuous, as Turnus would not be likely to taunt the Latins. Comp. v. 78 below.

16.] 'Crimen ferro,' Rom. with one of Ribbeck's cursives. 'Crimen commune:' the charge which lies against all my people: "commune fugae ac timoris dedecus," Serv. This is better than taking it to mean (with Heyne) "criminationem Turni ab omnibus factam."

17.] 'Victor' for 'victos' Mentel. originally and some inferior copies: whence Heins. conj. 'abeat victor.' 'Abeat' Zulich. originally. 'Habeat victos' = hold us conquered in his hand. Virg. generally writes 'Lāvīnia' (6. 764., 7. 72, &c.); but he has 'Lăvīnia' 7. 359, 'Lăvīni' 1. 258 note. 'Cedat' 3. 297, 333. Here it is, perhaps, to be taken closely with 'coniunx,' i. q. "cedat in matrimonium."

18.] 'Olli' 1. 254 note. The spondees express repose: comp. "Olli respondit sedato pectore Turnus" 9. 740. We may be reminded of the line of Enn. (A. 1. fr. 31), "Olli respondet rex Albai Longai."

19.] 'Praestans animi' like "animi maturus" 9. 246. 'Feroci,' as in Livy 23. 15 of Marcellus, "ferocis iuvenis animus." 'Ferocem' one of Ribbeck's cursives.

20.] 'Virtutem' Pal. originally. Macrob., Sat. 6. 2. p. 545, says these lines are imitated from two lines in Attius' Antigone, "Quanto magis te istius modi esse intellego, Tanto, Antigona, magis me par est tibi consulere et parcere:" 'tanto' following 'quantum' as in Caes. B. C. 1. 81, "quantum opere processerant . . . tanto aberant ab aqua longius" (Forc.).

21.] 'Causas' the best MSS. of Macrob. l. c. for 'casus.'

22.] Latinus consoles Turnus for the loss of the succession to Latium by reminding him that he has not only his father's territory, but conquests of his own. There seems no antithesis, as Serv. thinks, between 'regna patris Dauni' and 'oppida capta manu:' in instancing each, Latinus is thinking only of territory. 'Daunius' Med. a m. p. for 'Dauni.'

23.] 'Manu' as in 12. 627, "qui tecta manu defendere possint." 'Aurum' to compensate for the loss of Lavinia: so Agamemnon offers to Achilles (among other things) δέκα χρυσοῖο τάλαντα, Il. 9. 264. 'Animus' as the seat of liberality. So mean persons are said to be men "parvi animi," liberal persons men "magni animi." "Quicquid eram, hoc animi gratia magna tui," Prop. 3. 13. 26. See Heindorf on Hor. 1 S. 2. 10. Comp. Pope's imitation of the City and Country Mouse, "Yet loved his friend, and had a soul." "Praedivitis Latini" 11. 213.

Sunt aliae innuptae Latio et Laurentibus agris,
Nec genus indecores. Sine me haec haud mollia fatu
Sublatis aperire dolis; simul hoc animo hauri: 26
Me natam nulli veterum sociare procorum
Fas erat, idque omnes divique hominesque canebant.
Victus amore tui, cognato sanguine victus,
Coniugis et maestae lacrimis, vincla omnia rupi: 30
Promissam eripui genero; arma impia sumpsi.
Ex illo qui me casus, quae, Turne, sequantur
Bella, vides, quantos primus patiare labores.
Bis magna victi pugna vix urbe tuemur
Spes Italas; recalent nostro Thybrina fluenta 35
Sanguine adhuc, campique ingentes ossibus albent.
Quo referor totiens? quae mentem insania mutat?

24.] Ribbeck is possibly right in reading 'arvis' on the sole authority of Med.; for 'agris,' which is given by Pal., Rom., and Gud., and two other of his cursives, might easily be a reminiscence of 11. 431, "delectos Latio et Laurentibus agris." The difference in meaning is here imperceptible. Comp. Il. 9. 395, Πολλαὶ Ἀχαιΐδες εἰσὶν ἀν' Ἑλλάδα τε Φθίην τε, Κοῦραι ἀριστήων, &c. 'Latio' and 'Laurentibus agris' stand for the same region (see 6. 891) like Ἑλλάς and Φθίη in the passage of Homer.

25.] 'Genus indecores' like "qui genus?" 8. 114. 'Fatu' in Med. is corrected from 'fata.'

26.] 'Animo hauri;' so 10. 648, "Animo spem turbidus hausit inanem."

27.] 'Veterum procorum,' the Latin suitors who came before Aeneas, 7. 54 foll. So "veteres coloni" E. 9. 4, those who came before the present possessor.

28.] For the oracle see 7. 96 foll. 'Divi,' through their portents 7. 58 foll. and also by oracles ib. 96 foll. 'Homines' Latinus' people, among whom the prophecy had spread 7. 103 foll. But it might refer to soothsayers interpreting omens (7. 68, 79) as distinguished from gods giving oracles. 'Canebant' 2. 124 note.

29.] 'Cognato sanguine' because Venilia, mother of Turnus, was sister to Amata: see Heyne's Excursus 7 to Book 7. "Et consanguineo totiens data dextera Turno," says Amata 7. 366.

30.] 'Vincla omnia rupi:' "et religionis et fidei" Serv. "Fas omne abrumpit" 3. 55.

31.] 'Erupi' Rom. for 'eripui:' comp. 10. 796, where the MSS. vary between 'prorupit' and 'proripuit.' The hiatus is like that in 1. 16, "Posthabita coluisse Samo; hic illius arma:" comp. 10. 141, "Maeonia generose domo, ubi pinguia culta." 'Impia' because taken up against a guest. The same words in 6. 612, 613, refer to civil bloodshed. Contrast "pia arma," Livy 8. 2, "Iustum est bellum, Samnites, quibus necessarium, et pia arma, quibus nulla nisi in armis relinquitur spes." So Latinus himself, 7. 595, "Ipsi has sacrilego pendetis sanguine poenas."

33.] 'Patiere' Med. originally, and so Rom. 'Patiare' is required by the sense and the construction.

34.] 'Bis,' in the battles of the tenth and of the eleventh book. 'Pugnae' Med. a m. p.

35.] Ribbeck seems right in reading 'Thybrina' for 'Tiberina' from Med., Pal., Rom., and originally Gud., as the consensus in its favour is not easily explained; and the fact that no MSS. support the form in other passages shows that transcribers would be under no temptation to introduce it here. 'Recalent:' Wagn.'s explanation, "recalet flumen quod antea gelidum fuerat," seems better than Serv.'s "iterum calent, magna quod bis victi pugna."

36.] With 'ossibus albent' comp. 5. 865, "(scopulos . . . difficilis) multorumque ossibus albos" of the island of the Sirens. It is unnecessary (with Wagn.) to understand 'ossa' exclusively of bones burnt in the funerals.

37.] 'Refero' Rom. for 'referor.' 'Quo referor,' &c. Why am I so often beaten

Si Turno exstincto socios sum adscire paratus,
Cur non incolumi potius certamina tollo?
Quid consanguinei Rutuli, quid cetera dicet 40
Italia, ad mortem si te—Fors dicta refutet!—
Prodiderim, natam et connubia nostra petentem?
Respice res bello varias; miserere parentis
Longaevi, quem nunc maestum patria Ardea longe
Dividit. Haudquaquam dictis violentia Turni 45
Flectitur; exsuperat magis, aegrescitque medendo.
Ut primum fari potuit, sic institit ore:
Quam pro me curam geris, hanc precor, optume, pro me
Deponas, letumque sinas pro laude pacisci.
Et nos tela, pater, ferrumque haud debile dextra 50
Spargimus; et nostro sequitur de volnere sanguis.
Longe illi dea mater erit, quae nube fugacem

back from side to side? Comp. Dido's words, 4. 595, "Quid loquor? aut ubi sum? quae mentem insania mutat?" 'Quo,' as elsewhere, is local. Latinus asks, 'Whither am I being carried backwards and forwards?' implying that he is distracted among the multitude of thoughts and plans.

38.] 'Socios adscire:' so "adscitis Aetolum in armis" 11. 308. 'Accire,' the reading before Heins., is found in none of Ribbeck's MSS.

39.] 'Certamina tollo,' so "tollere pugnas," to stop the battle, Ciris 367.

40.] 'Dicit' Rom. for 'dicet.'

41.] 'Fors dicta refutet' is thrown in to avert the omen; comp. 2. 190, &c.

42.] With 'connubia nostra petentem' comp. "En, qui nostra sibi bello connubia poscunt" 9. 600.

43.] "Ne eum ignaviae videatur arguere, admonet eum casuum: ut supra 'atque omnis metuentem expendere casus.'" Serv. 'Res bello varias,' fortune shifting in or through war: a refinement for "res belli varias," which is found in one copy. Priam speaks more plainly to Hector, Il. 22. 39, ἵνα μὴ τάχα πότμον ἐπίσπῃς, Πηλείωνι δαμεὶς· ἐπειὴ πολὺ φέρτερός ἐστιν. 'Miserere parentis,' &c., an adaptation of another passage in the same speech (v. 59), Πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον, Δύσμορον &c.

44.] Comp. 3. 383, (Italiam) "Longa procul longis via dividit invia terris." Forb. cites 1. 252, "Italis longe disiungimur oris." 'Longe' is an exaggeration as applied to the distance between Ardea and Laurentum; but it is intended to enhance the forlorn state of Daunus.

45.] 'Haudquamquam' Rom., and so Pal. corrected. 'Dictis' emphatic. 'Violentia Turni,' see on 10. 151.

46.] 'Exsuperat' as of flames, 2. 759. 'Ardescitque tuendo' (from 1. 713), Med. giving 'aegrescit' in the margin. 'Medendo,' impers., by the act of healing: see Munro on Lucr. 1. 312, and note on E. 8. 71.

47.] From v. 47—93 is wanting in Pal. 'Incipit' Med., as in v. 692 below: 'institit' Pal., Rom., Gud., and Ribbeck's other MSS., though Gud. gives 'incipit' as a variant. 'Insistit' in the same sense, 4. 533 note.

48.] 'Curam geris pro me' like "pro me cepisse timorem" 6. 352, comp. by Gossrau, who also cites Livy, 26. 30, "Non tanta pro Aetolis cura erat." The first 'pro me' = "pro mea salute;" the second, "pro mea gloria" Serv.

49.] "Vitamque volunt pro laude pacisci" 5. 230 note, where this passage is explained.

50, 51.] Ἐπειὴ καὶ ἐμὸν βέλος ὀξὺ πάροιθεν says Hector to Achilles, Il. 20. 437. 'Spargimus:' comp. 8. 694, "Telisque volatile ferrum Spargitur." 'Nostro volnere' like "venantum volnere" v. 5 above.

52.] "Longe abesse alicui" is a common expression: "longe esse alicui" seems to be partly founded on it, though in strictness of construction the dat. is probably ethical. It occurs Ov. Her. 12. 53, "Quam tibi tum longe regnum dotale Creusae, Et socer et magni nata Creontis erant!" 'Dea mater,' &c.: Il. 5. 311 foll., where

Feminea tegat et vanis sese occulat umbris.
At regina, nova pugnae conterrita sorte,
Flebat, et ardentem generum moritura tenebat: 55
Turne, per has ego te lacrimas, per si quis Amatae
Tangit honos animum,—spes tu nunc una, senectae
Tu requies miserae; decus inperiumque Latini
Te penes; in te omnis domus inclinata recumbit—
Unum oro: desiste manum committere Teucris. 60
Qui te cumque manent isto certamine casus,
Et me, Turne, manent; simul haec invisa relinquam
Lumina, nec generum Aenean captiva videbo.
Accepit vocem lacrimis Lavinia matris

Aphrodite rescues Aeneas, not in a cloud, but in the fold of her garment: see on 10. 82.

53.] Heyne punctuates 'Feminea tegat: et vanis sese occulat umbris;' making 'occulat' nearly = 'occulet' and the sense, 'let the clouds in which he (Aeneas) will hide himself be vain.' Scarcely less strained is the explanation of Wagn., who refers 'sese' to Aeneas, and endeavours to get rid of the grammatical anomaly thus involved by interpreting the whole clause as = "longe illi mater erit *imploranti* ut sese tegat." The natural sense of the line is, 'to conceal him while she hides herself.' The gods often conceal themselves in clouds (see on 10. 634). Poseidon throws a mist before the eyes of Achilles to rescue Aeneas, Il. 20. 321 foll., and Apollo (ib. 445), who saves him in a cloud, is also invisible: Τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης Δῖος Ἀχιλλεὺς Ἔγχεϊ χαλκείῳ· τρὶς δ' ἠέρα τύψε βαθεῖαν. 'Vanis' can hardly be meant to imply that Venus' cloud shall not protect her from the spear of Turnus, which would be inconsistent with 'longe erit;' so we must take it in the sense of 'deceptive.' Schrader conj. 'caerulea' for 'feminea' and 'ut' for 'et.'

54.] 'Nova pugnae sorte' seems to mean 'the new allotment or condition which the battle had brought,' i. e. the prospect of a single combat between Turnus and Aeneas.

55.] 'Moritura tenebat:' held him with the grasp of one resolved on death. By 'moritura' Virg. indicates not merely her intention (v. 62) but the realization of it (v. 600 foll.). The conception of Amata and her suicide is much more in the spirit of the Greek tragedy than in that of Homer: neither the speech of Andromache to Hector in Il. 6, nor that of Hecuba in Il. 22, much resembles these lines. Ribbeck, with strange insensibility, conj. 'monitura.'

56, 57.] "Per ego has lacrimas . . . oro" 4. 314. 'Per si quis,' &c. 2. 142 note. Comp. 7. 401, "Si qua piis animis manet infelicis Amatae Gratia." Both "gratia" and 'honos' seem to stand for the Greek χάρις: comp. πατρῴαν τιμῶν χάριν, Eur. Orest. 828. "Sermonum honos et gratia" Hor. A. P. 69. (Forb.)

58.] 'Requiem' Med. a m. p. "Tune ille senectae Sera meae requies" 9. 481, 482. 'Misere' Rom. and originally Med.

59.] So Clytaemnestra calls Agamemnon ὑψηλῆς στέγης στῦλον ποδήρη, Aesch. Ag. 897: comp. Eur. I. T. 50 foll. "Mearum Grande decus columenque rerum" Hor. 2 Od. 17. 4. 'Inclinata' is explained by 'recumbit.' The line is not unlike Ov. Trist. 2. 83, 84, "Cum coepit quassata domus subsidere, partes In proclinatas omne recumbit onus." Comp. also Juv. 8. 76. It is uncertain whether 'te' is abl. or acc.; but the latter is more probable.

60.] 'Manum committere,' a variation on the more ordinary "manum conferre." Like Latinus, Amata avoids mentioning Aeneas, but speaks of the Trojans generally, and the chances of war: see on v. 43.

61.] 'Isto,' that which you wish to enter.

62, 63.] 'Simul,' with you. "Lumina linquere" of death, Lucr. 3. 542: see also Munro on 5. 989. "Lumina vitae" A. 6. 828 note.

64.] As Heyne observes, Virg. never informs us what were the feelings of Lavinia. His portrait of her had become classical by the time of Statius: see 1 Silv. 2. 244 (quoted by Wagn.), "Non talis niveos strinxit ('tinxit' Wagn.) Lavinia voltus, Cum Turno spectante rubet: non

Flagrantis perfusa genas, cui plurimus ignem 65
Subiecit rubor, et calefacta per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur, aut mixta rubent ubi lilia multa
Alba rosa: talis virgo dabat ore colores.
Illum turbat amor, figitque in virgine voltus. 70
Ardet in arma magis, paucisque adfatur Amatam:
Ne, quaeso, ne me lacrimis, neve omine tanto
Prosequere in duri certamina Martis euntem,
O mater; neque enim Turno mora libera mortis.
Nuntius haec, Idmon, Phrygio mea dicta tyranno 75
Haud placitura refer: Cum primum crastina caelo
Puniceis invecta rotis Aurora rubebit,

Claudia talis Respexit populos mota iam virgo carina."

65, 66.] 'Plurimus' as in 5. 250, "Quam plurima circum Purpura Maeandro duplici Meliboea cucurrit." 'Subiecit:' comp. "subiectis ignibus" 11. 186. The line 'subiecit rubor' &c., is built like 8. 390, "Intravit calor, et labefacta per ossa cucurrit." (Ribbeck.)

67.] Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ &c. Il. 4. 141 foll. The localization 'Indum ebur' is Virgilian: see on v. 4. 'Violaverit' because purple is not the natural colour of the ivory. Comp. (with Gossr.) Juv. 3. 20, "nec ingenuum violarent marmora tofum," and see generally G. 2. 465, 466. There is a tone of modern sentiment in the use of the word, suggested perhaps by a misunderstanding of μιαίνειν, which only means to stain.

68.] The lengthening of the last syllable of 'ebur' may be comp. with that of the last syllable of 'super' 6. 254, "Pingue super oleum infundens;" and cf. 'puer' E. 9. 66, "Desine plura puer, et quod," &c. Comp. Prop. 3. 24. 29, "Et tibi Maeonias inter heroidas omnis." See Excursus to this book.

69.] 'Dabat colores' seems to include the two notions of producing and spreading. Perhaps the nearest parallel in Virg. is 9. 292, "dedere Dardanidae lacrimas."

70.] 'Turbo' as often in Virg., of a passion that masters and confuses the mind: Heyne well comp. Livy 3. 47, "Tanta vis amentiae verius quam amoris mentem turbaverat." 'Figit,' comp. 11. 507, "oculos horrenda in virgine fixus." The nom. is of course changed.

71.] 'Ardet in arma' like "audere in proelia" 2. 347. 'Ita fatur' for 'adfatur' Gud.

72.] For the thought comp. Il. 24. 218, Μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτὴ Ὄρνις ἐνὶ μεγάροισι κακὸς πέλευ οὐδέ με πείσεις: and Apoll. R. 1. 303-4, Ἀλλὰ σὺ μὲν νῦν αὖθι μετ' ἀμφιπόλοισιν ἔκηλος Μίμνε δόμοις, μηδ' ὄρνις ἀεικελίη πέλε νηΐ (Jason to his weeping mother). Eur. Orest. 788, (Orestes) Δάκρυα γοῦν γένοιτ' ἄν (Pylades) οὐκοῦν οὗτος οἰωνὸς μέγας (of Orestes meeting with Electra before going to speak to the people). 'Tanto,' so weighty; "omina tanta" of a cheering omen 9. 21; so "omine magno" 7. 146. 'Tantum' Gud. originally.

73.] "Prosequitur dictis" 6. 898, "votis" 9. 310. 'In certamina Martis euntem' like Homer's ὀππότ' ἐγώ περ ἴω μετὰ μῶλον Ἄρηος, Il. 16. 245, &c. "Certamina belli" 10. 146 note.

74.] The meaning is, 'Turnus is not free to delay his death, if it must come:' comp. Hector's words to Andromache, Il. 6. 488, Μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, &c. "Non est mora libera nobis" Ov. M. 2. 143. (Forb.) Serv. counts this among the twelve insoluble passages in Virg., though he himself explains it quite clearly: "Si imminent fata, periturus sum, etiamsi minime ad bella proficiscar."

75.] 'Phrygio,' as so often, suggestive of cowardice. "Tyranno" in Virg. has not a bad sense by itself: see on 10. 448. "Haec laetus longaevo dicta parenti Haud dubitanda refer" 3. 169.

77.] 'Invecta rotis,' like "invectus equis altum petit aethera" of the sun, G. 3. 358. Comp. A. 7. 26. This line is

Non Teucros agat in Rutulos; Teucrum arma quiescant,
Et Rutuli: nostro dirimamus sanguine bellum;
Illo quaeratur coniunx Lavinia campo. 80
Haec ubi dicta dedit, rapidusque in tecta recessit,
Poscit equos, gaudetque tuens ante ora frementis,
Pilumno quos ipsa decus dedit Orithyia,
Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigae manibusque lacessunt 85
Pectora plausa cavis et colla comantia pectunt.

imitated by Ov. M. 3. 150 (Cerda). Heyne read 'rubescit' for 'rubebit,' apparently by an oversight.

78.] 'Non Teucros agat in Rutulos' is balanced by 'nostro dirimamus sanguine bellum;' and Wagn. is therefore right in removing the full stop which Heyne had placed after 'Rutulos.' "Sic demum apparet," says he, "quare *non*, quod proprium habet locum in distinguendis oppositis et contrariis, non *ne* scripsit poeta." 'Non' is constantly used with the subjunctive where, according to the ordinary rule, 'ne' would be expected, if a particular part of the sentence is to be emphasized, as 'Teucros' is here. Ter. Andr. 4. 4. 48, "Hic est ille: *non* te credas *Davom* ludere:" Cic. Clu. 57, "quoniam omnia . . . *a legibus* habemus, *a legibus non* discedamus:" ad Quint. Fr. 1. 1. 13, "sit lictor *non suae* sed tuae lenitatis apparitor." So Hor. 1 Ep. 18. 72, "*non ancilla* tuum iecur ulceret:" Livy 6. 41. 10, "*non leges* auspicato ferantur:" 35. 48, "*bello* se *non* interponant." These instances are from Draeger, Historische Syntax d. Lateinischen Sprache, pp. 286-7, where however they are differently arranged. 'Quiescunt' Gud. originally. "Arma quiescunt," in a different sense, 10. 836: see on 10. 396. 'Teucrum arma' a variation to avoid the repetition of 'Teucri,' though 'arma' has its literal sense: comp. "Aut Capyn, aut celsis in puppibus arma Caici" 1. 183.

79.] 'Rutulum' Menag., with some support from two of Ribbeck's cursives: and so Heins., and Heyne, who, however, says he preferred 'Rutuli.' 'Nostro' ours and ours alone. 'Dirimere' = διαλύειν: comp. "dirimere controversiam" Cic. de Off. 3. 33. 119. (Forc.)

80.] 'Illo campo,' in that arena: in the space to be marked out for our combat: comp. v. 116 below.

81—112.] 'Turnus and Aeneas both prepare for the fight of the morrow.'

81.] As Heyne remarks, it is curious, and perhaps a mark of the unfinished state of this part of the poem, that Turnus and Aeneas should be made to arm themselves and prepare for the battle on the day preceding it. Wagn. very unnaturally makes 'rapidusque in tecta recessit' the beginning of the apodosis to 'haec ubi dicta dedit.' None of the passages which he quotes, Q. V. 35. 6, really prove his point. 'Dedit' and 'recessit' are perfects, naturally followed by the pres. 'poscit:' comp. 6. 746., 9. 432, and other instances given by Wagn., Q. V. 7. 7.

82.] 'Ante ora' is strangely taken by Gossr. of the horses' mouths: "der Schaum stand ihnen vor dem Munde." The alternative is not, as he supposes, to couple 'tuens ante ora,' as 'ante ora frementis' means snorting before him.

83.] Orithyia was wife of Boreas: carried off by him from Attica to Thrace (G. 4. 63, &c.); and Boreas, Il. 20. 223 foll., is the father of the royal horses of Troy, as Zephyrus, Il. 16. 150 foll., is the father of Achilles' steeds, Xanthus and Balius (Heyne). How the Thracian Orithyia was connected with the Italian Pilumnus is a point which puzzled the critics as early as the time of Serv., and which has not been cleared up since. "Maroni est merum ornamentum ac figmentum poeticum," says Heyne. 'Ipsa,' as in 1. 589, denoting that the gift came direct from the goddess. With the whole passage comp. 11. 657, "Quas ipsa decus sibi dia Camilla Delegit." 'Decus' = ἄγαλμα, Il. 4. 144.

84.] Λευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὁμοῖοι, Il. 10. 437. 'Cursibus' as in G. 3. 20, 119, 193.

85.] 'Propere' Rom. and originally Gud. 'Properi' is confirmed by Serv. 'Lacesso,' to excite by striking, as often in Lucretius, of things striking the senses.

86.] 'Pulsa' Gud. "Plausae sonitum cervicis amare" G. 3. 186, which illustrates the tense of 'plausa.'

Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam humeris; simul aptat habendo
Ensemque clipeumque et rubrae cornua cristae;
Ensem, quem Dauno ignipotens deus ipse parenti 90
Fecerat et Stygia candentem tinxerat unda.
Exin, quae mediis ingenti adnixa columna
Aedibus adstabat, validam vi corripit hastam,
Actoris Aurunci spolium, quassatque trementem,
Vociferans: Nunc, o numquam frustrata vocatus 95
Hasta meos, nunc tempus adest; te maxŭmus Actor,

87.] "Tunicam squalentem auro" 10. 314. The word 'orichalcus' (ὀρείχαλκος) appears in Latin to have been applied to a kind of brass of much the same appearance as gold. In Plaut. (Mil. 3. 1. 69, Pseud. 2. 3. 22, Curc. 1. 3. 45) it is written 'aurichalcus,'—perhaps from a misunderstanding of the etymology of the Greek word,—and is spoken of as a precious metal: comp. Plato, Critias p. 114 E, of the mythical ὀρείχαλκος: Τὸ νῦν ὀνομαζόμενον μόνον τότε δὲ πλέον ὀνόματος ἦν τὸ γένος ἐκ γῆς ὀρυττόμενον ὀρειχάλκου . . . πλὴν χρυσοῦ τιμιώτατον ἐν τοῖς τοτε ὄν. So Pliny, 34. 2, "aurichalco, quod praecipuam bonitatem admirationemque diu obtinuit, nec reperitur longo iam tempore effeta tellure." Cic., however (de Off. 3. 23 fin.), speaks of 'orichalcus' as of a still existing metal, which might, as far as appearance went, be taken for gold: comp. Sueton. (Vitellius 5), who implies that it stood to gold as tin to silver. Whether Virg. meant this common orichalcus or the more precious metal of fable (ὀρειχάλκοιο φαεινοῦ Apoll. R. 4. 973) is doubtful, especially as he has given it the epithet 'albus,' which would not strictly suit either. 'Albus' must either = 'pale' (in comparison with the gold) or 'shining.' Horace, A. P. 202, writes like Virg. 'ŏrĭchalco:' so Val. Flacc. 3. 61, Stat. Theb. 10. 660, 'ŏrĭchalca' (neut. pl.). The arming of Patroclus is described Il. 16. 130 foll. in the same order, but at greater length.

88.] 'Habendo' = "ad habendum" (Serv.). This is better than taking it (with Forb.) as = "dum habet." Comp. "habilem aptarat" 9. 305.

89.] 'Ensemque clipeumque.' This lengthening of the first 'que' in arsis (in imitation of the Homeric lengthening of τε in similar circumstances) is a licence not indulged in by any Roman poet before Virg. See Excursus to this book. The 'cornua' of a helmet appear to have been projections in which the crest was fixed: comp. Livy 27. 33, "In arborem illatus impetu equi ad eminentem ramum cornu alterum galeae perfregit." (Forc.) Serv. strangely explains it of the horsehair itself: saying that 'cornu' properly means a curl, and comparing κέρας. Cerda well compares A. 6. 780, "Viden' ut *geminae* stant vertice cristae." "Cristaque tegit galea aurea rubra" of Turnus 9. 50.

91.] 'Tinxerat,' as in 8. 450, "Alii stridentia tingunt Aera lacu." The Stygian water charmed the sword: see v. 736 below.

92.] Med. and Rom. have 'columnae,' Gud. 'columna,' and so originally another of Ribbeck's cursives, supported by Arusianus, p. 215, "Adnixus hac re: Virg. in 12, 'ingenti adnixa columna.'" Probably Ribbeck is right in reading 'columna' on this authority, especially as Virg. is fond of rare uses of the abl. See on 10. 361. Serv. thinks that 'ingenti' suggests the size of the spear. Cerda comp. Od. 1. 127, Ἔγχος μέν ῥ' ἔστησε φέρων πρὸς κίονα μακρήν. Comp. ib. 17. 29.

93.] 'Adstabat' stood there ready for him: though it may refer, like 'adnixa,' to closeness to the pillar.

94.] 'Actoris spolium,' the spoil taken from Actor: comp. "spoliis meorum" 12. 947. The Aurunci (7. 127) are allies of Turnus in this war: Heyne, Exc. 7 on Bk. 7, supposes from this passage that Turnus had conquered part of them. "Actoris Aurunci spolium" Juv. 2. 100, among other imitations of Virg. in that satire (see v. 81, 85, 150—152).

95.] Comp. for the thought 10. 773 foll.

96.] Heins. conj. 'Nunc (tempus) ades.' 'Te maxumus Actor:' understand "antea gessit:" Wagn. well comp. G. 2. 1, "Hactenus arvorum cultus et sidera caeli, Nunc

Te Turni nunc dextra gerit; da sternere corpus
Loricamque manu valida lacerare revolsam
Semiviri Phrygis, et foedare in pulvere crinis
Vibratos calido ferro murraque madentis. 100
His agitur furiis; totoque ardentis ab ore
Scintillae absistunt; oculis micat acribus ignis.
Mugitus veluti cum prima in proelia taurus
Terrificos ciet atque irasci in cornua temptat,
Arboris obnixus trunco, ventosque lacessit 105
Ictibus, aut sparsa ad pugnam proludit arena.
Nec minus interea maternis saevus in armis
Aeneas acuit Martem et se suscitat ira,
Oblato gaudens conponi foedere bellum.
Tum socios maestique metum solatur Iuli, 110
Fata docens, regique iubet responsa Latino
Certa referre viros, et pacis dicere leges.

te, Bacche, canam:" where see note. Ribbeck would prefer "non maxumus Actor."

98.] Comp. Il. 2. 416, Ἑκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι Χαλκῷ ῥωγαλέον. 'Revolsam' torn open: "foribus revolsis" 8. 262.

99.] With this and the following line, comp. 4. 215, 216 notes. Here the words are Hom.'s: Il. 16. 795 (of Patroclus' helmet), Μιάνθησαν δὲ ἔθειραι Αἵματι καὶ κονίῃσι. (Germ.) Comp. ib. 22. 401 foll.

100.] 'Vibratos' curled: Forb. comp. Pliny 2. 80, "Namque Aethiopas vicini sideris vapore torreri adustisque similes gigni, barba et capillo vibrato non est dubium." "Madidus murra crinis" Ov. M. 3. 555. (Forb.) Πλόκος—κτενισμοῖς θῆλυς, Eur. Electr. 529. 'Cadentis' Pal. and originally Gud. for 'madentis.'

102.] 'Existunt' Rom. 'Absiliunt' the second Hamb. MS., "quod valde placet," says Ribbeck. Wakef. had already called it an "indubitabilis lectio." 'Scintillae absistunt' is rather an exaggerated description. Virg. was perhaps thinking of Il. 19. 16, ἐν δέ οἱ ὄσσε Δεινὸν ὑπὸ βλεφάρων, ὡσεὶ σέλας, ἐξεφάανθεν of Achilles looking at his arms. Germ. comp. Lucr. 3. 288, "Est etenim calor ille animo quem sumit, in ira Cum fervescit et ex oculis micat acribus ardor."

103.] 'Primam' Med. a m. p., perhaps (as Wagn. says) due to the following 'in:' 'primum' Rom. 'Prima' adverbial: comp. 5. 857, "Vix primos inopina quies laxaverat artus:" 8. 288, "ut prima novercae Monstra .. eliserit:" 561, "cum primam aciem Praeneste sub ipsa Stravi:" 7. 601 foll., "Mos erat Hesperio in Latio . . . cum prima movent in proelia Martem:" v. 735 below, "Cum prima in proelia iunctos Conscendebat equos" (of Turnus). So Lucr. 2. 1080, "In primis animalibus . . . invenies." With 'in proelia' comp. "meditantem in proelia" 10. 455.

104—106.] Nearly repeated from G. 3. 232—234, where see notes.

107.] 'Maternis armis,' the arms given by his mother: see 8. 607 foll.

108.] 'Acuit Martem' perhaps from the Homeric ἐγείρομεν ὀξὺν Ἄρηα, Il. 2. 440, &c. See note on 5. 454, "Acrior ad pugnam redit, ac vim suscitat ira." "Acuunt iras" 9. 464, v. 590 below.

109.] 'Conponere bellum' like "conponere lites" E. 3. 108, &c. 'Conponi' was in the way of being settled.

111.] With 'fata docens' Heyne comp. Il. 7. 52, where Helenus says to Hector, Οὐ γάρ πώ τοι μοῖρα θανεῖν καὶ πότμον ἐπισπεῖν. "Te tua fata docebo," says Anchises to Aeneas, 6. 759. 'Responsa:' Virg. has not told us before that messengers had been sent to Aeneas.

112.] 'Discere' for 'dicere' the MS. known as the 'Oblongus' of Pierius. "Foederis aequas Dicamus leges" 11. 322: but here 'dicere leges' probably implies dictation on the part of Aeneas: comp. Livy 34. 57, "Cum bello victis dicerentur leges," and "eos neque accipere neque dicere leges; id enim victoris et victi esse" ib.

Postera vix summos spargebat lumine montis
Orta dies, cum primum alto se gurgite tollunt
Solis equi, lucemque elatis naribus efflant; 115
Campum ad certamen magnae sub moenibus urbis
Dimensi Rutulique viri Teucrique parabant,
In medioque focos et dis communibus aras
Gramineas. Alii fontemque ignemque ferebant,
Velati limo, et verbena tempora vincti. 120
Procedit legio Ausonidum, pilataque plenis

113—132.] 'Preparations are made for the single combat between Aeneas and Turnus.'

113.] 'Summo' Med. and one of Ribbeck's cursives: an obvious error. Comp. 2. 801, "Iamque iugis summae surgebat Lucifer Idae, Ducebatque diem." "Novo spargebat lumine terras" of the dawn, 4. 584., 9. 459: comp. Lucr. 2. 144.

114.] Serv. has a quaint note: "Quia res perturbatae secuturae sunt, diem quoque cum fervore oriri fecit:" comp. his note cited on 11. 183.

115.] From Enn. A. 588, "funduntque elatis naribus lucem." (Serv.) Comp. Pind. Ol. 7. 70, Ὁ γενέθλιος ἀκτίνων πατήρ, Πῦρ πνεόντων ἀρχὸς ἵππων. (Cerda.) Soph. Ant. 1146 speaks of the stars as breathing fire. Πῦρ τε τεθρίππων τῶν Ἀελίου, Eur. I. A. 159.

116.] For the apodosis after 'vix' see on 2. 172. So before the single combat, Il. 3. 314 foll., Ἕκτωρ δὲ Πριάμοιο πάϊς καὶ δῖος Ὀδυσσεὺς Χῶρον μὲν πρῶτον διεμέτρεον, &c.

118.] 'Focos,' probably braziers or pans to hold the fire for the altars (see Forc. and Dict. A. 'Ara'): comp. v. 285 below, "Diripuere aras . . . Craterasque focosque ferunt," "Caespite vivo Pone focum" Calp. E. 5. 25. 'Focus,' from its frequent connexion with 'ara,' is in Ovid, Tibullus, and Propertius not seldom used as synonymous with it: see Prop. 3. 12, 14, Tib. 1. 2, 82, Ov. M. 4. 753, A. A. 1. 637, &c. 'Dis communibus,' the gods to whom both appeal: so "Communemque vocate deum" 8. 275. Comp. (with Heyne) Prop. 1. 11, 16, "Ut solet amoto labi custode puella Perfida, communes nec meminisse deos."

119.] 'Gramineas:' comp. Horace's "positusque carbo in Caespite vivo" 3 Od. 8. 3, and see Ov. M. 4. 753, "Dis tribus ille focos totidem de caespite ponit." 'Fontem,' spring water. Serv. seems to refine unnecessarily on 'fontem ignemque:' "Ad facienda foedera semper aqua et ignis adhibentur: unde et quos arcere volumus a nostro consortio, eis aqua et igni interdicimus, i. e. rebus quibus consortia copulantur."

120.] 'Velati lino' Med., Pal., Rom., Gud. But Heyne rightly read 'limo,' on the authority of Serv., who writes "Caper tamen et Hyginus hoc loco dicunt lectionem esse corruptam: nam Virgilium ita reliquisse confirmant, 'Velati limo.' Limus autem est vestis qua ab umbilico usque ad pedes prope tegebantur. Haec autem vestis habet in extremo sui purpuram limam, id est flexuosam, unde et nomen accipit." Comp. (with Heyne) Gell. 12. 3, "Licio transverso, quod limum appellabatur, qui magistratibus praeministrabant cincti erant." Wagn. also refers to a Verona inscription (Orelli 3219, Corpus Inscr. Lat. 5. 1. 3401) "Honori M. Gavi . . . . apparitores et limocincti tribunalis eius," and to Hyginus (in Rei Agrar. auct. a Goes. edit. p. 151), from whom it appears that the full form was "limus cinctus." 'Limo' is given (according to Pottier) in two of the Paris MSS.: but see on 10. 705. 'Verbena' seems to have been a name for the grass and herbs plucked from the ground by the Fetiales and Pater patratus in the ceremony of making a treaty. (Livy, 1. 24.) See on E. 8. 65. Pliny, 22. 3, says, "Non aliunde (i. e. ex herbis ignobilibus) sagmina in remediis publicis fuere et in sacris legationibusque verbenae. Certe utroque nomine idem significatur, hoc est, gramen ex arce cum sua terra evolsum: ac semper e legatis cum ad hostes clarigatumque mitterentur, i. e. res raptas clare repetitum, unus utique Verbenarius vocatur." Comp. Livy 30. 40. (Lersch, Antiqq. Verg. § 54.) In Livy 1. 24 the 'pater patratus' has his head and hair touched with the verbena.

121.] Serv. mentions two explanations of 'pilata:' "pilis armata," and "densa, spissa." Though he himself inclines to the first, the passages which he quotes

Agmina se fundunt portis. Hinc Troius omnis
Tyrrhenusque ruit variis exercitus armis,
Haud secus instructi ferro, quam si aspera Martis
Pugna vocet. Nec non mediis in milibus ipsi 125
Ductores auro volitant ostroque superbi,
Et genus Assaraci Mnestheus, et fortis Asilas,
Et Messapus equum domitor, Neptunia proles.
Utque dato signo spatia in sua quisque recessit,
Defigunt tellure hastas et scuta reclinant. 130
Tum studio effusae matres et volgus inermum
Invalidique senes turris ac tecta domorum
Obsedere, alii portis sublimibus adstant.

from Varro and Asellio seem to show that "pilatus" was used technically of a close column in march. "Agmen pilatum" was distinguished from "agmen quadratum," and "pilatim" from "passim iter facere." No word "pilare" (= to crowd or press) exists, but perhaps "oppilare" may point to its having once existed. Enn. Sat. 3 has "pilatas aetheris oras," quoted here by Serv., in what sense is not clear. "Pilata cohors" in Mart. 10. 48. 2 (Forc.) may mean "pilis armata," and so perhaps the name "Pilatus." But there is nothing unsuitable to the sense here in making "pilata" i. q. "densa," and Virg. would not be sorry to use an old military term.

122.] "Plenis portis effusi hostes" Livy 1. 14 (Peerlk.). 'Hic' Rom. for 'hinc.'

123.] "Variis, quia alius Troicus, alius Tyrrhenus," Serv.

124.] 'Bello' Med. for 'ferro:' see on 6. 553. 'Instructi ferro,' a refinement on the more ordinary 'instructi armis' 3. 471., 8. 80. "Pugna aspera" 9. 667., 11. 635. 'Martis pugna' like Homer's μῶλος Ἄρηος.

125.] Comp. 5. 132, "Ipsique in puppibus auro Ductores longe effulgent ostroque decori." 'Mediis in milibus' 1. 491.

126.] 'Superbi' Med., and so Cuningham, and after him Wagn. and Ribbeck, though 'decori' is given by all the other chief MSS. 'Decori' might easily be a reminiscence of 5. l. c. 'Superbi' however may have come from 1. 639, "ostroque superbo."

127.] 'Genus Assaraci Mnestheus' like "Rex, genus egregium Fauni" 7. 213. "Laevinum Valeri genus" Hor. 1 S. 6. 12. So δριμὺ Σισύφου γένος of Ulysses Eur. Cycl. 104, Δαναοῖο γενέθλη Ναύπλιος Apoll. R. 1. 133. 'Asilas' may be either the warrior of 9. 571, or the Etruscan seer 10. 175.

128.] From 7. 691., 9. 523.

129.] 'Spatia' apparently = the spaces of ground marked out for each. So perhaps 5. 584, "adversi spatiis."

130.] 'Tellure' Med., Pal., Gud., confirmed by Arusianus p. 225 L. 'Telluri' Rom. and one of Ribbeck's cursives. Heyne read 'tellure,' and so Ribbeck: Wagn., Forb., and Gossr. 'telluri:' Virg. uses both dat. and abl. with 'defigo' (G. 2. 290 "terrae," A. 6. 652 "terra"), and the balance of external authority should therefore decide the question. The words are adapted from Il. 3. 134 foll., Οἳ δὴ νῦν ἕαται σιγῇ, πόλεμος δὲ πέπαυται, Ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 'Reclinant,' lean against the ground.

131.] 'Studio,' in their eagerness: so 'studiis' 5. 450. 'Inermum' 2nd decl. as in 10. 425, Lucr. 5. 1292. See on 10. 571. 'Effusae' might conceivably be taken with 'studio,' like "effusi lacrimis" 2. 651: but it more naturally means 'pouring from their homes,' as in 7. 812.

132.] 'Turris ac tecta' Pal., Rom., Gud., 'turris et tecta' Med., with some support from two of Ribbeck's cursives. The variation is not uncommon (see Wagn. Q. V. 35. 21); and it is better in each case to follow the balance of external authority. Ribbeck is therefore probably right in restoring 'ac.' Wagn. defends 'et,' thinking that 'ac' may be a reminiscence of 2. 445 ("turris ac tecta domorum Culmina").

133.] The sequence of tenses 'obsedere' . . . 'adstant' is the same as in 2. 449, "Alii strictis mucronibus imas Obsedere fores: has servant agmine denso." Comp. ib. 332, "Portis alii bipatentibus adsunt . . . Obsedere alii telis angusta viarum." 'Obsedere' perf., not aor. 'Instant' Rom., "non male," says Ribbeck.

At Iuno e summo, qui nunc Albanus habetur,—
Tum neque nomen erat neque honos aut gloria monti—
Prospiciens tumulo campum aspectabat et ambas 136
Laurentum Troumque acies urbemque Latini.
Extemplo Turni sic est adfata sororem,
Diva deam, stagnis quae fluminibusque sonoris
Praesidet; hunc illi rex aetheris altus honorem 140
Iuppiter erepta pro virginitate sacravit:
Nympha, decus fluviorum, animo gratissima nostro,
Scis, ut te cunctis unam, quaecumque Latinae
Magnanimi Iovis ingratum ascendere cubile,

134—160.] 'Juno addresses herself to the nymph Juturna, whom she urges to take some means for rescuing Turnus.'

134.] The Alban mount is for Virg.'s battles here what Ida is to Homer's: comp. Il. 14. 292, Ἥρη δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον Ἴδης ὑψηλῆς: see also Il. 8. 47. For 'e' Rom., Pal. originally, and two of Ribbeck's cursives have 'ex,' which may be right.

135.] 'Neque honos' Pal., Rom., Gud., and two other of Ribbeck's cursives, 'nec' Med. External evidence seems decisive for the former: attempts to make a distinction between the two, such as that put forward by Wagn. Q. V. 32. 9, are apt to be fanciful. 'Neque' was the reading before Heins. On 'nec' followed by 'aut' see Madv. § 458. obs. 2.

136.] 'Tumulo' with 'summo.' "Tumulo speculatur ab alto" 11. 853. 'Aspectabat,' see on 10. 4. 'Spectabat,' the reading before Heins., is to a certain extent supported by one of Ribbeck's cursives. So in the similar passage 10. 4, Gud. and Pal. corrected reads 'spectat' for 'aspectat.'

137.] 'Urbem Latini' 6. 891.

139.] 'Diva deam' like Od. 5. 95 εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν. Virg. apparently makes Juturna a presiding nymph of lakes and rivers generally. There was a lake of Juturna about six Roman miles from the fountain of Numicus (Cluver. Ital. Ant. p. 722) formed by a stream flowing from the Alban mount. Its waters were held peculiarly wholesome, and hence Serv. here and Varro (L. L. 5. 71) derive the name from "iuvo." Serv. says that Lutatius Catulus built a temple to Juturna in the Campus Martius (comp. Ov. F. 1. 463, "Te quoque lux eadem, Turni soror, aede recepit, Hic ubi virginea campus obitur aqua"), and that a special festival, the Juturnalia, was kept by those "qui artificium aqua (aquae?) exercent." The "lacus Iuturnae" in the forum was close to the temple of the Dioscuri (Ov. F. 1. 708). Preller (Römische Mythologie, p. 508) thinks it probable that the cultus of Juturna on the Numicus was older than that at Rome. Teuffel (Pauly's Realencycl. 4. p. 686) supposes that Virg. made Juturna sister of Turnus from a false notion of an etymological connexion between the names. The original form of the name seems to have been "Diuturna:" see Mommsen in the "Ephemeris Epigraphica," 1. p. 36.

140, 141.] The story of Jupiter and Juturna is told Ov. F. 2. 583—616. 'Sacravit,' appropriate of an inalienable gift conferred by a god.

142.] 'Carissima' Pal., Rom., and Gud., but 'gratissima' is more likely, as Virg. was probably thinking of Homer's ἐμῷ κεχαρισμένε θυμῷ (Wagn.), though the external evidence makes it difficult to speak with certainty. There is some resemblance to Apoll. R. 4. 790 foll., where, however, Hera's kindly expressions are grounded on Thetis' refusal to be the wife of Zeus.

143, 144.] 'Latinis' for 'Latinae' Pal. (the last two letters in an erasure) and originally Gud. 'Magnanimi Iovis,' below v. 878, where, as here, it seems to be used in a bad or half-ironical sense. 'Ingratum' seems to represent Juno's own feeling, and also that which she supposes Juturna to entertain, as the union with Jove brought no happiness to those whom he honoured with his love. Comp. the language about Io in the Prometheus of Aesch.

143.] "Scire ut" Hor. 3 Od. 4. 42 foll. "Regni demens in parte locavi" 4. 374. Juno speaks as if the deification of Juturna were owing to her.

Praetulerim, caelique libens in parte locarim: 145
Disce tuum, ne me incuses, Iuturna, dolorem.
Qua visa est fortuna pati Parcaeque sinebant
Cedere res Latio, Turnum et tua moenia texi:
Nunc iuvenem inparibus video concurrere fatis,
Parcarumque dies et vis inimica propinquat. 150
Non pugnam aspicere hanc oculis, non foedera possum.
Tu pro germano si quid praesentius audes,
Perge; decet. Forsan miseros meliora sequentur.
Vix ea: cum lacrimas oculis Iuturna profudit,
Terque quaterque manu pectus percussit honestum. 155
Non lacrimis hoc tempus, ait Saturnia Iuno;
Adcelera, et fratrem, si quis modus, eripe morti;
Aut tu bella cie, conceptumque excute foedus.

146.] 'Nec' Rom. for 'ne.' 'Ne me incuses,' lest you should blame me, 'me' being opposed strongly to 'tuum.' It is very doubtful whether 'ne incuses' could stand for "ne incusa."

147.] For 'qua' two MSS. known as the Mentelian, supported to a certain extent by Pal., give 'quam:' comp. 6. 96. 'Quoad' Arusianus, 257 L. "Quidam putant Virgilium 'quoad visa est fortuna pati' reliquisse," Serv., who himself supports 'qua,' quoting "Coeant in foedera dextrae, Qua datur," 11. 292. Wagn. rightly points out that 'quoad' must be understood from 'qua' before 'Parcaeque sinebant,' comparing G. 4. 9 foll., "Quo neque sit ventis aditus . . . neque oves haedique petulci Floribus insultent:" where 'ubi' must be supplied from 'quo.'

148.] 'Cedere' has the sense of "bene" or "prospere cedere:" not a common usage, but supported by the opposite "parum cedere," which is found in Suet. Claud. 34, Nero 33.

149.] Gud. gives 'telis' as a variant for 'fatis.' With 'inparibus concurrere fatis' comp. 5. 809, "congressum Aenean nec dis nec viribus aequis," and also 7. 293. 'Concurrere,' on his way to fight.

150.] 'Parcarum dies' the μόρσιμον ἦμαρ, αἴσιμον ἦμαρ of Homer, Il. 15. 613., 21. 100. "Lux inimica propinquat" 9. 355, whence the MSS. of Macrobius, 5. 13. 39, have 'lux' here.

151.] The words are like those of Priam, Il. 3. 305 foll., ἤτοι ἐγὼν εἶμι προτὶ Ἴλιον ἠνεμόεσσαν Ἂψ, ἐπεὶ οὔπω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι Μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ (Cerda). Comp. 10. 473 (of Jupiter), "Sic ait, atque oculos Rutulorum reiicit arvis." With the spirit of the lines comp. Il. 16. 433 foll., 22. 168 foll. The gods, as Serv. remarks, leave a friend when he is doomed: comp. Il. 22. 212, ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ, Ὤιχετο δ' εἰς Ἀΐδαο· λίπεν δέ ἑ Φοῖβος Ἀπόλλων.

152.] 'Praestantius' some inferior copies. 'Praesentius' more efficacious: comp. G. 2. 127., 3. 452, v. 245 below.

153.] There seems here to be a notion of a possible compensation resting on the mere fact of their misery, the converse of the idea of a Nemesis bringing evil on the prosperous because of their prosperity. Comp. the words of Nicias, Thuc. 7. 77, Τάχα δ' ἂν καὶ λωφήσειαν (αἱ συμφοραί)· ἱκανὰ γὰρ τοῖς τε πολεμίοις εὐτύχηται, καὶ εἴ τῳ θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχρώντως ἤδη τετιμωρήμεθα. 'Perge' as in 4. 114 (Wagn.).

154, 155.] 'Vix ea' like "haec Proteus" G. 4. 528. 'Profundit' Med. a m. p. Rom. has 'profugit.' "Terque quaterque manu pectus percussa decorum" 4. 589. Here the first 'que' couples 'percussit' with 'profudit.' 'Honestum' 10. 133 note.

156.] Heins. conj. 'hic' for 'hoc.'

157.] 'Si quis modus' like "si qua via est" 6. 367. 'Morte' Pal. and Gud., the more usual constr. 'Eripere' with dat. below v. 947, "Tune hic spoliis indute meorum Eripiare mihi?"

158.] 'Aut tu' as in 6. 367 note. "Ciere bella, Martem" 1. 541., 9. 766. 'Conceptum,' see on v. 13 above. Serv. wrongly takes it as = 'placitum.' It is hard to fix the precise meaning of 'excute.' Per-

Auctor ego audendi. Sic exhortata reliquit
Incertam et tristi turbatam volnere mentis. 160
Interea reges, ingenti mole Latinus
Quadriiugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen; bigis it Turnus in albis,

haps the notion may be of something in the hands which is suddenly struck out of them, e. g. a goblet for libation. It is just conceivable that there may be a reference to the physical sense of 'conceptum,' and that 'excute' may mean 'render abortive,' as, though no instance is quoted of the word in that sense, it would be sufficiently appropriate. With the sense of the line comp. Juno's words to the Fury 7. 339, "Disiice compositam pacem, sere crimina belli." Πειρᾶν δ', ὥς κε Τρῶες ὑπερκύδαντας Ἀχαιοὺς Ἄρξωσι πρότεροι ὑπὲρ ὅρκια δηλήσασθαι, says Zeus to Athene, Il. 4. 71-2.

159.] 'Auctor audendi' like "tradendae auctorem urbis" Livy 24. 2.

160.] "Volnus" of a mental wound 1. 36., 4. 2, &c.

161—215.] 'Aeneas and Latinus swear to the treaty. If Turnus prove victorious, Aeneas and his men will give up all claim to Latin territory: if the reverse, the two shall join in one, the supreme authority in war remaining in the hands of Latinus.'

161.] 'Continuo' for 'interea' Donatus (Ars 3. 5. 2), Charisius 250, Diomedes 438 P. 'Rex ingenti de mole' for 'reges ingenti mole' Med. a m. p., but Serv. confirms the latter. 'Reges' is properly nom. to 'procedunt' v. 169, but Turnus, Aeneas, and Ascanius intervene and break up the regular construction of the sentence. So Hom. Od. 12. 73 foll., Οἱ δὲ δύω σκόπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει followed nearly thirty lines lower by τὸν δ' ἕτερον σκόπελον, &c.: comp. Thuc. 1. 89, Οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν. Virg. has a similar constr. 11. 690, "Protinus Orsilochum et Buten, duo maxuma Teucrum Corpora: sed Buten aversum cuspide fixit" (quoted with the passage in Hom. by Macrob. Sat. 6. 6), and v. 277 below, "At fratres . . . Pars gladios stringunt," &c. 'Rex' in Virg. includes both kings and subordinate princes. "'Ingenti mole,' pompa, ambitu," Serv. and so Heyne: comp., with Gossr., Claudian in Eutrop. 2. 101, "Unde tamen tanta sublimes mole redibant, Ceu vinctos traherent Medos Indumque bibissent." Wagn., with less probability, takes it as = 'magno corpore,' quoting "hic membris et mole valens" of Entellus 5. 431. It might be added that Virg. may have wished to represent Latinus, as Hom. represents Priam (Il. 24. 477), as of great stature.

162.] 'Quadrigo' Pal. and originally Gud., not an impossible reading. 'Circum' adverbial, as in E. 3. 45, "Et molli circum est ansas amplexus acantho."

163, 164.] Virg. seems here to be following Hesiod Theog. 1011 foll., Κίρκη δ' Ἠελίου θυγάτηρ Ὑπεριονίδαο Γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότητι Ἄγριον ἠδὲ Λατῖνον ἀμύμονά τε κρατερόν τε (Serv.). Comp. Hyginus fab. 127, who quotes versions which made Telemachus, not Ulysses, the father. In 7. 47 foll. Latinus is son of Faunus and Marica, grandson of Picus and great-grandson of Saturn: a genealogy apparently quite different. Serv. says that many identified Marica with Circe, an easy gloss. If the two accounts are to be harmonized, it must be done, as Heyne suggests, by the story of Circe's love for Picus (Ov. M. 14. 320 foll., A. 7. 189 foll.). This would make the Sun the great-grandfather, not the grandfather, of Latinus: but Virg. is sometimes vague in these matters: comp. 10. 76, 619., 9. 4, where Pilumnus is variously called 'avus,' 'quartus pater,' and 'parens' of Turnus. See Heyne's note here and Exc. 5 on Bk. 7. With 'aurati radii . . . Solis avi specimen' Heyne well comp. the description of Circe in Apoll. R. 4. 727 foll., Πᾶσα γὰρ Ἠελίου γενεὴ ἀρίδηλος ἰδέσθαι Ἦεν, ἐπεὶ βλεφάρων ἀποτηλόθι μαρμαρυγῇσιν Οἷόν τε χρυσέην ἀντώπιον ἵεσαν αἴγλην. It may be, as Gossr. thinks, that Virg. had in his mind the rayed crown which, as the symbol of royalty, was given after their death to the deified emperors (see Dict. 'Corona,' Florus 4. 2. 91, Sueton. Aug. 94). 'Specimen,' a thing that proves or shows: see G. 2. 241 foll., "Tale dabit specimen . . . aqua eluctabitur omnis," &c. Here the meaning is that the crown of rays indicates Latinus's descent from the Sun. 'Bigis in albis:' so 7. 26, "in roseis bigis;" Ov. F. 4. 714, "Memnonis in roseis lutea mater equis."

Bina manu lato crispans hastilia ferro. 165
Hinc pater Aeneas, Romanae stirpis origo,
Sidereo flagrans clipeo et caelestibus armis,
Et iuxta Ascanius, magnae spes altera Romae,
Procedunt castris, puraque in veste sacerdos
Saetigeri fetum suis intonsamque bidentem 170
Attulit, admovitque pecus flagrantibus aris.
Illi ad surgentem conversi lumina solem
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisque altaria libant.
Tum pius Aeneas stricto sic ense precatur: 175
Esto nunc Sol testis et haec mihi Terra vocanti,

165.] Repeated from 1. 313, where see note.

166.] 'Origo' as in Tac. Germ. 2, "Tuisconem deum,—et filium Mannum, originem gentis conditoresque." Comp. Il. 14. 201, 'Ωκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν.

167.] 'Sidereum' probably = bright as a star: see 10. 271 foll. 'Αστεροεὶς is the epithet of Achilles' θώρηξ, Il. 16. 134, where see Heyne, and of Hephaestus's house, 18. 370.

168.] 'Magna' Gud., a reading mentioned with disapproval by Serv. Serv. on E. 6. 11 has a story, told also by the Pseudo-Donatus in his Life of Virg., but refuted by the chronology, that Cicero used the words 'magnae spes altera Romae' of Virg. on hearing the Sixth Eclogue recited in the theatre, the 'first hope' being himself.

169.] 'Pura' unspotted: comp. Tibull. 1. 10. 27, "Hanc (porcam) pura cum veste sequar," of a rustic offering: so ib. 2. 13 (Cerda). Phaedrus, 3. 10. 10, has "toga pura," of a toga without a praetexta. "Pura vestimenta sacerdotes ad sacrificium habebant, id est, non obsita, non fulgurita, non funesta, non maculam habentia." Festus, p. 248 (Müller).

170.] 'Saetigeri' all Ribbeck's MSS. 'Saetigerae' was the common reading before Pierius, but has not been found in any MS. A pig was the ordinary victim in the ceremony of making a treaty: see 8. 641, Livy 1. 24., 9. 5, Sueton. Claud. 25, &c. (See Lersch, A. V. § 54. 3.) 'Bidentem' 4. 57 note. Lersch (l. c.) makes a difficulty about the sheep, for the introduction of which there seems to be no strict warrant in the Roman usage as known to us: Serv. says, "ovem Graeco more adhibuit:" see Il. 3. 246.

171.] 'Admoveo' of bringing the victim to the altar, as in Tac. A. 2. 69, "Admotas hostias, sacrificalem apparatum proturbat." Suet. Calig. 32, "Admota altaribus victima" (Taubm.). Add Pers. 2. 75.

172.] Comp. 8. 68, "Surgit, et, aetherii spectans orientia Solis Lumina, rite cavis undam de flumine palmis Sustinet," &c. Forb. comp. Ov. F. 4. 777, "His dea placanda est: haec tu conversus ad ortus Dic," &c.: Soph. O. C. 477, Χοὰς χέασθαι πάντα πρὸς πρώτην ἕω (and Schneidewin's note). Some old editions had 'surgentis—solis,' as was to be expected.

173, 174.] 'Animus' Gud. originally for 'manibus.' "Dant famuli manibus lymphas" 1. 701, in a different sense. "Et salsae fruges, et circum tempora vittae" 2. 133. 'Tempora—notant pecudum,' of the custom of cutting off the hair of the victim before sacrifice: see on 6. 245. 'Pateris altaria libant' is a variety for "pateras libant altaribus" or "in altaria," possibly suggested by the late use of λείβεσθαι of being sprinkled.

175.] "Stricto ense, tanquam periurium ulturus," Heyne. But Virg. is also thinking of Il. 19. 252 foll., 'Ατρείδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν Κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχών, Εὔχετο, &c.

176.] The prayer in Il. 3. 276 is, Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε, 'Ηέλιός θ', ὃς πάντ' ἐφορᾷς καὶ πάντ' ἐπακούεις, Καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἳ ὑπένερθε καμόντας 'Ανθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὀμόσσῃ, 'Υμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά, &c.; so nearly 19. 258 foll., Ἴστω νῦν Ζεὺς πρῶτα, &c., whence Virg. takes his rhythm. 'Vocanti' Pal., Rom., and Gud., which gives 'pre-

Quam propter tantos potui perferre labores,
Et Pater omnipotens, et tu Saturnia coniunx,
Iam melior, iam, diva, precor; tuque inclute Mavors,
Cuncta tuo qui bella, pater, sub numine torques; 180
Fontisque Fluviosque voco, quaeque aetheris alti
Religio, et quae caeruleo sunt numina ponto:
Cesserit Ausonio si fors victoria Turno,
Convenit Euandri victos discedere ad urbem;
Cedet Iulus agris; nec post arma ulla rebelles 185
Aeneadae referent, ferrove haec regna lacessent.
Sin nostrum adnuerit nobis Victoria Martem,—
Ut potius reor, et potius di numine firment—
Non ego nec Teucris Italos parere iubebo,
Nec mihi regna peto; paribus se legibus ambae 190
Invictae gentes aeterna in foedera mittant.
Sacra deosque dabo; socer arma Latinus habeto,

canti' as a variant: 'precanti' Med., probably from 'precatur' in the last line.

177.] Virg. particularizes Agamemnon's appeal to the Earth to suit Aeneas's circumstances.

178.] 'Iuno' Med. for 'coniunx,' with marks of correction, and two of Ribbeck's cursives, and so Heyne. Wagn. and Jahn restored 'coniunx' on the authority of the other MSS.

179.] 'Melior,' more propitious: "Sis bonus o felixque tuis" E. 5. 65. Comp. "melioribus fatis" 6. 546. 'Diva,' in recognition of her power. Wagn. would prefer 'nostra.' With the repetition of 'iam' comp. Pers. 2. 60, "Iam dabitur, iam iam."

180.] "Caelum et terras qui numine torquet" 4. 269 note. "Quorum semper sub numine Troia est" 9. 247. For 'pater' see on G. 2. 4.

182.] 'Religio,' used in a concrete sense for the object of dread, like σέβας. "Uno eodemque tempore Agrigentini beneficium Africani, religionem domesticam, ornamentum urbis, requirebant" (of a statue of Apollo) Cic. 2 Verr. 4. 43. 'Religio' is used for a divine warning 3. 363.

183.] 'Cedo' as in 3. 297, 333. 'Si fors' in contrast to the certainty of his own hopes, v. 188.

184.] 'Decedere' Med. originally. 'Convenit' = σύγκειται, 'it is agreed.'

185, 186.] 'Cedat' Rom., but the fut. is confirmed by the context. 'Cedet agris' like "cedite ferro" 9. 620: comp. ib. 905. Iulus is mentioned because the supposition involves the death of Aeneas. 'Arma referent' connected closely with 'rebelles:' shall again carry arms against you. 'Ferroque' Gud.

187.] 'Si' Rom. for 'sin.' The constr. is 'sin Victoria adnuerit Martem nostrum esse,' as in 11. 19, "Ubi primum vellere signa Adnuerint superi." 'Nostrum' = propitious: see on 5. 832.

188.] For 'et' Med. has 'ut' corrected into 'et,' apparently by a later hand. 'Propius' Rom. from 8. 78. 'Numina' Pal. ('a' in an erasure), Rom., and Gud. 'Numine' almost in its literal sense, 'with their nod:' see on 2. 123, and comp. Ov. M. 10. 430 (of the nurse of Myrrha), "promissaque numine firmat."

189.] 'Non ego nec:' see E. 4. 55., 5. 25.

190.] "Communem hunc ergo populum paribusque regamus Auspiciis" 4. 102 note. The meaning of 'paribus legibus' seems to be that the two nations are to be governed on terms of equality, not one as a conquered, one as a conquering people. The abl. then will be modal.

191.] 'Invictae,' i. e. neither shall suffer the shame of conquest. 'Se in foedera mittere' like "in foedera venire" 4. 339 note. Comp. also 4. 618, where, however, 'leges' is used in a different sense.

192.] 'Sacra' includes the sacred things for worship as well as the rites themselves: comp. 2. 293, "Sacra suosque tibi com-

Inperium sollemne socer; mihi moenia Teucri
Constituent, urbique dabit Lavinia nomen.
Sic prior Aeneas; sequitur sic deinde Latinus, 195
Suspiciens caelum, tenditque ad sidera dextram:
Haec eadem, Aenea, Terram, Mare, Sidera, iuro,
Latonaeque genus duplex, Ianumque bifrontem,
Vimque deum infernam et duri sacraria Ditis;
Audiat haec Genitor, qui foedera fulmine sancit. 200
Tango aras, medios ignis et numina testor:
Nulla dies pacem hanc Italis nec foedera rumpet,
Quo res cumque cadent; nec me vis ulla volentem
Avertet, non, si tellurem effundat in undas,

mendat Troia Penatis," where the 'sacra' are afterwards explained by the "vittae" and the "ignis." So the Greek ἱερά: see Hdt. 4. 33., 7. 153. "Sacrorum nomine tam Graeci quam Romani praecipue signa et imagines deorum, omnemque sacram supellectilem dignari solent," Lobeck (Aglaophamus, 1, p. 51), who there gives further references. 'Deos' includes the images of the gods: see on 2. 293.

193.] Lersch, A. V. § 1, p. 5, comp. Livy 1. 13 (about the incorporation of the Sabines with the Romans), "Regnum consociant, inperium omne conferunt Romam." 'Sollemne' goes closely with 'socer,' that which is his lawful due as father-in-law: this is more likely than Wagn.'s explanation that 'sollemne' = "solitum," and that 'inperium sollemne habeat' therefore means "inperium integrum habeat."

196.] So of Agamemnon, Il. 19. 257, Εὐξάμενος δ' ἄρα εἶπεν, ἰδὼν εἰς οὐρανὸν εὐρύν.

197.] "Maria aspera iuro" 6. 351. The constr. is like the Greek ὄμνυμι with acc., Ὄμνυμι γαῖαν Ἡλίου θ' ἁγνὸν σέβας, Eur. Med. 752 &c. It is found in prose, Cic. Fam. 7. 12, "Iovem Lapidem iurare."

198.] 'Latonae genus duplex,' the Sun and Moon. 'Ianum bifrontem' 7. 180.

199.] 'Vim deum infernam' means more than 'inferos deos' (like "odora canum vis" for "odori canes"). "Caelestum vis magna" 7. 432. Virg. is thinking of Il. 19. 259, Ἐρινύες, αἵθ' ὑπὸ γαῖαν Ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὀμόσσῃ. 'Duri,' comp. G. 4. 470, "Regemque tremendum, Nesciaque humanis precibus mansuescere corda." 'Sacraria,' the shrine of Dis, probably meaning his abode: conversely a temple is often called "domus." So Jupiter in Stat. Theb. 3. 246 calls heaven "Arcem hanc aeternam, mentis sacraria nostrae" (Forc.), which may serve to fix the meaning here.

200.] 'Sancire foedus,' to enforce a treaty by a penalty: comp. Livy 23. 8, "Sanguine Hannibalis sanciam Romanum foedus" (Taubm.). Cic. (?) post Red. suum ad Quir. 5, "Cum . . . omnia cum omnibus foedera . . . sanguine meo sancirentur." 'Fulmine,' by striking perjurers with his bolt.

201.] 'Tango aras' 4. 219 note, 6. 124. "Is cui, si aram tenens iuraret, crederet nemo" Cic. pro Flacco, 36. 90. "Vendet periuria summa Exigua et Cereris tangens aramque pedemque" Juv. 14. 218: comp. Livy 21. 1. 'Medios ignes et numina' apparently means 'the fires and the gods that are between us.' Aeneas and Latinus probably stand with the altar between them, and the gods are supposed to be present at the sacrifice. Heins. explained 'medios' as = "sequestres et conciliatores pacis." 'Mediosque' was the common reading before Pierius and Heins.

202.] 'Foedere' Med. a m. p. 'Rumpat' Pal. (corrected from 'rumpit'), and so Gud.

203.] 'Quo res cumque cadent' 2. 709. 'Cadet' Rom. for 'cadent.' 'Illa' Gud. originally for 'ulla.'

204.] 'Avertet,' turn away from my engagement. 'Avertit' Gud. originally. 'Tellure effundat et undas' Med. first reading. "Non si terra mari miscebitur et mare caelo" Lucr. 3. 842, where see Munro. Serv. thinks 'tellurem effundat in undas' is a hypallage for 'si undas effundat in tellurem:' doubtless 'effundat' is chosen purposely, to give the notion of

Diluvio miscens, caelumque in Tartara solvat; 205
Ut sceptrum hoc—dextra sceptrum nam forte gerebat—
Numquam fronde levi fundet virgulta nec umbras,
Cum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas et bracchia ferro;
Olim arbos; nunc artificis manus aere decoro 210
Inclusit, patribusque dedit gestare Latinis.
Talibus inter se firmabant foedera dictis
Conspectu in medio procerum. Tum rite sacratas
In flammam iugulant pecudes, et viscera vivis
Eripiunt, cumulantque oneratis lancibus aras. 215

melting. The nom. to 'effundat' is 'vis.'

205.] 'Diluvio' implies that the water encroaches on the land. 'Miscens,' confounding. 'Solvat,' a rhetorical continuation of 'effundat.' In each case it is the solid part of the universe that is supposed to give way. Med. a m. p. has 'solvit.'

206.] An imitation of the well-known passage, Il. 1. 234 foll., Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους Φύσει, &c. Wagn. remarks, "Mira profecto comparatio, in qua nihil rebus collatis inter se commune, nisi quod neutrum futurum esse contenditur." 'Dextra sceptrum nam forte gerebat' seems weak: but Virg. is fond of 'forte' in such descriptions: see 11. 552, "Telum inmane, manu valida quod forte gerebat" of Metabus: and v. 488 below.

207.] 'Fundit' Pal., corrected into 'fundet.' 'Fundere virgulta' like "fundere flores" E. 4. 23., 9. 41. 'Fronde,' probably descriptive, taken with 'virgulta.' 'Umbras,' a common point in Virg.'s description of trees: see G. 1. 157, 191., 2. 297, 410, &c. 'Neque,' one of Ribbeck's cursives, and so Heins. and Heyne: 'nec' was restored by Wagn.

208.] Virg. is rendering closely Homer's Ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, Il. 1. 235. 'Cum' then has virtually the force of "ex quo," much as we use 'since' in both a temporal and a logical sense. 5. 626 and the passage of Cicero there quoted are not parallel, as in them 'cum' is co-extensive with the whole time covered by the principal verb. For the gender of 'stirps' see on v. 781 below.

209.] 'Cadet' Med. for 'caret.' 'Matre' the parent tree, not the parent earth, as Heyne is inclined to take it: comp. G. 2. 23, "Hic plantas tenero abscindens de corpore matrum Deposuit sulcis:" and ib. 19. 55. 'Posuitque comas,' &c.: so nearly Prop. 3. 13. 12, "Et vitem docta ponere falce comas" (Cerda). 'Bracchia' G. 2. 296, 368. 'Ferro,' instr. abl.: comp. 9. 704 note.

210.] 'Arbos,' of a large branch of a tree, as in G. 2. 81. 'Aere decoro:' Virg. has given a new turn to Hom.'s περὶ γάρ ῥά ἑ χαλκὸς ἔλεψεν φύλλα τε καὶ φλοιόν.

211.] 'Inclusit,' not unlike "inclusum buxo ebur" 10. 136, "smaragdi Auro includuntur" Lucr. 4. 1127. Νῦν αὐτέ μιν υἷες Ἀχαιῶν Ἐν παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας Πρὸς Διὸς εἰρύαται, Il. l. c. Virg. in translating this represents the Latin 'patres' or primitive senate as occasionally carrying the sceptre, though generally it is the symbol of royalty alone (8. 506, &c.). The only other exception to this is the case of the princess Ilione, who is said to have borne a sceptre, 1. 653. For the construction 'patribus dedit gestare' comp. 1. 319 note. 'Certare' Rom. for 'gestare.'

212.] "Foedera firment" 11. 330.

213.] 'Prospectu' Med. for 'conspectu.' 'Rite sacratas,' by the ἀπαρχή, v. 173 above.

214.] 'In flammam iugulant pecudes' 11. 199. 'Viscera vivis Eripiunt,' so Seneca, Thyestes 4. 755, "Erepta vivis exta pectoribus tremunt, spirantque venae, corque adhuc pavidum salit" (Taubm.). Comp. 4. 64 note, "Pecudumque reclusis Pectoribus inhians spirantia consulit exta." 'Viscera,' however, may mean the flesh, as elsewhere in Virg. (1. 211, &c.), the sense being that the victims are flayed before they are quite dead.

215.] 'Cumulantque oneratis lancibus aras' 8. 284 note.

At vero Rutulis inpar ea pugna videri
Iamdudum, et vario misceri pectora motu;
Tum magis, ut propius cernunt non viribus aequis.
Adiuvat incessu tacito progressus et aram
Suppliciter venerans demisso lumine Turnus, 220
Tabentesque genae et iuvenali in corpore pallor.
Quem simul ac Iuturna soror crebescere vidit
Sermonem, et volgi variare labantia corda,
In medias acies, formam adsimulata Camerti,—

216—310.] 'Juturna excites the Rutulians to break the treaty. The augur Tolumnius, encouraged by a prodigy which she had sent, throws his javelin among the Trojan ranks, and kills a man: the conflict becomes general: Messapus slays the Etruscan prince, Aulestes, and other blood is shed.'

217.] 'Vario misceri,' &c., constructed like 2. 298, "Diverso interea miscentur moenia luctu." 'Misceri,' are confused: 'vario,' discordant: comp. 11. 454, "Hic undique clamor Dissensu vario magnus se tollit ad auras."

218.] It is perhaps impossible to get a satisfactory explanation of this line. "Non viribus aequis: eos congressuros esse, subaudis" Serv., and so nearly Heyne, who supplies "pugnam ineundam" as acc. to 'cernunt.' Wagn. thinks that 'viribus aequis' can be taken as an abl. of quality used as an adj., quoting Tac. A. 1. 13, "(Arruntium) divitem, promptum, artibus egregiis et pari fama publice, suspectabat:" but there the constr. is fixed by the preceding adj., as it is fixed by the following adj. in 3. 618, "Domus sanie dapibusque cruentis, Intus opaca, ingens." Forb. in his first edition thought that 'cernunt' = "pugnant" (see his note on v. 709 below), but the battle had not yet begun. All these explanations are strained: perhaps the least strained is Heyne's, for after 'ea pugna' v. 216, 'pugnam' is the most natural acc. to supply. Schrader ingeniously conj. 'viribus aequos.' Ribbeck argues with much plausibility that the clause was left incomplete by Virg., and puts a mark of omission after 'non viribus aequis.'

219.] 'Adiuvat,' aids the growing excitement: comp. 5. 345. 'Ingressu' Gud. with another of Ribbeck's cursives and the MS. known as 'Oblongus Pierii.' 'Tacito,' quiet, subdued: Schrader conj. 'tardo,' perhaps suggested by Donatus' explanation of 'tacito:' "primum est ingressus tacitus, dum vix pedem movebat." The constr. 'adiuvat progressus' (= 'adiuvat progressio eius') is not uncommon: comp. Livy 24. 30, "Terroris speciem haud vanam mendacio praebuerant verberati ac securi percussi transfugae ad duo milia hominum:" Tac. Hist. 2. 66, "Angebat Vitellium victarum legionum haudquaquam fractus animus."

220.] 'Lumen' in sing. seems rare in the sense of 'oculus,' as in 8. 153, "Totum lustrabat lumine corpus." Forc. quotes Ov. 3 Trist. 2. 19, "Nec nostro parcior imber Lumine, de verna quam nive manat aqua." Add Catull. 62 (64). 86, "Hunc simul ac cupido conspexit lumine virgo."

221.] 'Tabentes' one of Ribbeck's cursives with the two Menteliani and some inferior copies: so Donatus on v. 219, "Tabentium genarum a macie repentina." But Med., Pal., Rom., Gud. corrected and two more of Ribbeck's cursives give 'pubentes:' though Pierius says that in Med. 'pubentes' was altered from 'tabentes.' Serv. is silent. Whence 'pubentes' came it is hard to say: it gives no rational sense in this context. 'Tabentes,' wasted. 'Iuvenali' Heins. for 'iuvenili,' which is found in one of Ribbeck's cursives. Wagn. blames Virg. for inconsistency in representing Turnus' spirit as broken: but his character is throughout vehement and excitable (see on 10. 151), and it is not unnatural that his courage, like Hector's in Homer, should be damped in presence of a great crisis.

222, 223.] From Il. 4. 75 foll., where Athene descends from heaven to incite the breach of the treaty. 'Quem . . . sermonem:' Virg. implies what Hom. says directly, Ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον, &c. Not unlike are "quo gemitu" 2. 73, "quo motu" G. 1. 329. 'Labentia' Rom. for 'labantia.' "Animum labantem" 4. 22.

224.] Ἡ δ' ἀνδρὶ ἰκέλη Τρώων κατεδύσεθ'

Cui genus a proavis ingens, clarumque paternae 225
Nomen erat virtutis, et ipse acerrimus armis—
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur:
Non pudet, o Rutuli, pro cunctis talibus unam
Obiectare animam? numerone an viribus aequi 230
Non sumus? En, omnes et Troes et Arcades hi sunt,
Fatalesque manus, infensa Etruria Turno.
Vix hostem, alterni si congrediamur, habemus.
Ille quidem ad superos, quorum se devovet aris,
Succedet fama, vivusque per ora feretur; 235

ὅμιλον, Il. 4. 86. A Camers, king of Amyclae, is pursued by Aeneas, 10. 562.

225.] 'Genus a proavis ingens' like "genus alto a sanguine divom" 5. 45, "genus ab Iove summo" 1. 380. 'Genus' is called 'ingens,' as "stirps" (6. 864) "magna."

226.] 'Et ipse acerrimus armis' added after 'cui genus a proavis ingens' in a way not absolutely grammatical. The strongest instance of this kind of looseness of constr. in Virg. is 9. 593, "Cui Remulo cognomen erat, Turnique minorem Germanam nuper thalamo sociatus habebat."

227.] 'Haud nescia rerum' probably means 'not ignorant how to deal with matters—knowing her task well:' comp. 5. 618 (note), "Ergo inter medias sese haud ignara nocendi Coniicit." Wagn., taking the words as = 'not ignorant of the state of matters,' judges them otiose.

228.] Macrob., Sat. 6. 1, says that this line is from a verse of Furius Antias, "Rumoresque serunt varios et multa requirunt." Cerda quotes Soph. Electra 642, Μὴ.... σπείρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.

229.] 'Pro cunctis,' &c., to give one life for all and for such as we are. 'Talibus' is explained by the following line.

230.] 'Obiectare' 2. 751, G. 4. 217. 'Numerone,' &c., 'is it in numbers or in strength that they overmatch us?' 'Ac' Pal. (the 'c' in an erasure) for 'an.' 'Aequis' Pal., Gud., and some inferior copies, perhaps from v. 218.

231.] 'En, omnes,' &c., an answer to 'numerone aequi non sumus?' 'These Trojans, Arcadians, and Etruscans are all they have.' 'Troes et Arcades,' Trojan and Arcadian exiles, and strangers to us, about whose friendship we need not be careful (Pierius).

232.] 'Fatales' Med. and Rom., and so Ribbeck rightly: 'fatalis' Pal. and Gud. There is some difficulty in 'fatales,' and Heyne so far despaired of explaining it as to mark the line as spurious; Wagn., in his large edition, following him. The best explanation is that of Forb. and Jahn (2nd edition), that 'fatalis' is ironical: 'the bands that are in the hands of fate,' to their imagined profit and real destruction. The Etruscans (see 8. 499 foll.) were kept back from rising against Mezentius by oracles which told them to wait for foreign leaders: Juturna hints that these oracles would really prove false guides, just as Juno (10. 67) sneers at the prophecies in which Aeneas trusted: "Italiam petiit fatis auctoribus; esto: Cassandrae inpulsus furiis:" comp. Turnus' words 9. 133, "Nil me fatalia terrent, Si qua Phryges prae se iactant, responsa deorum: Sunt contra mea fata mihi." 'Fatales,' supported by the fates, as 11. 232, "Fatalem Aenean manifesto numine ferri." Serv. most strangely supposes 'fatales manus' to refer to the Trojans. 'Etruria' in apposition to 'manus,' being equivalent to "Etrusci:" comp. "Latio sequaci" for "Latinis sequentibus" 10. 365. 'Infensa Turno,' because he shielded Mezentius (8. 492): she means that they point all their hatred against Turnus alone, whereas the quarrel is really a national one.

233.] They would have hardly enough to meet us, even if only every other man of us were to engage them. Virg. is thinking of Il. 2. 123 foll.

234.] 'Aris' constructed with 'devovet:' comp. 11. 440 foll. Juturna represents Turnus as dying, in Roman phrase, "pro aris et focis," probably with a special reference to the new worship which Aeneas promises to introduce.

235.] 'Succedo,' as in G. 4. 227, "alto succedere caelo." So Lucr. 5. 1123, "Ad

Nos, patria amissa, dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis.
Talibus incensa est iuvenum sententia dictis
Iam magis atque magis, serpitque per agmina murmur;
Ipsi Laurentes mutati ipsique Latini. 240
Qui sibi iam requiem pugnae rebusque salutem
Sperabant, nunc arma volunt, foedusque precantur
Infectum, et Turni sortem miserantur iniquam.
His aliud maius Iuturna adiungit, et alto
Dat signum caelo, quo non praesentius ullum 245
Turbavit mentes Italas, monstroque fefellit.
Namque volans rubra fulvus Iovis ales in aethra
Litoreas agitabat aves turbamque sonantem

summum succedere honorem." With 'ad superos succedet fama' Forb. well comp. Cic. Cat. 3. 1. 2, "Romulum ad deos inmortales benevolentia famaque sustulimus." 'Vivusque,' &c., G. 3. 9 note.

236.] "Nos, patria incensa" 3. 325.

237.] 'Lentis' Gud. originally: 'lenti' is confirmed by Serv., who explains it as = "otiosi," comparing E. 1. 4, "Tu, Tityre, lentus in umbra," &c. "Arvis considere" 4. 39, in a somewhat different sense. 'Armis' Med. and Gud., both originally.

238.] The more ordinary phrase would be "incendere" or "accendere animum:" Virg. uses 'sententia' because a definite feeling against the truce previously existed.

239.] 'Tum' Pal. and Gud. for 'iam:' perhaps from v. 218.

240.] 'Ipsi et' Pal. originally.

241.] Ἐλπόμενοι παύσεσθαι ὀϊζυροῦ πολέμοιο, Il. 3. 112 (Cerda). 'Requiem pugnae' like "requies laborum" 3. 393. 'Rebus' their troubled circumstances. This and the two following lines, as Wagn. remarks, must refer exclusively to the Laurentians and Latins (see v. 218), whether they be taken as a separate sentence, or, as Heyne suggested, connected in construction with v. 240. For the general sense comp. 5. 767 foll.

242, 243.] "Arma velit" 7. 340. 'Precantur foedus infectum' constr. like "optaverit intactum Pallanta" 10. 503, 504. 'Iniquam' as in 10. 889, "pugna iniqua," of an ill-matched encounter.

244.] Comp. 2. 199 foll., which is generally similar. 'Aliud maius' goes by itself with 'adiungit,' 'et alto,' &c., being an explanatory continuation. Wagn. thinks it possible that Virg. may have written 'ab alto,' though he prefers the present reading, as Juturna is not in heaven but on earth.

245.] 'Praestantius' Rom., with two of Ribbeck's cursives: 'praesentius' is confirmed by Serv. "Quo non praesentius ullum" G. 2. 127. See on v. 152.

246.] 'Monstro' as in 2. 171, "Nec dubiis ea signa dedit Tritonia monstris."

247.] There are several cases of this kind of omen in Homer. See Il. 12. 200 foll., where, the Trojans being about to attack the ships, an eagle appears with a serpent in its talons, which it drops into the midst of the host. The omen is really a bad one, but is disregarded by Hector in spite of Polydamas' warning. In Od. 2. 147—156 two eagles appear fighting to the agora in Ithaca, the sign being explained favourably for Telemachus by Halitherses and for the suitors by Eurymachus. Comp. the scene in the house of Menelaus Od. 15. 160 foll., and the dream of Penelope about her geese and the eagle Od. 19. 537—553. A translation by Cicero of the passage in the twelfth Iliad is given in Cic. de Div. 1. 47. 106. 'Fulvus rubra' Med. 'Rubra aethra' is from Enn. Ann. 417, "Interea fax Occidit, Oceanumque rubra tractim obruit aethra," where it apparently = a red train of light. 'Rubra' is an exaggerated term as applied to the ordinary light of day. The words 'fulvus ales' . . . 'litoreas aves' are from Il. 15. 690 foll., Ἀλλ' ὥστ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων Ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων, χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων. For 'Iovis ales' Pal. has 'acer (for sacer) ales' from 11. 721.

248.] 'Turba,' as of the hunted herd of

Agminis aligeri: subito cum lapsus ad undas
Cycnum excellentem pedibus rapit inprobus uncis. 250
Arrexere animos Itali, cunctaeque volucres
Convertunt clamore fugam, mirabile visu,
Aetheraque obscurant pennis, hostemque per auras
Facta nube premunt, donec vi victus et ipso
Pondere defecit, praedamque ex unguibus ales 255
Proiecit fluvio, penitusque in nubila fugit.
Tum vero augurium Rutuli clamore salutant,
Expediuntque manus; primusque Tolumnius augur,
Hoc erat, hoc, votis, inquit, quod saepe petivi.
Accipio, adgnoscoque deos; me, me duce ferrum 260
Corripite, o miseri, quos inprobus advena bello

stags 1. 191 note, suggesting the confusion of the birds, while 'agmen' in the next line suggests their previous order: see on 1. 393 foll., "Aspice bis senos laetantis agmine cycnos, Aetheria quos lapsa plaga Iovis ales aperto Turbabat caelo."

250.] "'Excellentem,' magnum: sicut in exercitu magnus est Turnus" Serv. 'Inprobus,' rapacious: see on G. 1. 119. "Sublimem pedibus rapuit Iovis armiger uncis" 5. 255.

251.] 'Arrexere animos,' were excited to attention: see on 1. 579.

252.] 'Convertunt fugam' apparently = they return from flight (literally, they turn their flight back): "convertere vias" 5. 582 note. So Serv. 'Clamore' = "cum clamore" as in 5. 207., 8. 216. Comp. πέτετο πνοιῇς ἀνέμοιο (= ἅμα πνοιῇς) Il. 12. 207.

254.] 'Facta nube' on the analogy of "agmine facto" (Wagn.). "Nubes volucrum" 7. 705.

255.] 'Defecit,' failed, fainted, as in v. 2 above.

256.] Virg. uses 'proiecit fluvio' for "proiecit in fluvium," as he uses "undis spargere" 4. 600 for "in undas spargere." Whether 'fluvio' is dat. or abl. is doubtful: on the analogy of "facem iuveni coniecit" 7. 456 (comp. ib. 347., 11. 194), and "rivoque fluenti . . . iace" E. 8. 101, the dat. seems most probable. 'Penitus,' far away: Ὁ δ' ἐς αἰθέρα δῖαν ἀέρθη of the eagle Od. 19. 540.

257.] 'Augurium salutant' is imitated in two places by Silius: 2. 411., 15. 146 (Forb.).

258.] 'Expediunt manus' apparently = they make their hands ready for fight Comp. Sallust Iug. 105, "Se quisque expedire, arma atque tela temptare." Serv. seems to take the words of a show of hands in favour of fighting: Cerda thinks they refer to prayer. "Expedito bracchio Alacer" Enn. Sat. 27, apparently of a parasite. It is remarkable that the augur leads the way in deception.

259.] Tolumnius means that he had often prayed for a favourable omen of some kind, and that his prayer is now fulfilled, this proving to be the thing he asked for. 'Erat' is then like the Greek ἄρ' ἦν; 'this was the thing all the while, though I did not know it at the time.' Comp. 2. 664 note. 'Quod saepe petivi' is a rhetorical exaggeration: Wagn. thinks that 'saepe' = "valde," like "terque quaterque" and similar expressions.

260.] 'Accipere omen' is the ordinary phrase for acknowledging and welcoming an omen: Livy 1. 7, Cic. de Div. 1. 46, &c. (Forc.) Whether however 'accipio deos' could stand as = 'I welcome the divine sign' may perhaps be doubted: it is therefore perhaps better with Wagn. to take 'accipio' by itself. He comp. Ov. M. 7. 620, "Accipio, sintque ista precor felicia mentis Signa tuae." "Ut te . . . Accipio adgnoscoque libens," says Evander to Aeneas 8. 155.

261.] Three of Ribbeck's cursives have 'Rutuli' for 'miseri:' Gud. has 'miseri' with 'Rutuli' written over it. In this and the following lines, as Wagn. remarks, the augur repeats, in interpreting the omen, the chief words which Virg. had used in the description of it: 'inprobus,' 'litora vestra' ('litoreas aves'), 'penitus vela dabit' ('penitus in nubila fugit'). So

Territat, invalidas ut aves, et litora vestra
Vi populat. Petet ille fugam, penitusque profundo
Vela dabit. Vos unanimi densete catervas,
Et regem vobis pugna defendite raptum. 265
Dixit, et adversos telum contorsit in hostis
Procurrens; sonitum dat stridula cornus, et auras
Certa secat. Simul hoc, simul ingens clamor, et omnes
Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut forte novem pulcherrima fratrum 270
Corpora constiterant contra, quos fida crearat
Una tot Arcadio coniunx Tyrrhena Gylippo,
Horum unum ad medium, teritur qua sutilis alvo
Balteus et laterum iuncturas fibula mordet,

Polydamas (Il. 12. 219 foll.) repeats the very lines in which Hom. had described the eagle and its flight.

262.] 'Et litora vestra,' &c., a demonstrative clause, as often added to develope a relative one: see on 5. 403, G. 2. 208.

263.] For 'vi' Med. has 'ut.' 'Vi populat:' comp. the line of Attius quoted on 1. 527, "Qui nostra per vim patria populavit bona." 'Profundo Vela dabit' like "pelagoque volans da vela patenti" G. 2. 41. "In altum Vela dabant" 1. 34. 'Profundo' = on or over the deep.

264.] 'Unanimis' Med., 'unanimes' one of Ribbeck's cursives corrected, with some inferior copies and the MSS. of Eutychius: Med. (first reading) has 'unanimem' in 4. 8. 'Unaanime' Pal., and originally Gud. 'Unanimi' Rom., 'unaanimi' Gud. corrected. 'Densate' Med., Pal., and Gud., 'densete' Rom., with two of Ribbeck's cursives and some inferior copies, supported by Serv. on 11. 650, and so Ribbeck, probably rightly: see on G. 1. 248. "Addensent acies" 10. 432.

265.] 'Raptum,' from 'rapit,' above v. 250. 'Pugna' with 'defendite.'

267.] The alliteration is remarkable: Virg. is thinking of the sounding line in which Hom. describes the flight of Pandarus' arrow: Λίγξε βιός, νευρὴ δὲ μέγ' ἴαχεν, ἆλτο δ' ὀϊστὸς Ὀξυβελής, Il. 4. 125. 'Cornus:' comp. G. 2. 447, "At myrtus validis hastilibus et bona bello Cornus." "Volat Itala cornus" 9. 698.

268.] 'Certa' like Horace's "Te metuende certa, Phoebe, sagitta" (1 Od. 12. 23). 'Simul—simul' as in 1. 513., 5. 675. The verb subst. is omitted as in 11. 633, "Tum vero et gemitus morientum, et sanguine in alto," &c.

269.] 'Cunei,' the rows of spectators: the metaphor, taken from a theatre, is developed more fully in 5. 288, 340, 664.

270, 271.] The structure of the sentence 'ut forte' followed below by 'horum unum' is the same as that of v. 488 below: "Uti laeva duo forte gerebat .... praefixa hastilia ferro, Horum unum .... dirigit." 'Ut forte' 5. 329: comp. ib. 388. With the circumlocution "pulcherrima fratrum corpora" comp. 9. 272, "Bis sex ... lectissima matrum Corpora." So Enn. A. 97, "Ter quattor corpora sancta Avium."

273.] 'Horum unum' takes up the interrupted sentence: comp. Il. 14. 410 foll., Χερμαδίῳ, τά ῥα πολλά, θοάων ἔχματα νηῶν, Πὰρ ποσὶ μαρναμένων ἐκυλίνδετο· τῶν ἓν ἀείρας &c. Med. (first reading) 'mediam' for 'medium:' and so some inferior MSS., reading also 'alvum.' 'Medium' used as a subst. as in 7. 59, 227, 563., 9. 230, &c. 'Teritur alvo,' presses against (is rubbed by) the stomach. Heyne less naturally takes 'alvo' as = 'on the stomach,' joining 'teritur' with "adstrictu fibulae" understood. Med. has 'auro' for 'alvo,' perhaps from a reminiscence of 5. 312, "Lato qua circumplectitur auro Balteus." 'Sutilis:' the belt was probably made of leather and plated with metal: see Dict. A. 'Balteus.'

274.] 'Laterim' Pal., corrected into 'lateri:' 'lateri' Gud. Virg. is thinking of Il. 4. 132 foll., where Athene, turning aside Pandarus's arrow from striking Menelaus full, ἴθυνεν, ὅθι ζωστῆρος ὀχῆες Χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ. 'Lateri' in a locative sense (comp. Prop. 5. 7. 8, "lateri vestis adusta fuit") would be tempting, supposing the authority in its favour were sufficiently decided.

Egregium forma iuvenem et fulgentibus armis, 275
Transadigit costas, fulvaque effundit arena.
At fratres, animosa phalanx accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, caecique ruunt. Quos agmina contra
Procurrunt Laurentum; hinc densi rursus inundant 280
Troes Agyllinique et pictis Arcades armis.
Sic omnis amor unus habet decernere ferro.
Diripuere aras; it toto turbida caelo
Tempestas telorum, ac ferreus ingruit imber;
Craterasque focosque ferunt. Fugit ipse Latinus 285
Pulsatos referens infecto foedere divos.

'Laterum' can hardly mean, as Heyne thinks, the edges of the belt: 'laterum iuncturas' probably = the ribs: comp. 1. 122, where "laterum compages" is used for the ribs of a ship. 'Mordet,' clasps closely: comp. Ov. M. 8. 318, "Rasilis huic summam mordebat fibula vestem" (Gossr.). "Qua fibula morsus Loricae crebro laxata revolverat ictu" Sil. 7. 624 (Cerda). Mr. Long inclines to think that 'laterum iuncturae' may mean the place where the 'fibula' may be said to join the sides of the man.

275.] 'Iuvenum' Rom.

276.] 'Transadigo' below v. 508, "Transadigit costas et cratis pectoris ensem." For the constr. "unum . . . transadigit costas" see on 10. 699. 'Extendit,' the reading of some inferior copies, is given by Gud. as a variant in the margin: doubtless from 5. 374. See note there.

277, 278.] 'Phalanx:' so seven brethren are called "stipata cohors" 10. 338. For the constr. 'fratres . . . pars' comp. E. 1. 65, "At nos hinc alii sitientis ibimus Afros, Pars Scythiam et rapidum Cretae veniemus Oaxen." See Madv. § 215 a. 'Pars' sometimes comes to have an almost adverbial force: comp. Lucr. 2. 97—99, "Sed magis adsiduo varioque exercita motu Partim intervallis magnis confulta resultant, Pars etiam brevibus spatiis vexantur ab ictu." Tac. Hist. 1. 68, "Ipsi . . . vagi . . . magna pars saucii aut palantes," &c.

279.] 'Caecique ruunt,' rush blindly against the Latins. 'Caecus' as in 2. 356 of hungry wolves: "Quos inproba ventris Exegit caecos rabies."

280.] 'Inundo' is used similarly by Sil. 15. 552, "Fulgentibus armis Poenus inundavit campos."

281.] 'Agyllini' must be those of the subjects of Mezentius who had rebelled: for some of them had followed Lausus: comp. 7. 652 with 8. 479 foll. 'Pictis Arcades armis:' see the fragment of Bacchylides about the Mantineans quoted on 8. 588. The Amazons (11. 660) have 'picta arma.'

282.] 'Decernere ferro' Enn. A. 186. For the construction of the inf. see on G. 1. 213.

283.] 'Diripuere aras,' like "diripuere focos" 9. 75. The tense is perf., not aorist. They pull the altars in pieces to get fire-brands: comp. 5. 660, (matres) "Conclamant, rapiuntque focis penetralibus ignem: Pars spoliant aras, frondem ac virgulta facesque Coniiciunt." Pal. and Gud. originally have 'et' for 'it.' 'It caelo' can hardly here = 'it ad caelum' as in 5. 451 (note); if so, the words 'tempestas' and 'imber' in the next line would make a confusion of metaphor: 'caelo' must therefore = "per caelum," which also suits 'toto' better. Comp. G. 1. 474, "Armorum sonitum toto Germania caelo Audiit:" comp. 3. 515, &c. The words are perhaps from Lucr. 4. 168, "Cum fuerit liquidissima caeli Tempestas, per quam subito fit turbida foede."

284.] "Hastati spargunt hastas, fit ferreus imber" Enn. (A. 287), quoted by Macrob. Sat. 6. 1. For 'ingruit' Med. a m. p. has 'ingravit.'

285.] 'Ferunt,' carry off with them. 'Crateras,' for libations: 'focos,' see on v. 118 above. These persons, like Latinus, seem to be retiring, not mixing in the battle.

286.] 'Pulsatos,' beaten and insulted. 'Referens' must be taken literally, 'taking back with him,' 'divos' being the images of the gods. See 2. 178, "numenque reducant." Ruhkopf (fol-

Infrenant alii currus, aut corpora saltu
Subiiciunt in equos, et strictis ensibus adsunt.
Messapus regem regisque insigne gerentem,
Tyrrhenum Aulesten, avidus confundere foedus 290
Adverso proterret equo; ruit ille recedens,
Et miser oppositis a tergo involvitur aris
In caput inque humeros. At fervidus advolat hasta
Messapus, teloque orantem multa trabali
Desuper altus equo graviter ferit, atque ita fatur: 295
Hoc habet; haec melior magnis data victima divis.
Concurrunt Itali, spoliantque calentia membra.
Obvius ambustum torrem Corynaeus ab ara
Corripit, et venienti Ebyso plagamque ferenti
Occupat os flammis; olli ingens barba reluxit, 300

lowed by Forb.) objects that the presence of images at the ceremonial of making a treaty is never elsewhere mentioned, and very unnaturally makes 'referens' = "imitans."

287.] 'Cursus' Gud. originally for 'currus.' "Currus: i. e. equi, qui sub curribus sunt" Serv., who comp. "neque audit currus habenas" G. 1. 514. 'Et' Med. for 'aut.' Gossrau has a long note here to show that Virg. gives chariots to the Latins only, never to the Trojans. "Corpora saltu Ad terram misere" 2. 565.

288.] 'Subiicere' = to throw upwards, as in E. 10. 74, G. 2. 19, &c. 'Aut' Gud. originally for 'et.' 'Et strictis ensibus adsunt,' probably of a third set of men, 'et adsunt' standing for 'alii adsunt.' Comp. 7. 163 foll., "Exercentur equis, domitantque in pulvere currus, Aut acris tendunt arcus, aut lenta lacertis Spicula contorquent, cursuque ictuque lacessunt:" i. e. 'alii cursu, alii ictu.' See Wagn. Q. V. 34. 1. 'Adsunt' are there, the pres. expressing the rapidity of their coming. 'Adstant' Med. a m. s.

289.] 'Regentem' Med. for 'gerentem,' a not uncommon confusion. 'Regis insigne,' the diadem.

290.] 'Aulestes' 10. 207. 'Avidum,' a reading not found in any of Ribbeck's or Heyne's copies, is mentioned as a variant by Serv., who rightly prefers 'avidus.' 'Confundere foedus' 5. 496 note.

291.] 'Averso' Med. for 'adverso.' The meaning is 'turns his horse towards him and frightens him away:' for 'proterrere' comp. Plaut. Trin. 3. 2. 77, "Mea opera hinc proterritum te meaque avaritia autument." See also Terence, Heaut. 3. 1. 37 (Emmeness).

292.] 'Misero' Rom. for 'miser.' He runs backwards upon the altar. Join 'a tergo' with 'involvitur.' 'Involvo' in the strict sense of 'to roll upon,' as in G. 1. 282, "Ossae frondosum involvere Olympum."

293.] "Volvitur in caput" 1. 116 (Forb.). Κύμβαχος ἐν κονίῃσιν ἐπὶ βρεχμόν τε καὶ ὤμους, Il. 5. 586 (Heyne).

294.] 'Telo trabali,' a spear like a beam, is from Enn. A. 289.

295.] 'Altus equo' like "arduus altis equis" 7. 624; "sublimes in equis" ib. 285.

296.] 'Habe et' Med. for 'habet.' 'Habet' is confirmed by Serv., Nonius 317—321, and Donatus on Ter. Andr. 1. 1. 56. 'Habet' or 'hoc habet,' 'he has got it,' was the regular exclamation over a gladiator who had received his death-blow: comp. Terence l. c., "Certe captus est, habet:" Plaut. Most. 3. 2. 26, "Tempus nunc est senem hunc adloqui mihi: Hoc habet: reperi qui senem ducerem." So, Mr. Long thinks, "habes" in Cic. Fam. 16. 21. 7. Lorenz on Most. l. c. quotes as analogous the French phrase '*Il en tient.*' On 'melior victima' see 5. 483 note.

297.] 'Cadentia' one of Ribbeck's cursives and some inferior copies for 'calentia.'

298.] A Corynaeus was killed 9. 171. The Greek names (Corynaeus and Podalirius) seem to denote Trojans, the Roman names (Ebysus and Alsus), Latins.

299.] "Adsurgentis dextra plagamque ferentis Aeneae" 10. 797. Ebysus is not elsewhere mentioned.

300.] "Latagum saxo atque ingenti

Nidoremque ambusta dedit; super ipse secutus
Caesariem laeva turbati corripit hostis,
Inpressoque genu nitens terrae adplicat ipsum;
Sic rigido latus ense ferit. Podalirius Alsum,
Pastorem, primaque acie per tela ruentem, 305
Ense sequens nudo superimminet; ille securi
Adversi frontem mediam mentumque reducta
Disiicit, et sparso late rigat arma cruore.
Olli dura quies oculos et ferreus urguet
Somnus; in aeternam conduntur lumina noctem. 310
At pius Aeneas dextram tendebat inermem

fragmine montis Occupat os faciemque" 10. 698. 'Olli' Med., 'illi' Pal., Rom., Gud., and two other of Ribbeck's cursives. 'Olli' was introduced into the text by Heins., who has been followed by the subsequent edd., including Ribbeck. The archaic form is more likely to have been tampered with than the later. Ov. in his account of the battle between the Centaurs and Lapithae has an exaggerated imitation of the passage (M. 12. 294), "Rutilasque ferox in aperta loquentis Condidit ora viri, perque os in pectora, flammas."

301.] 'Super'='insuper:' "super ipse secutus" of a horse falling upon his rider 10. 893. 'Ipse' opposed to 'flammis:' he next attacks him with his own hand.

302.] Comp. the description of Priam's death, 2. 552, "Inplicuitque comam laeva, dextraque coruscum Extulit ac lateri capulo tenus abdidit ensem."

303.] 'Implicat' one of Ribbeck's cursives. 'Inpresso genu' like "pede collo Inpresso" v. 356 below. 'Adplicare' is often used of forcible driving or thrusting: see Dictt. 'Ipsum' opposed to 'caesaries:' see on 10. 226.

304.] 'Sic' referring to 'nitens:' see on 1. 224, (Jupiter) "Despiciens mare velivolum terrasque iacentis... sic vertice caeli Constitit." "Rigidum ensem" G. 1. 508; "rigida hasta" 10. 346. For 'ferit' Med. a m. p. has 'feret,' which is given as a variant by Gud. 'Pedit' Pal., probably for 'petit:' a reading of which Gud. also shows traces. Podalirius is the name of one of the Greek physicians in the Iliad.

305.] 'Pastorem:' see on 10. 310. 'Primaque acie,' &c.: Heyne thinks the sentence would run more smoothly if 'que' were omitted: but it is quite in Virg.'s manner to make two clauses grammatically co-ordinate which are not logically so: comp. "comitem et consanguinitate propinquum" 2. 86 note. These cases are to be distinguished from those where the co-ordination is logical but not grammatical: see on 5. 498.

306.] 'Ense nudo,' his drawn sword. So 9. 548., 11. 711. Alsus turns upon his pursuer with his axe. Of the passages from Hom. quoted here by Heyne, by far the most pertinent is Il. 13. 610 foll., Ἀτρείδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον, Ἆλτ' ἐπὶ Πεισάνδρῳ· ὁ δ' ὑπ' ἀσπίδος εἵλετο καλὴν Ἀξίνην εὔχαλκον, &c. In Hom. the man with the axe is slain.

307.] 'Reducta,' thrown back for the stroke: "reducta dextra" 5. 478 (note); "hasta" 10. 552.

308.] Ribbeck writes 'dissicit' on the authority of Med. corrected, and two of his cursives: so with more support 1. 70., 7. 339. See Lachmann on Lucr. 2. 951. 'Discidit' Rom. 'Rigat arma,' &c.: comp. 10. 908, "Undantique animam diffundit in arma cruore." Ἔντεα... αἱματόεντα, Il. 13. 640. 'Cerebro' one of Ribbeck's cursives, with some inferior copies, perhaps from 5. 413., 9. 753.

309—10.] Repeated from 10. 745-6, where see note. But Pal. here, with two Rottendorf MSS., has 'conduntur' for 'clauduntur' (10. 746), which is given by Med., Rom., Gud., and two of Ribbeck's cursives. Ribbeck rightly restores 'conduntur' (comp. G. 4. 496, "Conditque natantia lumina somnus"): 'clauduntur' probably is due to a reminiscence of the other passage. 'Conduntur in noctem' like "conditur in tenebras... caelum" 11. 187.

311—382.] 'Aeneas, who has come forward to appease the tumult, is wounded by an arrow from an unknown hand. He retires from the action, and Turnus takes

Nudato capite, atque suos clamore vocabat:
Quo ruitis? quaeve ista repens discordia surgit?
O cohibete iras! ictum iam foedus, et omnes
Conpositae leges; mihi ius concurrere soli; 315
Me sinite, atque auferte metus: ego foedera faxo
Firma manu; Turnum debent haec iam mihi sacra.
Has inter voces, media inter talia verba,
Ecce, viro stridens alis adlapsa sagitta est,
Incertum, qua pulsa manu, quo turbine adacta, 320
Quis tantam Rutulis laudem, casusne deusne,
Attulerit; pressa est insignis gloria facti,
Nec sese Aeneae iactavit volnere quisquam.
Turnus, ut Aenean cedentem ex agmine vidit
Turbatosque duces, subita spe fervidus ardet; 325
Poscit equos atque arma simul, saltuque superbus

the opportunity to deal promiscuous slaughter among the Trojans.'

311.] 'Inertem' for 'inermem' Med. a m. p., a common variation. "Tendebat inertis palmas" 10. 595; "Dextras tendamus inertis" 11. 414. Aeneas throws aside sword and helmet ('nudato capite') to prove his peaceful intention. Serv. thinks he put off his helmet that they might recognize him better: comp. 5. 673, "En, ego vester Ascanius!—galeam ante pedes proiecit inanem." In confirmation of Servius' view Mr. Long quotes the author of the Bellum Africanum 16, "Labienus in equo capite nudo versatur."

313.] "Quo, quo scelesti, ruitis?" Hor. Epod. 7. 1. For 'quaeve' Rom. with one of Ribbeck's cursives has 'quove.' 'Ista ... surgit,' rises there among you: comp. "Quis furor iste novus?" 5. 670. 'Recens' one of Ribbeck's cursives and some inferior copies for 'repens.'

315.] "Conponere leges" Lucr. 4. 966 (Forb.).

316.] 'Me sinite,' let me alone to fight my battle: comp. perhaps Soph. O. T. 676, οὐκοῦν μ' ἐάσεις κἀκτὸς εἶ; 'Metus' not as Heyne says, your fear for my safety, but the fears and suspicions which have driven you to fight: comp. 10. 9, "Quis metus aut hos Aut hos arma sequi ferrumque lacessere suasit?" 'Faxo' Madv. § 115 f.

317.] 'Manu' = with my arm. Heyne read the next words in an order which is supported by none of Ribbeck's MSS., "Turnum iam debent haec mihi sacra:" which, as Wagn. says, would = "his sacris effectum ut iam mihi debeatur Turnus:" the meaning of the MSS. order being "his iam sacris effectum ut mihi debeatur Turnus." With 'debent' comp. "Soli mihi Pallas Debetur" 10. 442.

318.] The scene is probably suggested by Il. 4. 105 foll. 'Voces,' as opposed to 'verba,' seems generally to mean the sound of speaking as opposed to articulate speech: but here the distinction seems merely rhetorical.

319.] "Alis adlapsa sagitta ... est" 9. 578 note, which shows that 'alis' should be joined with 'adlapsa,' not with 'stridens.'

320.] 'Pulsa,' driven by the string: "nervo inpulsa sagitta" v. 856 below (Heyne). 'Quo turbine' seems to = "cuius turbine," who drove it whirling home.

321.] 'Casusve deusve' Med., probably from 9. 211, "Si quis in adversum rapiat casusve deusve." For 'ne ... ne' see 1. 308., 2. 788., 5. 95 (Wagn.).

322.] 'Pressa,' kept secret: comp. 7. 103, (Haec responsa) "non ipse suo premit ore Latinus." 'Insignis' with 'facti,' not with 'gloria.'

323.] The constr. is the same as in 6. 876, "Nec Romula quondam Ullo se tantum tellus iactabit alumno." 'Volnere Aeneae' different from "volnere Ulixi" 2. 436. The obscurity of the archer serves as a foil to bring out the greatness of Aeneas.

325.] Turnus' courage returns as Aeneas retires: see on v. 221 above. With 'ardet spe' comp. Soph. Aj. 478, Ὅστις κεναῖσιν ἐλπίσιν θερμαίνεται.

326.] The alliteration in this and the following lines adds to their movement.

Emicat in currum, et manibus molitur habenas.
Multa virum volitans dat fortia corpora leto;
Seminecis volvit multos, aut agmina curru
Proterit, aut raptas fugientibus ingerit hastas. 330
Qualis apud gelidi cum flumina concitus Hebri
Sanguineus Mavors clipeo increpat, atque furentis
Bella movens inmittit equos; illi aequore aperto
Ante Notos Zephyrumque volant; gemit ultima pulsu

327.] 'Emicat:' 6. 5, "Iuvenum manus emicat ardens Litus in Hesperium." 'Molitur' = 'tractat,' 'regit:' the word always suggests the notion of difficulty. See on G. 1. 329. As Wagn. observes, Virg. must have forgotten what he says here, when he came to speak of Turnus' charioteer Metiscus, v. 469 below.

328.] "Obvia multa virum demittit corpora morti" 10. 662.

329.] 'Seminecis volvit' proleptic. Perhaps Virg. was thinking of Il. 8. 215, Εἴλει δὲ θοῷ ἀτάλαντος Ἄρηϊ Ἕκτωρ Πριαμίδης.

330.] 'Proteret' Med. a m. p. 'Proterit,' tramples under foot: stronger than 'seminecis volvit.' "Equitatus hostium . . . . circumire aciem nostram et aversos proterere incipit" Caes. B. C. 2. 41 (Forc.). Perhaps Virg. is thinking of Il. 11. 534 (of Hector's horses), Στείβοντες νέκυάς τε καὶ ἀσπίδας. 'Et' Rom. for 'aut,' and so the MSS. of Diomedes 412. 'Raptas fugientibus,' &c., repeated from 9. 763, "Principio Phalerim et succiso poplite Gygen Excipit: hinc raptas fugientibus ingerit hastas," where 'hinc' makes the sentence clearer than in this place. 'Raptas' here is obscure: it is best perhaps, with Heyne, to take it as = "arreptas" (comp. 8. 111, 220, &c.), 'he seizes spear after spear, and throws them at the fugitives'—though, as Wagn. remarks, it is not clear where the spears all come from. Forb. thinks he snatches the spears from the bodies of the slain (Δούρατα . . . τὰ κταμένων ἀποαίνυμαι, Il. 13. 262): a feat hardly possible under the circumstances. Ὡς ὅγε πάντῃ θῦνε σὺν ἔγχεϊ, δαίμονι ἶσος, Κτεινομένους ἐφέπων, Il. 20. 494.

331.] Hector is often compared in the Iliad to Ares (e. g. v. 15. 605, Μαίνετο δ' ὡς ὅτ' Ἄρης ἐγχέσπαλος, &c.), but Virg. is here thinking specially of Il. 13. 298 foll., where Idomeneus and his charioteer Meriones are compared to Ares and Φόβος: Οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισιν, Τῷ δὲ Φόβος, φίλος υἱός, ἅμα κρατερὸς καὶ ἀταρβής, Ἕσπετο, ὅστ' ἐφόβησε ταλάφρονά περ πολεμιστήν· Τὼ μὲν ἄρ' ἐκ Θρῄκης Ἐφύρους μετὰ θωρήσσεσθον, &c. "Terra Mavortia . . . Thraces arant" 3. 13 note. 'Concitus' of speed, as 11. 744, vv. 379, 902 below: so "incitus" v. 534 below. 'Flumina . . . Hebri:' similarly of the Amazons 11. 659, "Quales Threiciae cum flumina Thermodontis Pulsant," &c.

332.] 'Intonat' Pal., Gud., and another of Ribbeck's cursives, and so Serv. 'Increpat' Med. and Rom. There is the same variation 6. 607., 8. 527. 'Increpat' is partially confirmed here by Ov. M. 14. 820, "Inpavidus conscendit equos Gradivus et ictu Verberis increpuit:" and still more strongly by Silius 12. 684 (quoted by Wagn.), "Clipeoque tremendum Increpat" (of Hannibal). 'Intonat' might possibly be due to 9. 709, "clipeum super intonat ingens," and v. 700 below, "horrendumque intonat armis." 'Clipeo increpat,' sounds the signal for battle by striking his shield: see on 8. 3. "Increpuitque lyra" of striking a lyre Ov. F. 6. 812. The expression is slightly varied in Livy 1. 25, "ut primo statim concursu increpuere arma micantesque fulsere gladii." For 'furentis' Med. (first reading) gives 'prementi' (for 'frementis,' a not uncommon variation). "Frementis equos" 7. 638, v. 82 above, "furentis" 11. 609.

333.] 'Movere bellum' G. 1. 509. With 'inmittit equos' comp. "inmissis iugis" 5. 146, and "laxis per purum inmissus habenis" G. 2. 364 note. 'Inmittit' here suggests not merely the phrase "inmittere habenas," but the notion of letting loose war and destruction (comp. 10. 13, 40, &c.). 'Aequore aperto,' over the open plain: comp. v. 450 below, "ille volat, campoque atrum rapit agmen aperto."

334.] 'Ante Notos,' &c., swifter than the winds: comp. "Qui candore nives anteirent, cursibus auras" v. 84 above. 'Ultima,' the furthest ends of Thrace. Τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα, Il. 2. 784.

Thraca pedum; circumque atrae Formidinis ora, 335
Iraeque, Insidiaeque, dei comitatus, aguntur:
Talis equos alacer media inter proelia Turnus
Fumantis sudore quatit, miserabile caesis
Hostibus insultans; spargit rapida ungula rores
Sanguineos, mixtaque cruor calcatur arena. 340
Iamque neci Sthenelumque dedit Thamyrumque Pholumque
Hunc congressus et hunc, illum eminus; eminus ambo
Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
Nutrierat Lycia, paribusque ornaverat armis,
Vel conferre manum, vel equo praevertere ventos. 345
Parte alia media Eumedes in proelia fertur,
Antiqui proles bello praeclara Dolonis,
Nomine avum referens, animo manibusque parentem,

335.] 'Thraca' Med., Pal., Gud., and two other of Ribbeck's cursives: 'Thraica' Rom. 'Threaca' Ribbeck, and so Vahlen in Enn. Trag. 170. On the form 'Thraca' (Θρήκη) see Lachmann on Lucr. 5. 30, who says that 'Thracia' is never used by any poet except Lucan 2. 162. In Ov. M. 6. 433 he alters 'Thracia' to 'Thrace.' 'Atrae Formidinis ora' from Lucr. 4. 173. Δεῖμός τ' ἠδὲ Φόβος καὶ Ἔρις, ἄμοτον μεμαυῖα, Ἄρεος ἀνδροφόνοιο κασιγνήτη ἑτάρη τε, Il. 4. 440.

337.] 'Acer' Mentel. pr. originally, perhaps from a reminiscence of 8. 3. Serv. may have read 'alacris;' for he says "Quidam 'alacer,' gestiens et rei novitate turbatus, volunt: alacris vero laetus" ('laetos' in Ribbeck's quotation). 'Alacer' of Mezentius 10. 729. Comp. Il. 11. 532 foll., Τοὶ δὲ πληγῆς ἀίοντες Ῥίμφ' ἔφερον θοὸν ἅρμα μετὰ Τρῶας καὶ Ἀχαιούς, Στείβοντες νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων Νέρθεν ἅπας πεπάλακτο &c.

338.] 'Fumantis,' G. 2. 542, "equum fumantia colla." 'Quatit:' note on 6. 571. "Concussit equos" 8. 3, of lashing horses. 'Miserabile' with 'caesis.'

339.] With 'rores' comp. "rorabant sanguine vepres" 8. 645.

340.] 'Mixta cruor arena,' see on 10. 871.

341.] 'Iamque dedit,' and now he has sent to death, &c., specifying the general account given above. Ribbeck rightly restores 'Thamyrum' for 'Thamyrim,' which seems to have found its way into the editions with no authority.

342.] 'Congressus' = "comminus." The second 'eminus' is omitted in Pal. and Rom., and originally in Med. The language of v. 510 below is not unlike this: "Congressus pedes, hunc venientem cuspide longa, Hunc mucrone ferit:" comp. Il. 20. 462, τὸν μὲν δουρὶ βαλών, τὸν δὲ σχεδὸν ἄορι τύψας.

343.] The name 'Imbrasus' is from Homer: Θρῃκῶν ἀγὸς ἀνδρῶν, Πείροος Ἰμβρασίδης, Il. 4. 519, 520. We have had an Asius, son of Imbrasus, 10. 123. Pal. and Rom. have 'Embrasus,' and 'Embrasidas' above for 'Imbrasides.' 'Glaucus' is a natural name for a Lycian. On the Lycian pairs of brothers see on 10. 126.

344, 345.] 'Paribus' must refer to what follows 'vel conferre manum,' &c., and Wagn. is therefore right in removing Heyne's semicolon at the end of the line. 'Paribus vel conferre,' &c. = arms equally fitted for close fighting (on foot) or charging on horseback. Comp. E. 7. 5 (note), "Et cantare pares et respondere parati." Serv. takes 'paribus' as = "ut aequaliter dimicarent, aequaliter currerent," which might stand: comp. 6. 826, where 'paribus armis' means "arms exactly alike." "Cursuque pedum praevertere ventos" 7. 807.

346.] Δόλων, Εὐμήδεος υἱός, Il. 10. 314 foll.

347.] Virg. characteristically uses the story of Dolon to exalt his daring, whereas in Homer he is weak and boastful. 'Antiqui' apparently = of old renown. In Homer (l. c.) he is the son Κήρυκος θείοιο, πολύχρυσος, πολύχαλκος: in the Rhesus his father's house is illustrious (159 foll.): Πατρὸς δὲ καὶ πρὶν εὐκλεᾶ δόμον Νῦν δὶς τόσως ἔθηκας εὐκλεέστερον.

348.] 'Referre' as in G. 3. 128, to re-

Qui quondam, castra ut Danaum speculator adiret,
Ausus Pelidae pretium sibi poscere currus; 350
Illum Tydides alio pro talibus ausis
Adfecit pretio, nec equis adspirat Achillis.
Hunc procul ut campo Turnus prospexit aperto,
Ante levi iaculo longum per inane secutus,
Sistit equos biiugis et curru desilit, atque 355
Semianimi lapsoque supervenit, et pede collo
Inpresso, dextrae mucronem extorquet et alto
Fulgentem tinguit iugulo, atque haec insuper addit:
En, agros, et, quam bello, Troiane, petisti,
Hesperiam metire iacens: haec praemia, qui me 360
Ferro ausi temptare, ferunt; sic moenia condunt.
Huic comitem Asbuten coniecta cuspide mittit,
Chloreaque Sybarimque Daretaque Thersilochumque

call. 'Animo manibusque,' i. e. in daring of spirit and hand. Cerda thinks that 'animo manibusque' implies not bravery but cowardice, and that 'bello praeclara' above is ironical, which is less likely.

350.] 'Currus' includes chariot and horses: *ἵππους τε καὶ ἅρματα ποικίλα χαλκῷ*, Il. 10. 322.

351.] 'Pro talibus ausis' 2. 535.

352.] 'Adficere pretio' on the analogy of "poena adficere." Cic. has "honore," "muneribus," "stipendio adficere" (Rosc. Am. 50, Mil. 29, Balb. 27). 'Adspirat equis' for the more ordinary constr. "adspirat ad equos." 'Nec adspirat,' he is dead, and aspires no longer. 'Achilles' Med., whence Heins. conj. 'Achillei:' but see on G. 3. 91.

353.] 'Conspexit' two of Ribbeck's cursives. 'Prospexit' was restored by Heins. "Procul—prospexit" 11. 838, 9.

354.] 'Inane' is used as a subst., in Lucretian fashion: so E. 6. 31, "magnum inane:" v. 906 below, "vacuum inane." 'Iaculo secutus' like "sequitur hasta" 11. 674, "telo sequi" v. 775 below.

355.] Except in this place and in G. 3. 91 ("Martis equi biiuges"), Virg. always uses the form 'biiugi.' 'Atque,' 'and then,' introducing a fresh set of actions.

356.] 'Elabsoque' for 'lapsoque' Pal. originally, one of Ribbeck's cursives, and Serv., who says "elapsoque pro lapso." Serv.'s note is altered by Wagn. Q. V. 16. 2. "Lapsumque superstans" 10. 540.

357.] 'Expresso' Med. first reading for 'inpresso:' a mistake, as Wagn. says, probably occasioned by 'extorquet.' 'Dextra' Rom., Gud. originally, and another of Ribbeck's cursives for 'dextrae.' 'Extorqueo' with dat. of a thing (as 'dextrae' here) does not seem to be Ciceronian: though Cicero could say "extorquere mihi veritatem," "errorem" (Or. 48, de Sen. 23). Turnus puts his foot on the neck, that he may plunge the sword into the throat. Virg. has adapted the words of Il. 6. 65, *Ἀτρείδης δὲ λὰξ ἐν στήθεσι βὰς, ἐξέσπασε μείλινον ἔγχος.* Serv. refines curiously: "Quasi praeoeconomia est, ut non eum suo interimat gladio, ne agnoscat quod Metisci est et suum requirat: quo facto perire poterat sequens fracti gladii oeconomia" (see v. 730 foll.).

358.] 'Alto iugulo,' deep in his throat: comp. perhaps 6. 599, "habitatque sub alto Pectore." 'Tinguit' as in Prop. 5. 1. 111, "Idem Agamemnoniae ferrum cervice puellae Tinxit." Comp. Soph. Aj. 95, *Ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ;*

359.] For the sense comp. 10. 650, "Hac dabitur dextra tellus quaesita per undas."

360.] "Metire agros corpore, quos novis colonis Troiani metiri et assignare volebant." (Heyne.)

361.] 'Condant' Pal., the *a* however erased.

362.] 'Asbyten' Med., 'Asbutem' Pal., 'Asbuten' Rom., Gud., and another of Ribbeck's cursives.

363.] Thersilochus, a Trojan, occurs Il. 17. 216, *Μέσθλην τε Γλαῦκόν τε, Μέδοντά τε Θερσίλοχόν τε*, &c., on which this line is

Et sternacis equi lapsum cervice Thymoeten.
Ac velut Edoni Boreae cum spiritus alto 365
Insonat Aegaeo, sequiturque ad litora fluctus;
Qua venti incubuere, fugam dant nubila caelo;
Sic Turno, quacumque viam secat, agmina cedunt
Conversaeque ruunt acies; fert impetus ipsum,
Et cristam adverso curru quatit aura volantem. 370
Non tulit instantem Phegeus animisque frementem;
Obiecit sese ad currum, et spumantia frenis
Ora citatorum dextra detorsit equorum.
Dum trahitur pendetque iugis, hunc lata retectum
Lancea consequitur, rumpitque infixa bilicem 375

modelled. For the lengthening of 'que' see Excursus on this book.

364.] 'Sternax' = "qui equitem sternit:" an ἅπαξ λεγόμενον in Virg. It occurs in Sil. 1. 261, and Avienus Perieg. 203. 'Lapsum cervice,' i.e. fallen over the horse's head. 'Thymoetes' 10. 123 (the same?).

365.] 'Edonea' Med. originally, corrected 'Edonii:' 'Edoni' (Ἠδωνός Hdt. 5. 13, &c.) is the proper form, as Serv. saw. Donatus appears to have defended 'Edŏnii' from 'Edŏnius' Lucan 1. 670 (comp. Sil. 4. 776): but the best Roman poets preserved the Greek quantity: 'Edōni' (subst.) Hor. 2 Od. 7. 27. 'Edōnus' (adj. as here) Ov. 4 Trist. 1. 42, Rem. Am. 593; Stat. Theb. 5. 78., 12. 733; Val. Fl. 6. 340. (See Forc., and Bentley on Hor. 3 Od. 25. 9.) The simile is varied from Il. 11. 305 foll., Ὡς ὁπότε νέφεα Ζέφυρος στυφελίξῃ Ἀργεστᾶο Νότοιο, βαθείῃ λαίλαπι τύπτων· Πολλὸν δὲ τρόφι κῦμα κυλίνδεται, ὑψόσε δ' ἄχνη Σκίδναται ἐξ ἀνέμοιο πολυπλάγκτοιο ἰωῆς· Ὣς ἄρα πυκνὰ καρήαθ' ὑφ' Ἕκτορι δάμνατο λαῶν. See also Il. 15. 624 foll. Heyne thinks Virg. is alluding to the etesian winds ("etesia flabra aquilonum" Lucr. 5. 742).

366.] 'Sequiturque ad litora fluctus,' the Homeric ὄρνυτ' ἐπασσύτερον, Il. 4. 423. Comp. "Maleaeque sequacibus undis" 5. 193. So Il. 13. 797 of a storm, to which Hector and the Trojans are compared, Θεσπεσίῳ δ' ὁμάδῳ ἁλὶ μίσγεται, ἐν δέ τε πολλὰ Κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης, Κυρτά, φαληριόωντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα. 'Aegaeo' local abl.

367.] 'Incubuere' perf. The winds have fallen on the water, and the clouds fly. Comp. G. 3. 196, "Qualis Hyperboreis Aquilo cum densus ab oris Incubuit, Scythiaeque hiemes atque arida differ Nubila." Οἵτε νέφεα σκιόεντα Πνοιῇσιν λιγυρῇσι διασκιδνᾶσιν ἀέντες (of Boreas and other winds) Il. 5. 525.

368.] 'Secat' has a special propriety here: 'viam secat' 6. 899 simply = 'makes his way:' comp. the τέμνων ὁδόν of Eur. Phoen. 1.

369.] 'Conversae,' turned round in a body. Ὡς ὑπὸ Τυδείδῃ πυκιναὶ κλονέοντο φάλαγγες, Il. 5. 93. 'Ipsum' as opposed to 'acies.'

370.] His flying crest trembles in the breeze as his chariot meets it.

371.] Comp. 10. 578, "Haud tulit Aeneas tanto fervore furentis." A Phegeus was killed by Turnus, 9. 765.

372.] 'Obiecit sese ad currum' like "Obiiciunt equites sese ad divortia nota" 9. 379. 'Spumantia frenis,' foaming on or around the bit. Comp. 4. 135.

374.] Phegeus, as he holds on to the chariot which drags him along, exposes his side to the aim of Turnus ('retectum'). 'Iugis' may be taken literally: he hangs on to the yoke. 'Iuga' for "iugum" occurs G. 3. 57. 'Pendere' with simple abl. as in G. 4. 29, A. 8. 669. For 'hunc' Pal. and Gud. have 'huic,' and Rom. 'hic.' 'Hunc,' to distinguish him from the men killed, v. 362 foll.: as if Virg. had written "hunc etiam." 'Lata,' with broad point: comp. "lato ferro" 1. 313., 4. 131; "lato ense" v. 389 below. Cerda quotes Plutarch, Marcellus 29, Μάρκελλον δέ τις λόγχῃ πλατείᾳ διὰ τῶν πλευρῶν διήλασεν.

375.] 'Lancea' does not occur elsewhere in Virg. Varro ap. Gell. 15. 30, says that the word was not Latin, but Spanish. It is probably akin to the Greek λόγχη. Forc. gives no instance of it from Caesar or

Loricam, et summum degustat volnere corpus.
Ille tamen clipeo obiecto conversus in hostem
Ibat, et auxilium ducto mucrone petebat;
Cum rota praecipitem et procursu concitus axis
Inpulit effunditque solo, Turnusque secutus 380
Imam inter galeam summi thoracis et oras
Abstulit ense caput, truncumque reliquit arenae.
  Atque ea dum campis victor dat funera Turnus,
Interea Aenean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum, 385
Alternos longa nitentem cuspide gressus.
Saevit, et infracta luctatur arundine telum
Eripere, auxilioque viam quae proxuma poscit,
Ense secent lato volnus, telique latebram

Cicero; but 'lanceae' are coupled with "spari" and "praeacutae sudes" by Sallust, Cat. 56. 'Consequitur,' overtakes: as in 11. 722. 'Bilicem:' see on 3. 467.

376.] 'Degustat,' tastes lightly of: Ἀκρότατον δ' ἄρ' ὀϊστὸς ἐπέγραψεν χρόα φωτός, Il. 4. 139. Γεύεσθαι in the passages of Homer quoted by Cerda and Heyne (Il. 20. 258., 21. 60, 1) has a different sense.

378.] 'Ducto mucrone:' so Ov. F. 4. 929, "conatusque aliquis vagina ducere ferrum." (Forb.) For 'ducto' Med. has 'mucro.'

379.] 'Quem' two of Ribbeck's cursives for 'cum.' 'Procursu' as in v. 711 below, 'swift forward course.' 'Praecipitem inpulit,' thrust him headlong down: comp. 10. 232, "praecipites—premebat." 'Rota et axis concitus,' a refinement for "rota axe concito."

380.] 'Effudit' Rom., Gud., and another of Ribbeck's cursives for 'effundit.' 'Secutus,' following the work of the chariot.

381.] Comp. 11. 691 foll., "sed Buten aversum cuspide fixit Loricam galeamque inter, qua colla sedentis Lucent," &c. Pal. has 'ora' for 'oras,' and 'ima' corrected from 'imam.'

382.] Rom. and Gud. give 'arena,' with some support from two other of Ribbeck's cursives: 'arenae,' which is confirmed by Serv. on 11. 87, was restored by Heins. from Commelin's edition. For the local dat. 'arenae,' comp. 11. 87 (note), "Sternitur, et toto proiectus corpore terrae."

383—440.] 'Aeneas' wound is miraculously healed by Venus, and he returns to the battle.'

383.] 'Dare funera' G. 3. 246 note, A. 8. 571.

385.] For 'comes' Rom. has 'puer' (as in 2. 598, &c.), which Heyne prefers.

386.] Aeneas leans on his spear every other step that he takes. Comp. Il. 19. 47 foll., Τὼ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε, Τυδεΐδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς, Ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἕλκεα λυγρά. The constr. apparently is 'nitentem gressus cuspide,' leaning on his spear as to his steps: 'gressus' being a cogn. acc. after "niti," like "vestigia" after "labant" 10. 283. Virg. is probably imitating the Greek use of ἐρείδεσθαι with acc. in such a passage as Eur. Ion 743, Βάκτρῳ δ' ἐρείδου περιφερῆ στίβον χθονός. Val. Fl. 2. 93, and Sil. 6. 79, imitate this passage (Wagn.).

387.] The shaft of the arrow is broken, and the barb is in the wound. 'Infracta,' see on v. 1 above. 'Luctor' with inf. is a poetical constr. (Forc.) Heyne comp. Il. 16. 508 foll., where Glaucus, after the death of Sarpedon, is cured of his wound by Apollo: Γλαύκῳ δ' αἰνὸν ἄχος γένετο . . . . χειρὶ δ' ἑλὼν ἐπίεζε βραχίονα, &c. 'Caelum' Med. a m. p. for 'telum.'

388.] 'Auxilio' = 'ad auxilium:' see on 5. 686, "Auxilioque vocare deos." 'Viam quae proxuma,' &c., bids them use the readiest method.

389.] 'Secent,' 'rescindant,' 'remittant,' subjunctives depending on 'poscit.' 'Secet' Med. a m. p. 'Lato,' see on v. 374 above. 'Latebras' Med. Comp. "Tum, latebras animae, pectus mucrone recludit" 10. 601. The sing. 'latebra' is used nowhere else in Virg., but it is

Rescindant penitus, seseque in bella remittant. 390
Iamque aderat Phoebo ante alios dilectus Iapis
Iasides, acri quondam cui captus amore
Ipse suas artis, sua munera, laetus Apollo
Augurium citharamque dabat celerisque sagittas.
Ille, ut depositi proferret fata parentis, 395
Scire potestates herbarum usumque medendi
Maluit et mutas agitare inglorius artis.
Stabat acerba fremens, ingentem nixus in hastam
Aeneas, magno iuvenum et maerentis Iuli
Concursu, lacrimis immobilis. Ille retorto 400
Paeonium in morem senior succinctus amictu,

not uncommon in Cicero. Ἐκ μηροῦ τάμνε μαχαίρῃ Ὀξὺ βέλος περιπευκές, Il. 11. 844.

390.] 'Rescindant penitus,' cut open to its depths. "Quam si quis ferro potuit rescindere summum Ulceris os" G. 3. 453. 'Remittat' Med. originally.

391.] 'Delectus' Pal. and originally Gud. All the better MSS. have 'Iapyx' or 'Iapix:' so Macrob. S. 5. 18, 12, and Ribbeck, following Heins., recalls it. Only some inferior copies have 'Iapis.' But Heyne was probably right in reading 'Iapis,' which is confirmed by Ausonius, Epig. 29. 7, "Idmona quod vatem, medicum quod Iapida dicunt." (Taubm.) This passage shows that 'Iapis' was considered to be derived from ἰάομαι, a word to which 'Iapyx' (the name of a wind) would hardly be referred except by way of a pun. The authority of MSS. is very slight in the case of proper names: in G. 3. 475 they are decidedly in favour of 'Iapygis,' as against the true reading 'Iapydis.' Serv. gives no help here as to the form of the word. With the whole passage comp. Il. 4. 210 foll.

392.] Iasus, Iasides, are Homeric names: Il. 15. 332, Od. 11. 282., 17. 443. Virg. no doubt intended them to suggest ἰάομαι.

394.] 'Dedit' Med., 'dedi' Gud. originally. "Vera lectio est 'dabat;' nam non dedit" Serv. 'Dabat' = offered, wished to give: so "lenibat dictis animum" of Aeneas trying to console Dido, 6. 468. See Madv. § 115. 6. Πάνδαρος, ᾧ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν, Il. 2. 827 (Ursin.).

395.] 'Depositi, i. e. desperati:' "nam apud veteres consuetudo erat ut desperati ante ianuas suas collocarentur, vel ut extremum spiritum redderent terrae, vel ut possint a transeuntibus forte curari, qui aliquando simili laboraverant morbo" Serv. Comp. Lucil., 3. fr. 24 (Gerlach), "Symmachus praeterea iam tum depostus bubulcus Exspirans animam pulmonibus aeger agebat." Cic. Verr. 2. 1. 2. 3, "aegram et prope depositam reipublicae partem suscepisse:" see also Ov. 3 Trist. 3. 40, Pont. 2. 2. 47. (Forc. and Forb.)

397.] 'Multas' Pal. originally for 'mutas.' 'Mutas' = quiet, silent, in the literal sense, as opposed to the arts of prophecy and music, and in the secondary sense of obscure, in connexion with 'inglorius.' Cic. uses the phrase of arts which do not require speaking: "Si hoc in his quasi mutis artibus est mirandum, quanto admirabilius in oratione atque in lingua," De Or. 3. 7. (Forc.) Silius and Statius have appropriated the phrase, using it in different senses respectively: Sil. 3. 579, "Obscura sedendo Tempus agit, mutum volvens inglorius aevum:" Stat. Theb. 4. 183, "Mutos Thamyris damnatus in annos, Ore simul citharaque." (See Heyne's Exc. 4 to this book.) 'Agitare artis:' on the analogy of "agitare aevum," 10. 235 (note). 'Inglorius' G. 2. 486, A. 10. 52., 11. 793.

398.] 'Acerba fremens' like "acerba tuens" Lucr. 5. 33, Virg. A. 9. 794; "acerba sonans" G. 3. 149. 'Fixus' Med. for 'nixus,' which is confirmed by Arusianus, p. 249 L.

399, 400.] 'Magno concursu,' amid a great throng: comp. "concursu accedere magno" 1. 509. 'Lacrimisque' Rom., and so the edd. before Heins. For 'ille' followed by 'senior succinctus' in the next line, see G. 4. 457 foll., A. 5. 609, v. 901 below (Wagn. Q. V. 21. 7).

401.] 'Paeonidum' Med., 'Paeonum' Pal., "fortasse recte," says Ribbeck. Serv. apparently read 'Paeonium.' "Paeoniis

Multa manu medica Phoebique potentibus herbis
Nequiquam trepidat, nequiquam spicula dextra
Sollicitat prensatque tenaci forcipe ferrum.
Nulla viam Fortuna regit; nihil auctor Apollo 405
Subvenit; et saevus campis magis ac magis horror
Crebescit, propiusque malum est. Iam pulvere caelum
Stare vident, subeunt equites, et spicula castris
Densa cadunt mediis. It tristis ad aethera clamor
Bellantum iuvenum et duro sub Marte cadentum. 410
Hic Venus, indigno nati concussa dolore,
Dictamnum genetrix Cretaea carpit ab Ida,

revocatum herbis et amore Dianae" 7. 769. Paeonius = Παιώνιος, and should probably be scanned as a trisyllable, and there seems no warrant for shortening the *o*. But it is quite possible that Virg. meant to leave the quantity doubtful, as in the case of "conubium" (see Munro on Lucr. 3. 776): the ambiguity is kept up by later poets, as Ov. M. 15. 535, Stat. 1 Silv. 4. 107, Sil. 14. 27, and Claudian, Aponus 67, de Bello Get. 121, de Cons. Stilichonis 173. (Forc.) 'Retorto amictu,' that his hands might be free: so Sil. 5. 367 (of the physician curing Mago), "intortos de more adstrictus amictus:" comp. Stat. 1 Silv. 4. 107, "ritu se cingit uterque Paeonio." (Heyne and Forb.) "Medici enim fere palliati, etiam Romae, quandoquidem Graeci fere erant genere. Obvius quoque idem habitus Aesculapii in veterum signis ac nummis." (Heyne, Exc. 4).

402.] 'Multa' expresses his various attempts. 'Hermis' (perhaps for 'armis'?) Med. a m. p.

404.] "Versantque tenaci forcipe ferrum" G. 4. 175. 'Pressat' Rom. 'Forfice' Rom., but 'forcipe' is the right word here, "forfex" meaning shears or scissors: see Calpurn. E. 5. 73, Mart. 7. 95. 12 (Forc.). Rom. has the same mistake 8. 453.

405.] 'Nulla viam,' &c.: Fortune is not there to guide his hands; for 'nulla' see on 6. 405. 'Rego' as in 6. 30, "regit vestigia." "'Auctor' medicinae inventor" Serv. Rather, his patron and adviser: so "auctor Acestes" 5. 418. "Auctor Apollo" of Apollo as god of augury, 8. 336.

406.] "Armorumque ingruit horror" 2. 301.

407.] 'Pulvere caelum stare' is partially an imitation of Enn., "stant pulvere campi" Ann. 592, which is itself varied from Il. 23. 365, Ὑπὸ δὲ στέρνοισι κονίη Ἵστατ' ἀειρομένη. (Taubm.) "Stare sentibus" of a field seems to have been a proverbial phrase: see Munro on Lucr. 2. 181. Serv. says 'stare' = "plenum esse:" the meaning seems to be 'the heaven is like a wall of dust to their eyes,' the expression being a kind of hypallage for "pulvis caelo stat." Comp. "stant lumina flamma" 6. 300. Others (says Serv.) took 'stare' as = "constare:" Donatus, cited by Taubm., explains it as = 'to lean upon:' "talis apparebat pulvis, ut caelum portare videretur."

408.] 'Subeunt' Pal. and Gud., and so Med., but written above the line; 'subeuntque' Rom. and so Heins. from Pierius. Heyne, retained 'subeuntque,' though he preferred the omission of the copula: Wagn. thinks the omission of the 'que' may be due to the beginning of the next word 'equites.' Ribbeck is probably right in following the balance of authority, and reading 'subeunt.'

409.] 'Tristis,' dismal.

410.] The assonance 'bellantum'—'cadentum' is no doubt intentional. Comp. 11. 886.

411.] Suggested perhaps by Il. 16. 527 foll., where Apollo heals Glaucus. 'Indignus,' of which he was not worthy, which he did not deserve: so 4. 617, "Indigna suorum Funera." Serv., deriving 'dignus' and 'indignus' from "indicere," thinks 'indignus' = "magnus." 'Concussus' of the effect of grief, as in 5. 700, 869., 9. 498: but this use of the word seems to be rare out of Virg.

412.] 'Dictamnum' or 'dictamnus,' a herb found in abundance on the Cretan Ida (ἴδιον τῆς Κρήτης, Theophrastus, Hist. Plant. 9. 16), and said to have been sought for by wounded goats: Aristot. Hist. An. 9. 6. 1, ἐν Κρήτῃ φασὶ τὰς αἶγας τὰς ἀγρίας, ὅταν τοξευθῶσι, ζητεῖν τὸ δίκταμνον· δοκεῖ γὰρ τοῦτο ἐκβλητικὸν τῶν τοξευμάτων ἐν τῷ σώματι. Cic. N. D. 2. 50 nearly trans-

Puberibus caulem foliis et flore comantem
Purpureo; non illa feris incognita capris
Gramina, cum tergo volucres haesere sagittae. 415
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit; hoc fusum labris splendentibus amnem
Inficit, occulte medicans, spargitque salubris
Ambrosiae sucos et odoriferam panaceam.
Fovit ea volnus lympha longaevus Iapis 420
Ignorans, subitoque omnis de corpore fugit
Quippe dolor, omnis stetit imo volnere sanguis.
Iamque secuta manum, nullo cogente, sagitta
Excidit, atque novae rediere in pristina vires.

lates this passage. Theophrastus (l. c.) and Pliny (25. 8. 53) distinguish the different kinds of the plant. 'Genetrix' emphatic by its position, 'with motherly care.'

413.] Pliny (l. c.) says that the genuine 'dictamnum' had "flos nullus .... aut caulis." Virg.'s description rather suits Pliny's "aristolochia" (25. 8. 54), "caulibus parvis, flore purpureo." 'Caulem' in apposition to 'dictamnum' above. 'Puber' as applied to leaves, like "pubens" (4. 514 note), seems to include the notion of downiness with that of luxuriance and maturity. See on G. 2. 390. Dioscorides (3. 37) says of the 'dictamnus,' that its leaves were γναφαλώδη καί τινα ἐπίφυσιν ἔχοντα. 'Pubens' is used of plants in the simple sense of full-grown by Stat. 3 Silv. 3. 129, "pubentesque rosae primos moriuntur ad Austros;" Auson. Epist. 2. 14, "pubentes salicum frondes:" comp. ib. Idyll. 10. 203 (Forc.). 'Flore comantem:' so Stat. 1 Silv. 4. 102, "dictamni florentis opem."

415.] 'Gramen' for a plant, as in G. 4. 63, "cerinthae ignobile gramen." 'Tergo' dat.: comp. 4. 73, "haeret lateri fatalis arundo" of the wounded stag in the Cretan forests.

416.] 'Nimbo:' see on 10. 634.

417.] Δίδοται δὲ (τὸ δίκταμνον) πίνειν ἐν ὕδατι, Theophrast. l. c. 'Labra' = a cauldron, as in 8. 22. 'Fusum labris' = "fusum in labra:" 'infusum labris' would be a commoner constr. So "spargere undis" = "in undas" 4. 601. 'Pendentibus' Rom. for 'splendentibus.' "Amnem pro aqua: ... Sic supra (v. 119) 'fontemque ignemque ferebant'" Serv.

418.] Med. a m. p. spells 'infecit:' and so Ribbeck.

419.] 'Ambrosiae' is here a plant: in G. 4. 415 it is an ointment of the plant. Pliny (27. 4. 11) says, "Ambrosia vagi nominis est et circa alias herbas fluctuat: unam habet certam, densam. ... Coronantur illa Cappadoces. Usus eius ad ea quae discuti opus sit." See also Dioscorides, 3. 37. 129. 'Panacea' or 'panaces' is reckoned among aromatic plants by Theophrast. 9. 7: its various uses are enumerated ib. 9. Comp. Lucr. 4. 124, "quaecunque suo de corpore odorem Exspirant acrem, panaces, absinthia taetra."

420.] 'Fovit:' note on G. 4. 230. So Pliny 24. 37, "Foliis in vino decoctis foveri nervos utilissimum;" 32. 34, "Scorpio in vino decoctus ita ut foveantur ex illo." Comp. Colum. 6. 12, "Si genua intumuerunt, calido aceto fovenda sunt." (Forc.)

421.] 421—425 are added by a later hand in Gud. Comp. Il. 16. 528 (of Apollo healing Glaucus), Αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἕλκεος ἀργαλέοιο Αἷμα μέλαν τέρσηνε, &c.

422.] 'Quippe' is peculiar here as occurring in narrative, and still more so from its position in the sentence. It seems intended (as perhaps in 1. 56) merely to lend emphasis to the description of a startling event. The English expression "of course" will often be found to be a fair equivalent for 'quippe' in its various shades of meaning. 'Dolōr:' see Excursus to this book. 'Imo in volnere' Pal., Rom., Gud. corrected, and another of Ribbeck's cursives: but Wagn. seems right in saying that 'imo volnere' is more likely, as the oblique cases of 'imus' are seldom elided in Virg.

423.] 'Manum' Med. corrected, Rom., and two of Ribbeck's cursives: 'manu' Med. originally, 'manus' Pal. originally. 'Secuta manum,' following the motion of his hand.

424.] 'Novae' = "novatae." 'In pristina' for the more ordinary "in pristinum."

Arma citi properate viro! quid statis? Iapis 425
Conclamat, primusque animos accendit in hostem.
Non haec humanis opibus, non arte magistra
Proveniunt, neque te, Aenea, mea dextera servat;
Maior agit deus atque opera ad maiora remittit.
Ille avidus pugnae suras incluserat auro 430
Hinc atque hinc, oditque moras, hastamque coruscat.
Postquam habilis lateri clipeus loricaque tergo est,
Ascanium fusis circum conplectitur armis,
Summaque per galeam delibans oscula fatur:
Disce, puer, virtutem ex me verumque laborem, 435
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit, et magna inter praemia ducet:

425.] "Arma acri facienda viro" 8. 441. 'Properare' with acc. may either mean to be busy about a thing, hurry it on ("haec pater Aeoliis properat dum Lemnius oris" 8. 454), or (as here) to produce or bring quickly: comp. "fulmina properare" G. 4. 171; "properare mortem" A. 9. 401. 'Viri' two of Ribbeck's cursives for 'viro.'

426.] 'Animos,' probably their spirits, not his own.

427.] 'Non arte magistra,' not through the guidance of my art. 'Magistra' here is predicative: in 8. 442, "omni nunc arte magistra" (usus est), it is a simple epithet: so Ov. Her. 15. 83, "Abeunt studia in mores, artesque magistrae." Serv. suggests that 'humana' may be understood with 'arte' from 'humanis opibus.'

428.] 'Non haec proveniunt,' &c. This success is not due to man alone, 'provenire' generally having the notion of a happy event. 'Aenean' Med. a m. p. for 'Aenea.'

429.] 'Maior deus' either 'a greater hand, even a god,' i. e. Apollo, or 'a greater god than Apollo, the god of ordinary healing.' The first, which is Serv.'s explanation, is most natural. Heyne takes 'agit' as = προπέμπει: 'sends you back to the battle;' which seems very unnatural. 'Opera maiora,' deeds greater than your former ones.

430.] "Surasque incluserat auro" of Turnus 11. 488: where the plup. is followed as here by a present (v. 491), "Exsultatque animis et spe iam praecipit hostem." Comp. also (with Wagn.) 8. 219, "Hic vero Alcidae furiis exarserat atro Felle dolor: rapit arma manu," &c. Κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν, &c. Il. 3. 330, &c.

431.] 'Hinc atque hinc' on this foot and then on that. For 'coruscat' one of Ribbeck's cursives has 'recusat.'

432.] 'Habilis lateri—tergo' seems to mean 'fitted to his side and back:' comp. 11. 555, "habilem mediae circumligat hastae," where "habilis" may be taken with "hastae." Conversely Ov. says (Fast. 2. 14), "His habilis telis quilibet esse potest," any one can fit himself to these weapons.

433.] 'Armis,' i. e. "armatis bracchiis:" comp. Tac. Hist. 1. 36, "prensare manibus, conplecti armis." (Forb.)

434.] 'Oscula delibans:' note on 1. 256. 'Per galeam,' imitated by Quintil. Declam. 9. p. 197, "Iamque suprema per galeam dederam oscula." (Peerlkamp.)

435, 436.] 'Disce virtutem . . . . . fortunam,' &c., 'learn what virtue is from me, what fortune is from others:' there is no zeugma in the use of 'disco' here, as Serv. and Heyne think: but it = 'to learn about,' as in 6. 433, "vitasque et crimina discit." So "audire" = 'to hear about' 7. 196. "Eorum quos legisset" for "de quibus legisset" Cic. Acad. Pr. 2. 1. 3. 'Verum laborem,' real toil: not fighting that beats the air. Virg. is probably thinking of the often-quoted words of Ajax (Soph. Aj. 550), Ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, Τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός. Serv.'s explanation of 'verum' is curious and significant: "Quem per me ipse suscipio: non qui ex aliorum virtute imperatoribus ascribi consuevit."

437.] 'Defensum dabit' = 'defendet:' comp. "placataque venti Dant maria" 3. 69 (note). 'Inter praemia,' where rewards are to be found. 'Praelia' for

Tu facito, mox cum matura adoleverit aetas,
Sis memor, et te animo repetentem exempla tuorum
Et pater Aeneas et avunculus excitet Hector. 440
  Haec ubi dicta dedit, portis sese extulit ingens,
Telum inmane manu quatiens; simul agmine denso
Antheusque Mnestheusque ruunt, omnisque relictis
Turba fluit castris. Tum caeco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus. 445
Vidit ab adverso venientis aggere Turnus,
Videre Ausonii, gelidusque per ima cucurrit
Ossa tremor; prima ante omnis Iuturna Latinos
Audiit adgnovitque sonum, et tremefacta refugit.
Ille volat, campoque atrum rapit agmen aperto. 450

'praemia' several of Pierius' MSS., Menag. pr., and some inferior copies.

438.] Med. originally gives 'tum' for 'tu,' and 'adoleverat' for 'adoleverit.' 'Tu' in an exhortation as in G. 2. 241, &c. 'Matura adoleverit,' has grown up and is ripe: comp. "prima adolescit aetas" = is growing up and is young, G. 2. 362. 'Aestas' Rom. for 'aetas.' "Inde ubi robustis adolevit viribus aetas" Lucr. 3. 449.

439.] 'Sis memor,' i. e. "meorum factorum." (Serv.)

440.] 'Excitat' Pal. originally, from 3. 343, whence this line is nearly repeated.

441—500.] 'Aeneas comes back again to the battle. His companions, Mnestheus, Gyas, and Achates, slaughter some of the enemy and put the rest to flight: Aeneas, passing the rest by, seeks only to encounter Turnus, whose chariot is kept out of his path by Juturna. At length Aeneas' helmet is struck by a spear from Messapus, and he turns in anger to a promiscuous slaughter of the Rutulians.'

441.] "Corripuit sese et tectis citus extulit altis" 11. 462: whence some of Pierius' MSS. had 'altis' for 'ingens' here. Ὡς εἰπὼν πυλέων ἐξέσσυτο φαίδιμος Ἕκτωρ, Il. 7. 1. Ὀξὺ δόρυ κραδάων, Il. 13. 583.

443.] 'Antheus' 1. 181. For the lengthening of the first 'que' see Excursus to this book.

444.] 'Fluit' as in 11. 236, "Fluuntque ad regia plenis Tecta viis." Pal. has 'ruit.' 'Caecus,' dark, blinding (Heyne): something as in 5. 589, "caecis parietibus:" 3. 203., 8. 253, "caeca caligine." 'Pulvere miscetur campus:' the plain is a confusion of dust: comp. perhaps "miscentur moenia luctu" 2. 298; "misceri murmure caelum," "clamoribus aequor," 4. 160, 411.

445.] Comp. 7. 722, "Scuta sonant pulsuque pedum conterrita tellus:" Enn. A. 311 has a ruder alliteration, "Africa terribili tremit horrida terra tumultu." "Pedum pulsu" ib. Trag. 391. 'Excita,' wakened; comp. "tonitru caelum omne ciebo" 4. 122. Virg. may have been thinking of the language of Lucr. 2. 328 foll., "subterque virum vi Excitur pedibus sonitus." (Wagn.) Wagn. unnecessarily takes 'excita' as = "exterrita" (comp. 7. 376).

446.] 'Agmine' Rom. for 'aggere,' which is confirmed by Serv. 'Aggere,' probably the bank of the fortifications: though Virg. may be thinking of Il. 20. 3 (where Achilles is going out to the war), Τρῶες δ' αὖθ' ἑτέρωθεν ἐπὶ θρωσμῷ πεδίοιο, &c. For the repetition 'vidit,' 'videre,' comp. 7. 516, "Audiit et Triviae longe lacus, audiit amnis," &c.

447.] 'Gelidusque,' &c. 2. 120: comp. 6. 54.

448.] "Primus ante omnis" 2. 40. Iuturna, v. 224 above.

449.] 'Adgnoscit' Pal.

450.] 'Campos' Pal. originally for 'campo.' 'Atrum,' probably of the appearance of the host in the distance: comp. Il. 4. 281 (where an advancing army is compared to a cloud), Δήϊον ἐς πόλεμον πυκιναὶ κίνυντο φάλαγγες Κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι: so 7. 525, "Atraque late Horrescit strictis seges ensibus." Heyne thinks it = black with dust. 'Rapit' as in 10. 308, "Rapit acer Totam aciem in Teucros."

Qualis ubi ad terras abrupto sidere nimbus
It mare per medium; miseris, heu, praescia longe
Horrescunt corda agricolis; dabit ille ruinas
Arboribus, stragemque satis; ruet omnia late;
Ante volant, sonitumque ferunt ad litora venti: 455
Talis in adversos ductor Rhoeteius hostis
Agmen agit; densi cuneis se quisque coactis
Adglomerant. Ferit ense gravem Thymbraeus Osirim,
Arcetium Mnestheus, Epulonem obtruncat Achates,
Ufentemque Gyas; cadit ipse Tolumnius augur, 460
Primus in adversos telum qui torserat hostis.
Tollitur in caelum clamor, versique vicissim
Pulverulenta fuga Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere morti,

451.] 'Sidus' seems to be poetically used for "procella:" an extension of its use as = "weather" in 4. 309 ("hiberno moliris sidere classem"), and 11. 260, "triste Minervae Sidus." 'Abrupto sidere' like "abruptis procellis" G. 3. 259: comp. "rupto turbine" A. 2. 416.

452.] 'Et' Med. for 'it.' Comp. for the simile Il. 4. 275 foll., Ὡς δ' ὅτ' ἀπὸ σκοπιῆς εἶδεν νέφος αἰπόλος ἀνὴρ, Ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύροιο ἰωῆς· Τῷ δέ τ' ἄνευθεν ἐόντι μελάντερον ἠΰτε πίσσα, Φαίνετ' ἰὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν· Ῥίγησέν τε ἰδών, ὑπό τε σπέος ἤλασε μῆλα· Τοῖαι ἅμ' Αἰάντεσσι &c.: 13. 795 foll., Οἱ δ' ἴσαν, ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ, Ἥ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἶσι πέδονδε, &c. (Cerda.) See also Il. 16. 364. 'Miseris,' &c., with its melancholy tone, is not Homeric. 'Longe,' far away on the land.

453.] "Ruinam dare" in a different sense 2. 310., 11. 614. See on 10. 396. 'Dare' as in v. 383 above, "dare funera:" comp. G. 3. 247. Virg. was perhaps thinking of Lucr. 1. 288, "Dat sonitu magno stragem, volvitque sub undis Grandia saxa, ruit qua quicquid fluctibus obstat" (see Munro in ed. 3).

454.] 'Ruit' Med., and so the MSS. of Diomedes 436.

455.] For 'volant' Med. has 'volans,' after which it punctuates instead of after 'late:' so Pal. corrected and originally Gud. 'Volant' gives the better sense: and 'volans' was probably due to the initial letter of 'sonitum.'

456.] 'Rhoeteius:' 3. 108 note.

457.] 'Coactis' Med. originally, Pal., Rom., Verona fragm., Gud., and two other of Ribbeck's cursives: 'coacti' Med. corrected, to which Wagn. seems inclined. But 'densi' and 'coacti' together would be awkward, and hardly justifiable by the passages which Wagn. quotes on 8. 559. 'Densi,' &c.: "densentur, ut cuneatim dimicent: scilicet in cuneorum modum conpositi, ut hostem facilius invaderent" Serv., which looks perhaps as if he read 'coacti.' "Congregari in cuneos" of soldiers Tac. Hist. 4. 20: comp. Caesar, B. G. 6. 40, &c. (Forc.) "Cuneis coactis" in a different sense 7. 509. See on 10. 396. 'Cuneis coactis' abl. abs., not for "in cuneos."

458.] 'Gravem,' as Wagn. rightly says, refers to his bulk: comp. 5. 437., 10. 207, &c. Serv. thinks it = "fortem," Heyne "gravem auctoritate, annis." The name Thymbraeus is from Il. 11. 320.

459.] 'Arcetium' Pal., Rom., Verona fragm., Gud., with another of Ribbeck's cursives, 'Archetium' Med., and so Heyne and Wagn.

460.] "Ufens" 7. 745., 8. 6, &c. Tolumnius, v. 258 above.

461.] Nearly repeated, no doubt purposely, from v. 266 above. Ribbeck, missing the point of the repetition, thinks the line may be due to interpolation. Rom. has 'aversos' for 'adversos,' and 'torsit in' (see v. 266) for 'torserat.'

462.] "Tollitur in caelum clamor" Enn. A. 422.

463.] 'Pulverulenta fuga,' clouded with dust in their flight. "Fuga dare terga" G. 4. 85.

464.] 'Aversos' Rom., Verona fragm. (by a second hand), and the MS. known as

Nec pede congressos aequo nec tela ferentis 465
Insequitur; solum densa in caligine Turnum
Vestigat lustrans, solum in certamina poscit.
Hoc concussa metu mentem Iuturna virago
Aurigam Turni media inter lora Metiscum
Excutit, et longe lapsum temone reliquit; 470
Ipsa subit, manibusque undantis flectit habenas,
Cuncta gerens, vocemque et corpus et arma Metisci.
Nigra velut magnas domini cum divitis aedes
Pervolat et pennis alta atria lustrat hirundo,
Pabula parva legens nidisque loquacibus escas; 475

the 'Oblongus' of Pierius. 'Adversos' Med., Pal., Gud., and two other of Ribbeck's cursives. 'Aversos' is plainly required by the sense. Comp. 10. 732 (of Mezentius), "Atque idem fugientem haud est dignatus Oroden Sternere," &c. 'Ipse,' to distinguish Aeneas from Mnestheus, Achates, and Gyas. 'Sternere morti' for "sternere ad mortem:" comp. "ter leto sternendus erat" 8. 566; "deiecit leto" 10. 319.

465.] 'Nec equo' for 'aequo' Serv., and so some inferior copies: 'aequo' in Med. is corrected for 'equo.' So Med. originally gives 'equus' for 'aequus' 7. 540., 9. 56., 11. 861., 12. 218 (Wagn.). The confusion between 'e' and 'ae' is common in MSS. The distinction is between 'congressos' and 'ferentis:' those who have already met him and those who are going to attack him. 'Pede aequo' seems to mean 'in fair fight,' though it is hard to find a parallel for the expression.

466.] 'Caligine,' the cloud of dust and arrows. "Caligine turbidus atra Pulvis" 11. 876. 'Denso' Rom. for 'densa.' With the whole passage Heyne comp. Il. 16. 731.

467.] "Solum posci in certamina Turnum" 11. 221.

468.] 'Hoc metu' = "metu huius rei:" see on 2. 171. This figure is not uncommon in Livy and Tacitus: comp. e. g. Livy 21. 46, "Numidae . . . ab tergo se ostendunt. Is pavor perculit Romanos." 'Concussa mentem' like "concussus animum" 5. 869. 'Virago' ("mulier quae viri animum habet" Serv.) is applied either to a very strong woman ("ancillam viraginem aliquam" Plaut. Merc. 2. 3. 78), or to a warlike goddess or nymph (Enn. A. 510, "Paluda virago:" comp. Ov. M. 2. 765., 6. 130, where it is used of Athena). Heyne is wrong in identifying it in meaning with 'virgo.'

469.] So Il. 5. 835 foll. Athene Σθένελον μὲν ἀφ' ἵππων ὦσε χαμᾶζε, Χειρὶ πάλιν ἐρύσασ' . . . . . Ἡ δ' ἐς δίφρον ἔβαινε παραὶ Διομήδεα δῖον Ἐμμεμαυῖα θεά. . . . . Λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη. 'Media inter lora,' Wagn. thinks may mean "in media aurigatione," which is hardly likely: Forb. adduces such expressions as "media inter pocula," "media inter carmina," which are not really parallel. The words probably mean that Metiscus has the reins round his body, as seems to have been generally the case. See on 1. 476 and comp. Soph. Electr. 747, Eur. Hippol. 1236. Metiscus is pushed from between the reins, and falls first on to and then off the pole ('lapsum temone'). This line is imitated by the author of the Epitome to the Iliad, v. 514, "media inter lora rotasque Volvitur." (Wagn.)

470.] Juv. imitates 'lapsum temone' 4. 126, "de temone Britanno Excidet Arviragus." 'Reliquit' Med. originally, Pal., Rom., Gud., and two other of Ribbeck's cursives: 'relinquit' Med. corrected and Verona fragm., and so Heyne, followed by Wagn. and Forb. Ribbeck rightly restores 'reliquit' on the balance of authority. The perfect too gives a better sense: she pushes him over, and he is left lying on the ground.

471.] 'Subit,' comes in his place. "Undantia lora" 5. 146.

472.] 'Gerens' as in 1. 315, "Virginis os habitumque gerens et virginis arma."

473.] 'Domini divitis' from Catull. 59 (61). 88, "Divitis domini hortulo." The scene is probably from a country villa. The simile is characteristic of Virg. and apparently original.

475.] Juv. 5. 143 in imitation of this passage: "Ipse loquaci Gaudebit nido." 'Nidi' = young as in G. 1. 414., 4. 17, A. 5. 214.

Et nunc porticibus vacuis, nunc humida circum
Stagna sonat: similis medios Iuturna per hostis
Fertur equis, rapidoque volans obit omnia curru;
Iamque hic germanum, iamque hic ostentat ovantem;
Nec conferre manum patitur; volat avia longe. 480
Haud minus Aeneas tortos legit obvius orbis,
Vestigatque virum et disiecta per agmina magna
Voce vocat. Quotiens oculos coniecit in hostem,
Alipedumque fugam cursu temptavit equorum,
Aversos totiens currus Iuturna retorsit. 485
Heu, quid agat? Vario nequiquam fluctuat aestu,
Diversaeque vocant animum in contraria curae.
Huic Messapus, uti laeva duo forte gerebat
Lenta, levis cursu, praefixa hastilia ferro,
Horum unum certo contorquens derigit ictu. 490
Substitit Aeneas, et se collegit in arma,

476.] 'Porticibus vacuis' 2. 761; "Porticibus longis fugit et vacua atria lustrat" 2. 528.

477.] Lersch A. V. § 72 thinks that 'stagna' may mean the "compluvium:" it is much more probable that it means such tanks as are described by Columella 1. 5, as sometimes necessary for country villas. "Agri, aedificia, lacus, loca, *stagna*, possessiones," quoted from a law by Cic. Leg. Agr. 3. 2. 7. Med. a m. p. gives 'sonant' for 'sonat,' and 'medio' for 'medios.'

478.] 'Cursu' some inferior copies for 'curru,' a common confusion. "Obit . . . omnia visu" 10. 447.

479.] 'Ostentat' Med. corrected, Pal., Verona fragm. (both by a second hand), and Gud. 'Ostendit' Med. originally, with two of Ribbeck's cursives.

480.] 'Nec conferre manum:' "cum Aenea, nam alios persequitur" Serv. Virg. may be thinking of Il. 20. 376 foll., where Apollo keeps Hector from meeting Achilles.

481.] 'Totos' Verona fragm. for 'tortos.' 'Legit' literally picks out: so 9. 393, "simul et vestigia retro Observata legit." 'Obvius,' to meet him. The line resembles v. 743 below (of Turnus), "Nunc huc, inde huc incertos inplicat orbis."

482.] "Disiecta per agmina impetum ruentis currus declarat, quo dissipati cedunt ordines" Heyne. Comp. "disiectique duces desolatique manipli" 11. 870.

483.] 'Voce vocat,' note on 4. 680.

484.] Aeneas, himself on foot, tries to overtake Turnus' horses by running: so Camilla, 11. 718, "pernicibus ignea plantis Transit equum cursu." 'Temptavit fugam cursu,' put their speed to trial, tried to surpass it, by running. 'Alipedes' 7. 277.

485.] 'Adversos' Med. corrected, Gud., and another of Ribbeck's cursives: the same confusion as in v. 464. "'Aversos retorsit:' retorsit et avertit" Serv. Rather the converse, "avertit et retorsit."

486.] "Heu quid agat?" 4. 283. Heyne put a comma instead of a mark of interrogation after 'agat,' giving a most awkward sentence. 'Vario,' conflicting. 'Fluctuat aestu' (the metaphor taken from the shifting of the tide) 4. 532, and 8. 19, a passage much resembling this. Comp. "sententia aestuat" Hor. 1 Ep. 1. 99.

488.] For the form of sentence 'huic—uti—horum unum' see on v. 270 above. 'Forte' is not uncommon in Virg.'s description of arms or dress: comp. v. 206 above.

489.] "Praefixa hastilia ferro" 5. 557. 'Lenta' brings out their lightness and pliancy in connexion with his nimbleness ('levis cursu'): comp. 7. 164., 11. 650.

490.] 'Dirigit' Gud., with two other of Ribbeck's cursives: 'derigit' Ribbeck rightly on the balance of authority. 'Derigere' with dat., as 10. 401.

491.] "Seque in sua colligit arma" 10. 412 (note), whence Pal. and originally Gud. have 'colligit' here. Ὑφίζανον κύκλοις of

Poplite subsidens; apicem tamen incita summum
Hasta tulit, summasque excussit vertice cristas.
Tum vero adsurgunt irae; insidiisque subactus,
Diversos ubi sensit equos currumque referri, 495
Multa Iovem et laesi testatus foederis aras,
Iam tandem invadit medios, et Marte secundo
Terribilis saevam nullo discrimine caedem
Suscitat, irarumque omnis effundit habenas.
  Quis mihi nunc tot acerba deus, quis carmine caedes
Diversas, obitumque ducum, quos aequore toto 501
Inque vicem nunc Turnus agit, nunc Troius heros,
Expediat? tanton' placuit concurrere motu,
Iuppiter, aeterna gentis in pace futuras?
Aeneas Rutulum Sucronem,—ea prima ruentis 505

warriors covering themselves with their shields, Eur. Phoen. 1382 (Cerda).

492.] 'Apicem' 10. 270 note. 'Incita' of speed as in v. 534 below. This line, according to Macrob. Sat. 6. 1, was modelled on a verse of Enn. (A. 397), "Tamen inde volans (al. 'induvolans') secum abstulit hasta Insigne." 'Summam' Rom. for 'summum.'

493.] 'Vertice' may be taken indifferently of the head, or the top of the helmet.

494.] 'Insidiis subactus' simply = compelled by their treachery: not necessarily as Heyne says, "domitus, victus, de ira propter insidias quibus petitum se viderat." 'Subacti' two of Ribbeck's cursives originally.

495.] 'Equos currumque' the horses and chariot of Turnus: see v. 485 above. 'Sensit' Pal., Rom., Verona fragm., Gud., and two other of Ribbeck's cursives: so rightly Heyne and Ribbeck: 'sentit' Med., and so Wagn. 'Sensit' gives the best sense: 'when he has seen once for all—he attacks them:' so in the passage quoted by Wagn. on 4. 474, "Ergo ubi concepit furias . . . tempus secum ipsa modumque Exigit;" 7. 541, "Ubi sanguine bellum Imbuit et primae commisit funera pugnae, Deserit Hesperiam." "'Referri:' retro ferri" Serv.

496.] 'Testatur' Pal. and Rom., and so Heins. and Heyne, after Pierius. 'Testatus,' which gives the better sense, was rightly restored by Wagn. There is a similar variation 7. 593, "Multa deos aurasque pater testatus inanis, Frangimur heu fatis, inquit, ferimurque procella." 'Laesi foederis aras,' the altars where the treaty was broken.

497, 498.] 'Tamen' Pal. for 'tandem' 'Marte secundo' 10. 21., 11. 899.

499.] "Et hic moderate locutus est. Nam Ennius ait (A. 464), 'irarum effunde quadrigas.'" (Serv.) 'Effundere habenas:' Livy 37. 20, "quam potuit effusissimis habenis . . . invadit." (Cerda.)

500—553.] 'Ἀριστεῖαι of Aeneas and Turnus. Aeneas kills Sucro, Tanais, Cethegus, Murranus, and Cupencus: Turnus, Amycus and his brother Diores, the Lycian brothers (? Clarus and Themon of 10. 126), Cretheus and Aeolus.

500.] The form of the sentence may be suggested by Il. 5. 703, Ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξεν Ἕκτωρ τε Πριάμοιο πάϊς καὶ χάλκεος Ἄρης; Comp. 9. 525, "Vos, o Calliope, precor, adspirate canenti, Quas ibi tum ferro strages," &c.

501, 502.] 'Aequore toto' goes with 'inque vicem:' see on v. 305 above. Serv. is amusing: "'Inque vicem, invicem: nam que' vacat." "Agit aequore toto" 5. 456.

503.] 'Expedire' = to explain, as in G. 4. 149, A. 7. 40, &c. 'Tanto' for 'tanton'' Rom. and originally Gud.: Pal. and Gud. have the same mistake 10. 668. 'Tanton'' is confirmed here by Serv. 'Motu:' so G. 4. 68, "Regibus incessit magno discordia motu."

504.] 'Futuras,' &c., destined to be in peace.

505, 506.] 'Ea prima,' &c., the contest with Sucro first gave a check to the onward sweep of the Trojans. 'Ea pugna' = "pugna cum eo viro:" see on v. 468. For

Pugna loco statuit Teucros—haud multa morantem,
Excipit in latus, et, qua fata celerrima, crudum
Transadigit costas et cratis pectoris ensem.
Turnus equo deiectum Amycum fratremque Diorem,
Congressus pedes, hunc venientem cuspide longa, 510
Hunc mucrone ferit curruque abscisa duorum
Suspendit capita, et rorantia sanguine portat.
Ille Talon Tanaimque neci fortemque Cethegum,
Tris uno congressu, et maestum mittit Oniten,
Nomen Echionium matrisque genus Peridiae; 515

'ruentis' the Verona fragm. has 'furentis.' "Ne forte 'ruentis' putes esse i. q. 'fugientis,' vetant vv. 547—553" Wagn. 'Loco statuit' = 'made to stand where it was:' 'loco' as in "stare loco" G. 3. 84. Verona fragm. gives 'morantis' for 'morantem,' 'moratum' Serv., though his MSS. on v. 508 quote with 'morantem.' 'Moratus' Heyne, against almost all authority. The sense of 'morantem' is much better: Sucro does not detain Aeneas long: he is struck 'qua fata celerrima,' v. 507.

507.] 'Excipit in latus,' he catches him with a blow in the side. 'Latum' Med. a m. p. "'Qua fata celerrima:' indicat cor: quo transfosso, vide an celerrima sint fata" Cerda. 'Crudum ensem' note on 10. 682. Heyne and Wagn. think, which is hardly likely, that 'crudus' = "cruentus." For 'celerrima' the Verona fragm. has 'cerrima' (for 'acerrima'?).

508.] "Transadigit costas" v. 276 above, without the second acc. 'ensem.' This double acc. after 'transadigo' follows the analogy of that after 'transporto' (6. 327 note). "Crudo ense" was the reading before Commelin. 'Costas et cratis pectoris' like "saxo atque ingenti fragmine montis" 9. 569. 'Cratis pectoris' is copied by Ov. M. 12. 370, "qua laterum cratem perrupit." (Forb.)

509.] 'Deiectum' 11. 642 note. Another Amycus ("vastator ferarum") was killed by Turnus 9. 773. This one may perhaps be identical with the Amycus of 1. 221. A 'Diores,' son of Priam, has occurred 5. 297 (where see note), whom Heyne identifies, probably wrongly, with this one. The name Diores (the first syllable long) is Homeric (Il. 2. 622, &c.). Virg. is thinking of Il. 20. 460 foll., Αὐτὰρ ὁ Λαόγονον καὶ Δάρδανον, υἷε Βίαντος, Ἄμφω ἐφορμηθεὶς, ἐξ ἵππων ὦσε χαμᾶζε, Τὸν μὲν δουρὶ βαλών, τὸν δὲ σχεδὸν ἄορι τύψας.

510.] Turnus dismounts to meet the enemy whom he has thrown from his horse. Wagn. has rightly removed the colon which was previously placed after 'pedes.' 'Venientem,' i. e. before he has reached him.

512.] "Rorantis sanguine cristas" 11. 8.

513.] 'Ille,' Aeneas. 'Talon' and 'Tanaim' are suspected by Heyne, perhaps rightly, as having nothing Latin about them. Virg. does not often use the Greek ending in personal names of the second decl.: the only instances being apparently "Mnasylos" E. 6. 13, "Epeos" A. 2. 264, "Scorpios" G. 1. 35, "Lageos" G. 2. 93, and in acc. "Tityon" A. 6. 595, "Arcton" G. 1. 138. (Wagn. Q. V. 4. For the ending in 'im' see ib. 3.)

514.] "'Maestum' σκυθρωπόν" (Serv.). But this would rather be "tristem." We have no clue to the reason why Onites is called 'maestus.' 'Neci mittit' like "demisere neci" 2. 85.

515.] 'Nomen Echionium' Pal., with some support from two of Ribbeck's cursives, and so Serv., who says, "quidam male legunt 'nomine Echionium.'" 'Nomine Echionium' Med., 'nominechionium' Rom. and Gud. Jahn adopts 'nomine,' but 'nomen' is far more likely to have been altered. There is a similar variation 3. 614. Serv. gives two explanations of 'nomen Echionium:' (1) "Thebana gloria" (Echion being founder of Thebes), (2) "genus, ... ut ostendatur eum Echionis esse et Peridiae filium:" the last of which is adopted by Heyne and Wagn. It is more likely that 'nomen Echionium' refers generally to the man's descent from Echion, his father's actual name being omitted: comp. 3. l. c., "Nomine Achemenides, Troiam genitore Adamasto .... profectus," where the father's name is distinguished from that of the family. 'Nomen' Heyne says = "quoad nomen:"

Hic fratres Lycia missos et Apollinis agris,
Et iuvenem exosum nequiquam bella Menoeten,
Arcada, piscosae cui circum flumina Lernae
Ars fuerat pauperque domus, nec nota potentum
Munera, conductaque pater tellure serebat. 520
Ac velut inmissi diversis partibus ignes
Arentem in silvam et virgulta sonantia lauro:
Aut ubi decursu rapido de montibus altis

it is more probably in direct apposition to 'Oniten,' balancing 'genus,' comp. "Silvius Albanum nomen" 6. 763; "Iulius, a magno demissum nomen Iulo" 1. 288. 'Genus' as in 7. 213, &c. The line is like Apollonius R. 1. 204, Λέρνου ἐπίκλησιν, γενεὴν γε μὲν Ἡφαίστοιο.

516.] 'Hinc' Gud. originally for 'hic,' which = Turnus. 'Fratres Lycia missos,' probably, as Forb. says, Clarus and Themon, the brothers of Sarpedon, mentioned 10. 126. 'Apollinis agris,' epexegetical of 'Lycia' (comp. 4. 143, 346); it need not be taken specially of Patara or Myra. Peerlkamp (followed by Ribbeck) transposed vv. 515, 16: making 'nomen Echionium,' &c., apply to the Lycian brothers instead of to Onites, an arrangement which would be convenient, if it had any authority. It is perhaps slightly supported by the passage about the Lycians in Hdt. 1. 173 (where see Bähr), Ἓν δὲ τόδε ἴδιον νενομίκασι καὶ οὐδαμοῖσι ἄλλοισι συμφέρονται ἀνθρώπων· καλέουσι ἀπὸ τῶν μητέρων ἑωυτοὺς καὶ οὐκ ἀπὸ τῶν πατέρων: for (except in the case of goddesses) Virg. hardly ever mentions, in the course of his ordinary narrative, the name of a warrior's mother.

517.] 'Exosus' does not seem to be used earlier than Virg.

518.] 'Lernae flumina,' probably Lerna and the streams flowing into it: comp. Eur. Phoen. 125, Λερναῖα νάματα. Mr. Munro in a letter to the editor says "Lerna, at the present day, consists of a series of exceedingly deep natural canals of beautifully clear water, which might well be called 'flumina.' These are formed from a vast series of springs in that part of the plain of Argolis. I do not remember any visible 'flumina' which ran into them." 'Piscosae,' to show his trade: comp. 4. 255, "Circum Piscosos scopulos humilis volat aequora iuxta" of the sea-bird.

519.] 'Ars' of the craft of a fisherman Ov. M. 3. 586 (Heyne).

520.] 'Limina' Med., as in Hor. Ep. 2. 8 ("superba civium Potentiorum limina"), followed doubtfully by Heyne. Wagn. is probably right in restoring 'munera,' which has the authority of the other MSS. and of Serv., though 'limina' would give a very good sense, in spite of his objection that the poor man would be as likely as any one else to be familiar with the thresholds of the rich. 'Potentum munera' must mean the "duties or burdens of the rich:" not (as Serv. and Heyne explain it) "the duties paid to the rich." 'Potentes' like οἱ δυνατοί in Greek, the rich men: comp. 6. 843. 'Tellure serebat' like "sulco serentem" 6. 844 note. 'Sedibat' corrected into 'sedebat' Med. a m. p.

521.] 'Diversis partibus:' so 10. 405 (note), "Ac velut, optato ventis aestate coortis, Dispersa inmittit silvis incendia pastor," where the simile is applied differently. Comp. Il. 20. 490 foll., Ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαὲς πῦρ Οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη .... Ὣς ὅγε πάντῃ θῦνε σὺν ἔγχεϊ, δαίμονι ἶσος &c. See also Il. 11. 155 foll. But the point here (as in Bk. 10) is that the fire is kindled on opposite sides of the wood.

522.] 'Ardentem' Med. originally: 'arentem' is confirmed by Serv. 'Virgulta sonantia lauro,' a refinement for "virgulta sonantis lauri" or "virgulta sonantia lauri:" see on 6. 704. 'Sonantia' here = "crepitantia:" comp. Lucr. 6. 152 foll., "Lauricomos ut si per montis flamma vagetur Turbine ventorum comburens impete magno: Nec res ulla magis quam Phoebi Delphica laurus Terribili sonitu flamma crepitante crematur." The addition of 'et virgulta' makes the description more vivid.

523.] Comp. Il. 4. 452 foll., Ὡς δ' ὅτε χείμαρροι ποταμοί, κατ' ὄρεσφι ῥέοντες, Ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ .... Ὣς τῶν μισγομένων γένετο ἰαχή τε φόβος τε: where the simile is applied much as here. But Virg.'s language is more like Il. 16. 391 foll., (ποταμοί) Εἰς ἅλα πορφυρέην μεγάλα στενάχουσι ῥέουσαι

Dant sonitum spumosi amnes, et in aequora currunt
Quisque suum populatus iter: non segnius ambo 525
Aeneas Turnusque ruunt per proelia; nunc, nunc
Fluctuat ira intus: rumpuntur nescia vinci
Pectora; nunc totis in volnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque actum genus omne Latinos, 530
Praecipitem scopulo atque ingentis turbine saxi
Excutit, effunditque solo; hunc lora et iuga subter
Provolvere rotae; crebro super ungula pulsu

'Ἐξ ὀρέων ἐπὶ κάρ· μινύθει δέ τε ἔργ' ἀνθρώπων. Comp. also Il. 11. 492 foll. Virg. has combined the images of a fire and of a flood in 2. 304 foll. 'Decursu rapido,' &c.: the language is Lucretian: Lucr. 1. 283, "Montibus ex altis magnus decursus aquai;" 288, "dat sonitu magno stragem," which suggested Virg.'s 'dant sonitum spumosi amnes.' Comp. ib. 5. 946.

524.] 'In aequora' might be taken (with Wakefield on Lucr. 5. 264) as = 'on to the plain' (πεδίονδε κάτεισιν, Il. 11. 492), but Virg. more probably means the sea: comp. Il. 16. 391 foll. quoted above.

525.] 'Suus' Med. originally. "'Populatus iter,' postquam vastando sibi viam fecit," Taubm., the construction being that of the cognate acc., like 'ire viam,' &c. Some inferior copies have 'populatur.' Serv. has a quaint comment on 'non segnius' and 'fluctuat:' "'Non segnius' ad ignem retulit, quia segnis quasi 'sine igne' sit: 'fluctuat' autem ad amnes eum retulisse nulla dubitatio est."

526.] Some inferior copies have 'in proelia.'

527.] The language is again from Lucr. 3. 297 (of lions), "Pectora qui fremitu rumpunt plerumque gementes, Nec capere irarum fluctus in pectore possunt." But the context seems to be in favour of taking 'rumpuntur pectora' literally, not (with Heyne) metaphorically, 'nescia vinci' being emphatic; "breasts are torn that know not how to yield." "Perfractaque quadrupedantum Pectora pectoribus rumpunt" 11. 614. 'Nescius' with inf. G. 2. 467., 4. 470: the construction does not seem to be older than the Augustan poets (Forc.).

528.] 'In volnera itur:' so Livy 26. 44, "In volnera ac tela ruunt." Forb. comp. Ov. M. 9. 405.

529.] Murranus was the bosom friend of Turnus: see v. 639 below. 'Sonantem' is taken by Taubm., Cerda, and Heyne as = "iactantem:" as if Murranus was boasting of his long descent, as Aeneas does to Achilles in Homer. Serv. suggests with less probability that the meaning is that the name Murranus recalled the names of a long line of royal ancestors. In support of the first interpretation Mr. Munro quotes Martial 5. 17. 1, "Dum proavos atavosque refers et nomina magna, Dum tibi noster eques sordida condicio est." Serv.'s explanation is supported by Jerome ad Laetam Epist. 107 (ed. Vallars, vol. 1, col. 672), "propinquus vester Gracchus nobilitatem patriciam nomine sonans." The transitive use of 'sonare' is not uncommon in the poets. 'Hic,' sc. Aeneas.

530.] 'Genus,' probably accus. after 'sonantem:' though it might be in apposition to 'Murranum,' as in Hor. 2 S. 5. 62, "Iuvenis Parthis horrendus, ab alto Demissum genus Aenea." 'Actum' = "ductum" or "deductum." 'Ago' is used as = "duco" in a different sense 2. 441., 10. 514.

531.] 'Scopulo atque,' &c., like "saxo atque ingenti fragmine montis" 9. 569, where, as here, 'atque' introduces a new element in the description. 'Turbine,' of the whirl of a missile, 11. 284, &c. Murranus is struck down from his chariot by a stone like Kebriones, Il. 16. 739: he is "ingens atque ingenti volnere victus" (v. 640 below), as Kebriones κεῖτο μέγας μεγαλωστί, Il. 16. 776.

532, 533.] 'Excutit,' strikes him down from the chariot: Med. has 'excipit,' perhaps from v. 507 above. 'Hunc lora,' &c. is explained by Heyne in a very tortuous manner: "et lora et rotae eum provolverunt subter iuga, currum." The natural order is, 'hunc rotae provolverunt subter lora et iuga:' i. e., as he lies under the yoke the horses trample on him and drag the wheels over him. 'Subter' is applied

Incita nec domini memorum proculcat equorum.
Ille ruenti Hyllo animisque inmane frementi 535
Occurrit, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graium fortissime, Cretheu,
Eripuit Turno; nec di texere Cupencum,
Aenea veniente, sui; dedit obvia ferro 540
Pectora, nec misero clipei mora profuit aerei.
Te quoque Laurentes viderunt, Aeole, campi
Oppetere et late terram consternere tergo;
Occidis, Argivae quem non potuere phalanges
Sternere, nec Priami regnorum eversor Achilles; 545

to 'lora' by a kind of zeugma: he is entangled in the reins, which were probably round his body as he drove: see on v. 469. Peerlkamp takes 'lora' of the traces. Virg. describes the action in the wrong order; the horses would go over him before the wheels, if he were lying 'iuga subter.' For 'super ungula pulsu,' the MSS. of Priscian 772 give "quatit ungula cursu:" comp. 8. 596. For 'super' Med. a m. p. has 'snotant,' perhaps for 'sonat' (comp. G. 3. 88), as Wagn. suggests. Τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο Πρώτῃ ἐν ὑσμίνῃ, Il. 20. 394.

534.] 'Incita' v. 492 above. 'Nec' might possibly be taken as simply = "non," an archaic and to some extent classical usage illustrated by Ribbeck, Lateinische Partikeln p. 24—26, and by Munro on Lucr. 2. 23 (3rd ed.). See also Madvig De Fin. p. 803 foll. (2nd ed.). But it is perhaps better to give it its ordinary meaning, considering the clause 'nec domini memorum equorum' as an artificial continuation of 'incita,' which, if the sentence were more simply written, would agree with 'equorum.'—In Lucr. 6. 1214 "neque se possent cognoscere ut ipsi," and Lucilius 1. 12 (Müller) (quoted by Munro l. c.), 'neque' might be taken as = "ne quidem." For the form of the parenthetical sentence with 'nec,' comp. E. 9. 6, "Hos illi, quod nec vertat bene, mittimus haedos."

535.] 'Ille,' Turnus. 'Hylo' Med. a m. s., and so Gud. with two other of Ribbeck's cursives. For the hiatus comp. 10. 136, v. 31 above. 'Animis frementem' v. 371 above. This passage is condensed from Il. 20. 397 foll. (of Demoleon's death), Νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρῄου. Οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς Αἰχμὴ ἱεμένη ῥῆξ ὀστέον, ἐγκέφαλος δὲ Ἔνδον ἅπας πεπάλακτο. Comp. Il. 11. 95 foll.

536.] Schrader conjectures 'aerata' for 'aurata.' But the helmet is of gold as in 9. 50 (Forb.).

537.] Comp. 11. 817, "Ferreus ad costas alto stat volnere mucro."

538.] 'Creteu' Pal. and Gud., and so Heyne. A Cretheus was killed by Turnus, 9. 774. The name is Homeric: Tyro, daughter of Salmoneus, was wife of Cretheus, Od. 11. 237. 'Graium:' he was probably, as Heyne suggests, an Arcadian.

539.] "Sane sciendum Cupencum Sabinorum lingua sacerdotem vocari: ut apud Romanos Flaminem et Pontificem, sacerdotem: sunt autem Cupenci Herculis sacerdotes. Ergo quod huic proprium nomen de sacerdote pinxit, bene dixit 'nec di texere sui,'" Serv. It seems therefore unnecessary to take 'sui' as = 'propitious.'

541.] 'Aeris' all Ribbeck's MSS. and all those of Pierius. 'Aerei' has been read ever since the first Aldine ed. Wagn. not very happily conj. 'profit et aeris.' 'Mora clipei' like "loricae moras" 10. 485.

542.] The style is like 10. 139, "Te quoque magnanimae viderunt, Ismare, gentes Volnera dirigere," &c. 'Campis' Med. originally.

543.] "Concidere atque gravi terram consternere casu," of beasts falling wounded, Lucr. 5. 1333. Heyne quotes Il. 7. 156, Πολλὸς γάρ τις ἔκειτο παρήορος ἔνθα καὶ ἔνθα. Some inferior copies have 'lato' for 'late.'

544.] The feeling of these lines is like that of 10. 430, "Et vos, o Graiis inperdita corpora, Teucri."

Hic tibi mortis erant metae: domus alta sub Ida,
Lyrnesi domus alta, solo Laurente sepulchrum.
Totae adeo conversae acies, omnesque Latini,
Omnes Dardanidae, Mnestheus, acerque Serestus,
Et Messapus equum domitor, et fortis Asilas, 550
Tuscorumque phalanx, Euandrique Arcades alae,
Pro se quisque viri summa nituntur opum vi;
Nec mora, nec requies; vasto certamine tendunt.
Hic mentem Aeneae genetrix pulcherrima misit,
Iret ut ad muros, urbique adverteret agmen 555
Ocius et subita turbaret clade Latinos.
Ille, ut vestigans diversa per agmina Turnum
Huc atque huc acies circumtulit, aspicit urbem
Immunem tanti belli atque inpune quietam.
Continuo pugnae accendit maioris imago; 560
Mnesthea Sergestumque vocat fortemque Serestum

546.] Comp. Il. 20. 389 foll., Κεῖσαι, Ὀτρυντείδη, πάντων ἐκπαγλότατ' ἀνδρῶν· Ἐνθάδε τοι θάνατος· γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ Γυγαίῃ, ὅθι τοι τέμενος πατρώϊόν ἐστιν. 'Mortis metae,' a refinement on the Homeric θανάτοιο τέλος: this use of the gen. is common. 'Alta,' noble: see on 10. 126. 'Domus,' &c.: thy house was under Ida, thy tomb in the Laurentian soil. Ribbeck's punctuation, a colon after 'metae,' a comma after 'Ida,' is better than the converse, which is Heyne's.

547.] 'Lyrnesi,' locative. About Lyrnesus see on 10. 128.

548.] 'Adeo' with 'totae,' 'even all.' 'Conversae:' after the alternate pursuit and flight described v. 368—506, both armies are turned to a general and obstinate engagement. Heyne, following Serv., says 'conversae' = "conversae inter se," συστρεφθέντες: but 'converti' when used of troops implies not merely rallying (συστρέφεσθαι) but an entire change of movement (see Forc.).

549, 550.] "Mnestheus acerque Serestus" 9. 171. "Mnestheus, et fortis Asilas, Et Messapus equum domitor, Neptunia proles," v. 127 above. For the lengthening of the last syllable of 'domitor,' see Excursus on this book.

551.] "Tyrrhenique duces Euandrique Arcades alae" 11. 835. 'Arcadis' was the reading before Heins. 'Alae' properly used of cavalry.

552.] 'Pro se quisque,' as in 5. 501 = every one doing his best. Mr. Long comp. Caesar B. G. 2. 25. 'Summa nituntur opum vi' is from Enn. (see Macrob. 6. 1), in whose fragments we have it twice: A. 168, "Romani scalis summa nituntur opum vi," and ib. 404, "Aedificant nomen: summa nituntur opum vi." "Summaque evertere opum vi" 9. 532.

553.] 'Nec mora, nec requies,' 5. 458. 'Tendunt' = "contendunt" as 2. 220 al.

554—592.] 'Aeneas, at the suggestion of Venus, suddenly turns his forces upon the city itself. The people within the walls are thrown into confusion.'

554.] 'Mentem misit,' a paraphrase of the Homeric ἐν φρεσὶ θῆκε (not as Heyne says, ἔνθετο θυμόν). 'Mens' = "consilium," as in 8. 400, "si bellare paras atque haec tibi mens est:" comp. 1. 676. Virg. is inconsistent here: in v. 557 he says that the idea was started in Aeneas' mind by the sight of the city.

555.] 'Advertere' with dat. seems to be a poetical construction: see Forc.

557.] 'Diversa,' i. e. in different directions through the ranks: comp. "diversi circumspiciunt" 9. 416.

559.] 'Immunis' with gen. does not seem to be Ciceronian. The shade of meaning given to the word here, 'without share in the burden of the war,' is poetical. Comp. Sen. H. F. 956, "Inferna nostros regna sensere impetus: Immune caelum est."

560.] 'Imago,' the mental image or idea, as in v. 665 below.

561.] Repeated from 4. 288, where see note.

Ductores, tumulumque capit, qua cetera Teucrum
Concurrit legio, nec scuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
Ne qua meis esto dictis mora; Iuppiter hac stat; 565
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, caussam belli, regna ipsa Latini,
Ni frenum accipere et victi parere fatentur,
Eruam, et aequa solo fumantia culmina ponam.
Scilicet exspectem, libeat dum proelia Turno 570
Nostra pati, rursusque velit concurrere victus?
Hoc caput, o cives, haec belli summa nefandi.
Ferte faces propere, foedusque reposcite flammis.
Dixerat, atque animis pariter certantibus omnes
Dant cuneum, densaque ad muros mole feruntur. 575

562.] So 5. 290, Aeneas "se multis cum milibus heros Consessu medium tulit exstructoque resedit."

563, 564.] 'Nec scuta aut spicula,' &c. "Elucet in istis mos Romanorum, qui armati aderant audituri suos principes concionantes:" Cerda, who quotes Claudian de Bello Gild. 424, "Stat circumfusa iuventus nixa hastis, pronasque ferox accommodat aures," and Ammian. 20 (p. 161 Vales.), "Progressus Princeps ambitiosius solito tribunal ascendit, signis aquilisque circumdatus et vexillis, septusque totis ('tutius,' Vales.) armatarum cohortium globis." 'Densi' (= "densati" as in 2. 409) from its position would seem to mean that the closeness of their thronging would not allow them room to lay down their arms. Wagn. less probably interprets, "densis ordinibus: neque enim temere confusi sed in manipulos compositi," &c. 'Fessi' Zulich. corrected. 'Aggere,' an eminence.

565.] 'Iuppiter hac stat:' "pro nobis religio est, quam laeserunt Rutuli ruptis foederibus." Serv. The words are from Enn. ap. Macrob. Sat. 6. 1 (A. 263), "Non semper vestra evertet: nunc Iuppiter hac stat."

566.] 'Ob inceptum subitum,' because the venture is sudden.

567.] 'Caussam belli:' an exaggeration, whether we take the words with Serv. to refer to the city being the abode of Lavinia, or suppose Aeneas to be laying upon the town the guilt of the Rutulians in breaking the treaty. In any case the city was not responsible for the hesitation of Turnus to meet his antagonist, and there was therefore no reason for attacking it now which did not exist before. The attack on the city is introduced somewhat awkwardly into the narrative, apparently to give Turnus a motive for facing Aeneas.

568.] For this sense of 'fateor' (to consent under compulsion), see on 7. 433, "Ni dare coniugium et dicto parere fatetur," whence 'dicto,' which seems to have been the original reading of Gud., is found here in some inferior copies and in the MSS. of Charisius 76 P. 'Fatetur' Med. originally from the same cause.

569.] 'Ponam aequa,' 'lay level:' something like τίθημι Soph. Ant. 674, Ἥδ' ἀναστάτους Οἴκους τίθησι. (Forb.)

571.] There is a sneer in 'pati.' 'Victus:' he interprets Turnus' avoidance of him as a confession of defeat.

572.] 'Belli summa,' of a place, as 10. 70 (note), "Num puero summam belli, num credere muros?" Comp. with the language here Livy 27. 20, "Italiam, ubi belli caput, rerum summa esset;" ib. 26. 7, "subiit animum impetus caput ipsum belli Romam petendi."

573.] 'Properi' Minoraug., Menag. pr., and most of Pierius' copies. 'Foedus reposcite' like "promissa reposci" v. 2 above. Servius' interpretation is perversely ingenious, "flammas foederis urbis innovemus incendio."

575.] 'Cuneum' v. 457 above (note). 'Dare,' as often, used for "facere." 'Ferentur' Pal. originally.

Scalae inproviso subitusque adparuit ignis.
Discurrunt alii ad portas primosque trucidant,
Ferrum alii torquent et obumbrant aethera telis,
Ipse inter primos dextram sub moenia tendit
Aeneas, magnaque incusat voce Latinum, 580
Testaturque deos iterum se ad proelia cogi,
Bis iam Italos hostis, haec altera foedera rumpi.
Exoritur trepidos inter discordia civis:
Urbem alii reserare iubent et pandere portas
Dardanidis, ipsumque trahunt in moenia regem; 585
Arma ferunt alii et pergunt defendere muros:
Inclusas ut cum latebroso in pumice pastor
Vestigavit apes, fumoque inplevit amaro;
Illae intus trepidae rerum per cerea castra
Discurrunt, magnisque acuunt stridoribus iras; 590
Volvitur ater odor tectis; tum murmure caeco
Intus saxa sonant; vacuas it fumus ad auras.

576.] 'Subito' Gud. corrected for 'subitus.' 'Adparuit' perf., not aor.

577.] "'Primos,' id est, qui primi ad portas erant obvii," Serv. Comp. 2. 334 (note), "Vix primi proelia temptant Portarum vigiles." 'Fatigant' for 'trucidant' Minoraug. and the MS. known as the 'Oblongus' of Pierius.

579.] 'Ipse,' of the person most conspicuous, as in 10. 132 &c. 'Sub moenia,' up towards the walls.

582.] 'Haec iam altera' Wagn., following Med. a m. s.; 'haec altera' Heyne and Ribbeck, rightly, on the balance of authority. The second 'iam' in Med. may have been suggested by the first. For the first treaty see 7. 259 foll.

583.] Their excitement ('trepidos') breaks out into discord. The order of words 'trepidos inter discordia cives,' adjective, preposition, and then a word intervening between it and the substantive, is Lucretian (see Munro on 1. 841): though Virg. very rarely (as E. 6. 19) follows Lucretius in putting a monosyllabic preposition in this place.

585.] 'Trahunt' = "trahere volunt," 'regem,' Latinus: they would drag him on to the walls to make terms with Aeneas. 'Trahant' Moret. pr., approved by Heins. and Wakefield, who wished to make the subj. dependent on 'iubent.'

586.] The simile is from Apollonius R. 2. 130 foll., Ὡς δὲ μελισσάων σμῆνος μέγα μηλοβοτῆρες Ἠὲ μελισσοκόμοι πέτρῃ ἔνι καπνιόωσιν Αἱ δή τοι τείως μὲν ἀολλέες ᾧ ἐνὶ σίμβλῳ Βομβηδὸν κλονέονται, ἐπιπρὸ δὲ λιγνυόεντι Καπνῷ τυφόμεναι πέτρης ἑκὰς ἀΐσσουσιν, &c. 'Latebroso in pumice' 5. 214. So the bees G. 4. 44 are found "pumicibusque cavis exesaeque arboris antro." For 'ut cum' Med. has 'veluti:' comp. v. 749 below, "Inclusum veluti si quando flumine nactus," &c.

588.] 'Apes et' Pal. originally. 'Vestigavit,' the perfect: not, as Heyne says, the aorist. 'Amarus' = δριμύς.

589.] 'Trepidae rerum' as in Livy 5. 11., 36. 31, "trepidi rerum suarum:" comp. "fessi rerum" 1. 178. 'Cerea castra' recalls "cerea regna" G. 4. 202: 'castra' is as appropriate here as "regna" is there.

590.] Comp. 9. 463, "Aeratasque acies in proelia cogit Quisque suas, variisque acuunt rumoribus iras;" and v. 108 above, "Aeneas acuit Martem et se suscitat ira." In the other passages of Virg. quoted by Forb., and in Livy 22. 4, 'acuere' is used of sharpening the feelings of another person.

591.] 'Ater odor' and 'murmure caeco' (comp. "murmura caeca" 10. 98) are both instances of an artificial confusion between the impressions on different senses. With 'ater odor' may perhaps be comp. "liquidum ambrosiae odorem," G. 4. 415.

592.] 'Vacuas auras' like "aera vacuum" G. 3. 109 (note).

Accidit haec fessis etiam fortuna Latinis,
Quae totam luctu concussit funditus urbem.
Regina ut tectis venientem prospicit hostem, 595
Incessi muros, ignis ad tecta volare,
Nusquam acies contra Rutulas, nulla agmina Turni:
Infelix pugnae iuvenem in certamine credit
Exstinctum, et, subito mentem turbata dolore,
Se caussam clamat crimenque caputque malorum, 600
Multaque per maestum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab alta.
Quam cladem miserae postquam accepere Latinae,
Filia prima manu floros Lavinia crinis 605

593—613.] 'Despair and suicide of the queen Amata.'

594.] 'Concussit:' so 4. 666, "concussam bacchatur Fama per urbem."

595.] 'Speculis' Peerlkamp for 'tectis' (from 4. 586). Like Andromache in Homer, Amata has gone up to the roof of the palace.

596.] 'Incessi' Pal., Med. a m. s., and so Eutychius 2. 14, Arusianus p. 242 L., and Serv. (on G. 4. 68), who explains it here by 'invadi;' 'incedi' Med. a m. p., 'incensi' Rom., 'incendi' Gud. with one of Ribbeck's cursives. 'Incessi' is proved (if proof be needed) by Statius' imitation of this passage (Theb. 11. 360), "Adgnovitque, nefas! iaculis et voce superba Tecta incessentem." (Heyne).

597.] "'Nusquam:' sc. Aeneas subito cum suis urbem aggressus Turnum et Latinos aperto campo cum Tuscis et Arcadibus confligentes post se reliquit." Gossr.

598.] What follows is in the spirit of the Greek tragedians, not in that of Homer. 'Pugnae certamine,' as in 11. 780: comp. ἀγὼν μάχης (Soph. Trach. 20). 'In certamina' Pal., and so originally Gud. and another of Ribbeck's cursives. Rom. has 'a certamine.' 'Credit exstinctum:' "quia non putabat Turnum civitatem oppugnari passurum fuisse si viveret." Serv.

600.] "O Latio caput horum et caussa malorum" 11. 361. The use of 'crimen' here for 'guilty cause' is hard to parallel: "crimina belli" 7. 339 may perhaps be compared. "Ipsi tempus fore quo crimina et innoxios discerneret," Tac. Ann. 1. 55.

601.] The picture here is quite in accordance with the character of Amata as given in Book 7. 'Per maestum furorem,' perhaps an imitation of the Greek δι' ὀργῆς, &c. An inferior artist would have given Amata's speech.

602.] 'Moritura,' bent on death: so v. 55 above.

603.] "Sane sciendum quod cautum fuerat in pontificalibus libris, ut qui laqueo vitam finisset, insepultus abiiceretur. Unde bene ait 'informis leti,' quasi mortis infamissimae," Serv., who quotes a passage from Varro to the same effect, "suspendiosis, quibus iusta fieri ius non sit." The cases of Iocasta (Od. 11. 278, Soph. O. R. 126 foll.) and Phaedra (Eur. Hipp. 802) were doubtless in Virg.'s mind: Heyne also cites that of Clite in Apollonius R. (1. 1063). According to Fabius Pictor, Amata starved herself (Serv.). The expression 'nodum informis leti' is imitated from Euripides (Hipp. 802), βρόχον κρεμαστὸν ἀγχόνης ἀνήψατο.

604.] 'Misere' Med. originally, and so Gud. 'Accepere' as in 7. 47, "Hunc Fauno genitum . . . accipimus."

605.] 'Flavos crines' Med., Pal., Rom., Gud., and the rest of Ribbeck's copies. But according to Serv., "antiqua lectio *floros* habuit . . . Probus sic adnotavit: 'Neotericum erat *flavos*, ergo bene *floros*: nam sequitur 'et roseas laniata genas.'" The epithet 'florus,' only preserved in later Latin in the proper name, was found, according to Serv., in Attius, "nam flori crines vide ut propexi iacent" (v. 255, Ribbeck); in Pacuvius (v. 19, Ribbeck), "cervicum floros disperdite crines," and also in Enn. Add Naev. v. 50, "Ut videam Volcani opera haec flammis fieri flora." In spite therefore of the want of MS. authority Ribbeck is probably right in

Et roseas laniata genas, tum cetera circum
Turba furit; resonant late plangoribus aedes.
Hinc totam infelix volgatur fama per urbem.
Demittunt mentes; it scissa veste Latinus,
Coniugis attonitus fatis urbisque ruina, 610
Canitiem inmundo perfusam pulvere turpans
[Multaque se incusat, qui non acceperit ante
Dardanium Aenean, generumque adsciverit ultro].
Interea extremo bellator in aequore Turnus
Palantis sequitur paucos iam segnior, atque 615
Iam minus atque minus successu laetus equorum.

restoring 'floros' to the text. The archaism would be quite in Virg.'s manner; and it is hard to conceive that 'floros' could have crept in as a correction for 'flavos,' while the converse is very likely. The passages in which errors have crept into the text of Virgil from the conjectures of the grammarians or Serv., quoted by Wagn. Q. V. 16. 6, are quite of a different kind. The expression 'flori crines' may be compared with Hom., κόμας ὑακινθίνῳ ἄνθει ὁμοίας, Od. 6. 231., 23. 158, though 'floros' would not like this refer to a definite colour, but to general brightness.

606.] "Mulieres genas ne radunto," was a command of the twelve tables: Cic. Legg. 2. 25, 64: "Mulier faciem ne carpito" are the words as given by Serv. here. Hence 'furit' in the next line is appropriate. 'Tum cetera,' &c. ἐπὶ δὲ στενάχοντο γυναῖκες, Il. 22. 515. 'Rosea' Med. originally.

607.] 'Latae,' which is given by Med. a m. p. with Rom. and one of Ribbeck's cursives, may be a mere mistake for 'late,' as in G. 3. 477 (comp. Med. a m. p. in G. 1. 319., 4. 30, 359), and it would therefore be hazardous to introduce it into the text: yet the adjective would be more delicate here than the adverb: comp. 2. 487 (note), "penitusque cavae plangoribus aedes Femineis ululant." Heins. prefers this reading, which Heyne thought "haud dubie vitiosa." 'Plangoribus' might here, as in 4. 668 (note), be taken of the beating of the breast.

608.] "'Hinc:' i. e. de domo regia; 'infelix fama,' rerum infelicium nuntia, ut 'infelix vates'" (3. 246) Serv.

609.] 'Demittere animum," opp. to "tollere animum," a phrase current from Lucilius downwards. "Victi debilitantur animosque demittunt" Cic. Fin. 5. 15, 42. 'Scissa veste:' so Aeneas rends his clothes, 5. 685 (note).

610.] "'Attonitus' et privatis et publicis luctibus" Serv. 'Factis' for 'fatis' the MSS. of Arusianus p. 215 L.

611.] See note on 10. 844. 'Perfusa' Med. originally.

612, 613.] These two lines, which with the exception of 'ante' in the first and 'ultro' in the second, are identical with 11. 471, 472, are omitted here in all the best MSS. Heyne (followed by Ribbeck) struck them out of the text. Wagn. restored them chiefly on the ground which he seems to have made sure in his Excursus on the passage, that Virgil seldom allows a participle to end a line which completely closes the sense. But a canon of this kind cannot be safely allowed to override the testimony of MSS. They are therefore bracketed in the text.

614—649.] 'Turnus hears the tumult and prepares for his fate.'

614.] "Revocandum in animum quod Turnum Iuturna ad extremos ordines deduxerat: sup. 483 sqq." Heyne. 'Bellator' almost = "bellans:" a use of the verbal in *—tor* which is not uncommon in Virg. and in later Latin: comp. 11. 680, where "pugnatori" seems = "pugnanti:" ib. 788, where "cultores" = "colentes." Sen. Herc. Oet. 553 has "rapidum mare Taurus puellae *vector* Assyriae scidit" (deus): Quintus Curtius 3. 4. 5, "Retro ipse concessit, *populator* terrae, quam a populationibus vindicare debebat:" 4. 9. 12, "omnis periculi et maximae multitudinis *contemptor* undecimis castris ad Euphraten pervenit."

616.] 'Successu equorum' would in prose be "successu pugnae equestris:" Virgil's phrase suggests the speed of the horses on which their success depended.

Attulit hunc illi caecis terroribus aura
Commixtum clamorem, arrectasque inpulit auris
Confusae sonus urbis et inlaetabile murmur.
Hei mihi! quid tanto turbantur moenia luctu? 620
Quisve ruit tantus diversa clamor ab urbe?
Sic ait, adductisque amens subsistit habenis.
Atque huic, in faciem soror ut conversa Metisci
Aurigae currumque et equos et lora regebat,
Talibus occurrit dictis: Hac, Turne, sequamur 625
Troiugenas, qua prima viam victoria pandit;
Sunt alii, qui tecta manu defendere possint.
Ingruit Aeneas Italis et proelia miscet,
Et nos saeva manu mittamus funera Teucris.
Nec numero inferior, pugnae nec honore recedes. 630
Turnus ad haec:

617.] 'Caecis' implies both that the fears were blind and confused in themselves, and that Turnus did not know their cause. 'Caesi' Pal. originally. 'Caecis illi' originally Rom.

618.] 'Inpulit,' so G. 4. 349, "iterum maternas inpulit auris Luctus Aristaei." "Sensus inpellere" Lucr. 1. 303.

619.] In the words 'confusae sonus urbis' Virg. probably meant to suggest the confusion of the sound as well as the tumult of the city: comp. Lucr. 4. 613, "Vox obtunditur atque aures confusa penetrat." The metaphorical use of 'confundere' does not seem to be earlier than Livy: see Forc. 'Inlaetabilis' is only used by Virg. here and 3. 707, "Drepani inlaetabilis ora."

621.] 'Diversa,' distant: comp. Ov. 1 Trist. 3. 19, "Nata procul Libycis aberat diversa sub oris." In such passages 'diversus' seems to have the idea of distance as well as of separation. Comp. "locis tam longinquis tamque diversis" Cic. Leg. Man. 16; "locis disiunctissimis maximeque diversis" ib. 21. Mr. Munro remarks that this use of 'diversus' is common in the Annals, but the Annals only, of Tacitus: e. g. 3. 2, "etiam quorum diversa oppida, tamen obvii:" 4. 46, "fore ut in diversas terras traherentur." Serv. suggests two explanations, neither of which is so simple: "Hypallage, diversus clamor: aut ex variis partibus civitatis."

622.] 'Amens,' as in 2. 314, "Arma amens capio, nec sat rationis in armis."

623.] 'Hic' Gud. originally for 'huic.' For the facts see v. 468 above. For 'huic' followed by 'ut,' see v. 488.

624.] For 'regebat' Pal. has 'gerebat,' and so Gud., with 'regebat' as a variant in the margin.

625.] 'Dictis' abl., not dat. 'Occurrit,' meets his thought.

626.] "'Prima' . . . id est primum" Serv., but the words may be taken simply: 'where victory stands nearest to open a way.'

627.] "Ideo quia scit Turnum de urbe maxime esse sollicitum" Serv. The words are like Il. 13. 312, Νηυσὶ μὲν ἐν μέσσῃσιν ἀμύνειν εἰσὶ καὶ ἄλλοι (Heyne). 'Possunt' Pal., with some support from one of Ribbeck's cursives.

628.] 'Ingruit,' as 11. 899, "Ingruere infensos hostis, et Marte secundo Omnia corripuisse," where the present passage is quoted in the MSS. of Serv. as 'ingruit Aeneas armis.' The use of 'ingruo' with dat. for 'in' with acc. seems a late one: see Forc. 'Miscere proelia,' 'to join battle,' G. 2. 282., 3. 220, A. 10. 23.

629.] 'Mittamus' for "inmittamus:" comp. "exitium misere apibus," G. 4. 534; so in 10. 77 (note) he uses "vim ferre" for "vim inferre." To avoid this explanation, Heyne strangely takes 'funera Teucris' as = "corpora Teucrorum," and 'mittamus' as = "mittamus ad Orcum."

630.] 'Pugnae' goes with 'honore:' "nec pauciores interimis (interimes?), nec minor te quam Aeneam comitabitur gloria" Serv., who adds happily, "sane sciendum Iuturnam, in hac omni oratione, occurrere quaestionibus tacitis."

631.] The Leyden MS. adds "humili respondet talia voce."

O soror, et dudum adgnovi, cum prima per artem
Foedera turbasti teque haec in bella dedisti,
Et nunc nequiquam fallis dea. Sed quis Olympo
Demissam tantos voluit te ferre labores? 635
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quae iam spondet Fortuna salutem?
Vidi oculos ante ipse meos me voce vocantem
Murranum, quo non superat mihi carior alter,
Oppetere ingentem atque ingenti volnere victum. 640
Occidit infelix, ne nostrum dedecus Ufens
Aspiceret; Teucri potiuntur corpore et armis.
Exscindine domos, id rebus defuit unum,
Perpetiar? dextra nec Drancis dicta refellam? 644

632.] Γιγνώσκω σε, θεά, θυγάτηρ Διὸς αἰγιόχοιο, says Diomed to Athene, Il. 5. 815. There is nothing in the preceding narrative to contradict the idea that Turnus had recognized his sister in spite of her disguise: though Virg. after his fashion has omitted to say so till later. It is perhaps better to take 'prima' as neut. pl. agreeing with 'foedera' (= "cum primum turbasti foedera"), than as fem. sing. agreeing with 'soror:' Virg. is fond of this use of 'primus;' see on v. 103 above.

633.] 'Teque haec in bella dedisti,' recalling "in medias dat sese acies," of Iuturna above v. 227.

634.] 'Et nunc,' opposed to 'dudum' above. 'Nequiquam fallis' = "nequiquam vis fallere:" comp. Hor. 1 Ep. 3. 32, "an male sarta Gratia nequiquam coit (= coire conatur) et rescinditur." 'Fallis dea' = λανθάνεις θεὸς οὖσα: like Horace's "fallit sorte beatior;" the construction in Latin prose does not seem to be older than Livy: see Forc.

635.] Rom. has 'tantosque' and 'te perferre.' 'Olympo demissam,' &c., to leave the quiet life of the gods and come to toil with us. Turnus speaks with the tenderness of a brother.

637.] 'Quid ago?' 4. 534 note. 'Spondit' Pal., and originally Gud.

638.] Again Virg. tells us something which he had omitted in the course of his narrative (above 529 foll.). But "oppetere ingentem atque ingenti volnere victum" quite tallies with his description of Murranus' death, "scopulo atque ingentis turbine saxi Excutit" &c. Serv., who notices the omission, suggests that the voice was heard and the sight seen, as an omen of death, by Turnus' fancy alone: quoting the case of Dido, 4. 460 foll., "Hinc exaudiri voces et verba vocantis Visa viri:" an ingenious but unnecessary hypothesis. The order 'oculos ante ipse meos' (see on v. 583) is apparently determined by the rhetorical advantage of placing 'meos' close after 'ipse.'

639.] Murranus was of royal blood (above v. 529). 'Fuerat' for 'superat' Med. a m. p., and so Minoraug. and some inferior copies. 'Superat' is confirmed by Serv.

640.] See on 10. 842, whence this line is almost repeated.

641.] 'Ne nostrum' Med., Rom., and Gud., with two other of Ribbeck's cursives; so Heyne and Wagn.: 'nostrum ne' Pal. perhaps with better rhythmical effect; and so Ribbeck. Ufens (leader of the Aequi, 7. 745) was killed by Gyas (v. 460 above), among the first who fell in the last battles. "'Infelix' in hoc bello contra illud (7. 745) 'insignem fama et felicibus armis,'" Serv.

642.] 'Corpore:' i.e. "etiam sepultura caruit." Serv.

643.] 'Exscindere' in Virg. is almost always used of destroying a race, city, or nation. His friends were dead: the ruin was now coming upon his own house. 'Rebus,' my evil fortune: 'res' is generally to be explained by the context. Forb. quotes an imitation by Val. F. (3. 294), 'Exstinguine mea (fatis hoc defuit unum) Speravi te posse manu?"

644.] Comp. v. 16 above, "Et solus ferro crimen commune refellam." There is a thought of Hector's words, Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει Il. 22. 100.

Terga dabo, et Turnum fugientem haec terra videbit?
Usque adeone mori miserum est? Vos o mihi Manes
Este boni, quoniam Superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpae
Descendam, magnorum haud umquam indignus avorum.
Vix ea fatus erat: medios volat, ecce, per hostis 650

645.] 'Haec terra,' the land he had been fighting for.

646, 647.] The thought is, 'Is death so bitter? No: its bitterness is past if it be bravely met: for so I can gain at least the favour of the dead below—To them therefore I turn.' The idea of sympathy of this kind between the dead and the living is un-Homeric: but we have it, as Professor Jowett has remarked to the editor, in Sophocles: e. g. Ant. 75, ἐπεὶ πλείων χρόνος Ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε. Dido's "magna mei sub terras ibit imago" is in the same spirit. For 'aversa' Med. and Gud., with another of Ribbeck's cursives, have 'adversa.' There is a similar variation 2. 170.

648.] 'Sanctus,' which seems to have the notion of stainless honour, of the noble dead, as in 5. 80, "Salve sancte parens iterum," and 11. 158, "tuque, o sanctissima coniunx." In his use of the word in this connexion, Virg. may have had in his mind that of the Greek ἁγνός in such expressions as ἁγνὴ Περσεφόνεια, Od. 11. 386, and χθόνιοι δαίμονες ἁγνοί, Aesch. Pers. 628. All the better MSS., with the copies of Macrob. Sat. 3. 3. 6, give "Sancta ad vos anima, atque istius inscia culpae," involving the necessity of lengthening the last syllable, either of 'anima' before a vowel, or of 'istius' in thesis: either of which is a metrical licence unparalleled in Virg. or in any other Latin poet. Two cursives, the second Menagianus and the third Gotha MS., give 'nescia:' an easy correction adopted by Ribbeck, which is certainly preferable to Lachmann's tasteless emendation (Lucr. p. 76), "Sancta ad vos anima atque anima istius inscia culpae." Mr. Munro would read "Sancta ad vos anima, a! atque istius inscia culpae," comparing for the interjection Horace's "A te meae si partem animae rapit" &c. (2 Od. 17. 5), and for its elision Tibullus 3. 4. 82, "A ego ne possim tanta videre mala," and Hor. Epod. 5. 71, "A, a solutus ambulat" &c. "The position of *a* in the verse would," he says, "resemble its position in Prop. 1. 11. 5, 'Nostri cura subit memores, a, ducere noctes': comp. Sen. Med. 1009 (1017), where the best MS., the Florentine, has 'Si posset una caede satiari, a, manus,' and Ov. 3 Am. 7. 55, where Lucian Müller in his text of 1861 reads 'Sed puto non blanda, *a*, non optima perdidit in me Oscula,' for 'non blanda non optima' of MSS." In favour of the MS. reading it may be urged that Virg. is not averse to a hiatus between a polysyllable and a clause beginning with *atque* or *et*: comp. "Munera sunt *lauri et* suave rubens hyacinthus:" "Et sucus *pecori et* lac subducitur agnis:" "Atque *Ephyre atque* Opis" (Med. "Ephyra"): "Atque *Getae atque* Hebrus" (E. 3. 63, 3, G. 4. 343, 463). Wagn. Q. V. 11. 3, in treating of hiatus defends the MS. reading on the ground that the identity of the final vowel of 'anima' with the initial vowel of 'atque' may have necessitated a pause on the former. Whether this be the true explanation or no, it would be hazardous to alter the text in face of such MS. authority. It is possible that Virg., who was freer in allowing himself metrical licences than either Lucretius or Catullus, may have wished to imitate such hiatus as φίλε ἑκυρέ, δεινός τε, ἣ δ' ἀνδρὶ ἰκέλη in Hom. It is shown in the Excursus to this book that he renewed some of the apparent irregularities of Hom. and Enn., not because he understood their etymological justification, where there was one, but for the sake of giving his verse occasionally an antiquarian flavour. The fragments of Enn. offer no instance of such a hiatus as the present, though they furnish one of the lengthening of the final *a* of the nom. first declension: "et densis aquilā pennis obnixa volabat" (A. 148). 'Istius culpae,' the fault which you hate, cowardice.

649.] 'Indignus avorum,' a construction hard to parallel. 'Dignus' with gen. in Balbus' letter to Cicero, Att. 8. 15 A, "Suscipe curam et cogitationem dignissimam tuae virtutis:" comp. Ov. 4 Trist. 357, "Utque probae dignum est omni tibi dote placebam:" where Heins. quotes other instances from Ov.

650—696.] 'Saces brings to Turnus the

Vectus equo spumante Saces, adversa sagitta
Saucius ora, ruitque inplorans nomine Turnum:
Turne, in te suprema salus; miserere tuorum.
Fulminat Aeneas armis, summasque minatur
Deiecturum arces Italum exscidioque daturum; 655
Iamque faces ad tecta volant. In te ora Latini,
In te oculos referunt; mussat rex ipse Latinus,
Quos generos vocet, aut quae sese ad foedera flectat.
Praeterea regina, tui fidissima, dextra
Occidit ipsa sua, lucemque exterrita fugit. 660
Soli pro portis Messapus et acer Atinas
Sustentant aciem. Circum hos utrimque phalanges
Stant densae, strictisque seges mucronibus horret
Ferrea: tu currum deserto in gramine versas.
Obstipuit varia confusus imagine rerum 665

news that the city is surrounded, and its ruin close at hand. Turnus hurries to meet Aeneas.'

651.] 651—687 are missing in Rom. 'Adversa ora saucius,' struck right in the face. Saces is not elsewhere mentioned.

652.] 'Saucius ora' like "saucius pectus" v. 5 above. "Ex multis rebus indicat perturbationem: quod festinans venit, quod per hostes, quod volneratus, quod Turnum nomine appellat" Serv.

653.] "Omnia quae supra Iuturna dixerat oratio ista dissolvit" Serv. 'Suprema salus,' our whole safety: all the safety left us: "summa salus" in Cic. Cat. 1. 5, quoted by Wagn., has a different sense.

654, 655.] 'Fulminat armis' like "fulminat bello" G. 4. 561 (note). 'Minatur deiecturum' like "excisurum urbem minitans" v. 762 below: comp. Livy 1. 37, "nec gesturos melius sperare poterant;" 6. 17, "refracturosque carcerem minabantur;" 28. 23, "pollicentes — proditaros esse." See Madv. § 401. 'Exscidium' in Virg. always of the ruin of a nation, city, or country.

657.] 'Mussat,' poetical for 'dubitat,' with a clause depending on it, as in 11. 345 (note), "dicere mussat:" comp. v. 718 below. So Enn. A. 348, "Exspectans si mussaret quae denique pausa Pugnandi fieret aut duri finis laboris."

658.] 'Generos,' the pl. generalizing the idea as in 7. 98, "externi veniunt generi;" ib. 270, "generos externis adfore ab oris."

659.] The constr. 'tui fidissima' may be an extension either (as Heyne suggests) of the more ordinary "tui amantissima," or of the common use of 'fiducia' with gen., a case which does not in ordinary Latin stand with the adj. 'fidus.' Or, thirdly, 'fidissima' may stand for a substantive: 'your most faithful one.'

660.] 'Exterrita,' as of Dido 4. 450. "Caelum exterrita fugit" of the adder G. 3. 417.

661.] 'Acer Atinas' 11. 869. Some of Pierius' copies had 'Asilas:' "fortasse rectius," says Ribbeck.

662.] 'Sustineant' Med. a m. p. for 'sustentant.' 'Acies' Med. and Gud. for 'aciem.' 'Sustentare aciem' is used by Tac. Ann. 1. 65 (probably following Virg.), in the sense of keeping troops from flight: "Caecina dum sustentat aciem suffosso equo delapsus," &c. (Forc.), and so "sustentare diem," or 'sustentare' by itself by Caesar. Whether 'sustentare acies' would mean, as Wagn. thinks, "sustentare impetum hostium," seems doubtful. The reading 'acies,' as he suggests, may be due to the frequency of the letter *s* in the surrounding words.

663.] "Atraque late Horrescit strictis seges ensibus" 7. 526 note.

664.] 'Ferrea:' for the position of the adj. comp. 11. 626. 'Gramine,' suggesting that the ground had been untrodden. The language is perhaps suggested by Il. 22. 11, Ἠ νύ τοι οὔτι μέλει Τρώων φόβος, οὓς ἐφόβησας, Οἳ δή τοι εἰς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.

665.] 'Varia,' distracting.

Turnus, et obtutu tacito stetit; aestuat ingens
Uno in corde pudor mixtoque insania luctu
Et furiis agitatus amor et conscia virtus.
Ut primum discussae umbrae et lux reddita menti,
Ardentis oculorum orbis ad moenia torsit 670
Turbidus, eque rotis magnam respexit ad urbem.
Ecce autem, flammis inter tabulata volutus
Ad caelum undabat vertex turrimque tenebat,
Turrim, compactis trabibus quam eduxerat ipse
Subdideratque rotas pontisque instraverat altos. 675
Iam iam fata, soror, superant; absiste morari;
Quo deus et quo dura vocat Fortuna, sequamur.
Stat conferre manum Aeneae, stat, quidquid acerbi est,

666.] 'Obtutus,' of a fixed gaze, as in 1. 495., 7. 249. V. 667 is repeated from 10. 871. 'Ingens' in sense almost adverbial, and to be connected closely with 'aestuat.' The Verona fragment preserves vv. 667—718.

667.] 'Insania' significant as marking Virg.'s conception of Turnus' character. See v. 680 below. It has been elsewhere remarked that the word 'violentia' is applied to no one but him.

668.] 'Amōr:' see Excursus to this book. 'Conscia,' knowing its own worth: comp. "virtus conscia laudis" Sen. Herc. Oet. 1207 (Forc.).

669.] Comp. with Cerda, Catull. 63 (61). 46, "Liquidaque mente vidit sine quis ubique foret." 'Umbrae:' so Catull. 64 (62). 207, "Ipse autem caeca mentem caligine Theseus Consitus," &c., which Munro thinks is imitated from Lucr. 3. 304, "suffundens caecae caliginis umbra" (of anger). For 'discussae' comp. Lucr. 4. 997, "Donec discussis redeant erroribus ad se." Some MSS. have 'vox' for 'lux:' an absurd reminiscence of 3. 40 and 7. 95.

670.] 'Oculorum orbes,' Sophocles' ὀμμάτων κύκλοι, Ant. 974.

671.] 'Turbidus,' with fear and confusion here, as with hope in 10. 648. 'Rotis' for "curru" as G. 3. 114, &c.

672.] 'Tabulata,' the floorings, 2. 464 note: comp. also 9. 537, "(flammam) quae plurima vento Corripuit tabulas." "Excelsae turris tabulata" Juv. 10. 106. 'Flammis,' where perhaps a prose writer would have said "flammarum:" comp. "strictis seges ensibus" v. 663 above; "telisque volatile ferrum Spargitur" 8. 694. See also on 3. 46.

673.] 'Vertex,' a whirlwind of flame: comp. Hor. 4 Od. 11. 11, "Sordidum flammae trepidant rotantes Vertice fumum."

674.] There is a tower similarly constructed and used for purposes of defence 9. 530 foll. Virg.'s description is well illustrated by Veget. 4. 17, "Turres autem dicuntur machinamenta ad aedificiorum speciem ex trabibus tabulatisque compacta. His plures rotae mechanica arte subduntur—in inferioribus habet arietem, cuius impetu destruit muros, circa mediam vero partem accipit pontem, factum de duabus trabibus." See Dict. A. s. v. 'Turris.' 'Educo' as in 2. 461.

675.] 'Pontes' as in 9. 530, to connect the tower with the wall. 'Instruxerat' for 'instraverat' Minoraug. and some inferior copies.

676.] Turnus seems to take the destruction of his own handiwork as an omen of coming death. For 'iam iam' Minoraug. has 'iam nos.' With the sense comp. v. 150 above, "Parcarumque dies et vis inimica propinquat." Νῦν αὖτέ με Μοῖρα κιχάνει, says Hector Il. 22. 303. 'Morari,' to try to check the course of destiny by keeping me back. Pal. and Gud. have 'morare.'

677.] Cerda well quotes 5. 709, "Nate dea, quo fata trahunt retrahuntque, sequamur: Quidquid erit, superanda omnis fortuna ferendo est." For the second 'quo' Pal. has 'qua.'

678—680.] 'Stat' 2. 750 note. 'Quidquid acerbi est, Morte pati,' 'to suffer in death all its bitterness,' or 'whatever bitterness I must know:' joining 'morte' with 'pati,' not, as Heyne does, with 'acerbi est.'

Morte pati; neque me indecorem, germana, videbis
Amplius. Hunc, oro, sine me furere ante furorem. 680
Dixit, et e curru saltum dedit ocius arvis,
Perque hostis, per tela ruit, maestamque sororem
Deserit, ac rapido cursu media agmina rumpit.
Ac veluti montis saxum de vertice praeceps
Cum ruit, avolsum vento, seu turbidus imber 685
Proluit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons inprobus actu,
Exsultatque solo, silvas armenta virosque
Involvens secum: disiecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso 690
Sanguine terra madet, striduntque hastilibus aurae;

'Acerbum' Goth. pr., and so the MSS. of Serv. on 2. 750. 'Hunc, oro,' &c. 'ante' = 'first:' 'before the bitterness of death come:' comp. Hector's words Il. 22. 304, Μὴ μὰν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην, Ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι. So 9. 315 'ante' is used without a specified object, "multis tamen ante futuri Exitio." It is difficult to see why Heyne should object as he does to this 'ante.' 'Furere furorem' well agrees with the general character of Turnus.

681.] 'Arvis,' probably dat. for "in arva," according to the constr. of which Virg. is so fond. 'Saltum dare' is not found elsewhere in Virg. Ov. borrows it M. 4. 552.

683.] Cerda quotes Prop. 4. 10. 62, "At Decius misso proelia rupit equo."

684.] The simile is from Il. 13. 137 foll. The difference between Virg. and Hom. is that Homer makes Hector stop when he meets with the πυκιναὶ φάλαγγες just as the stone stops (ἐσσύμενός περ) when it reaches the plain: whereas with Virg., whose object here is to glorify Turnus, the stone must do real destruction, which in Hom. it does not. Wagn. is right in removing Heyne's comma after 'veluti,' which does not go with 'fertur,' v. 687.

685.] The meaning seems to be that the wind moves it at last, whether it be a storm or length of time that has originally loosened it. Heyne however considers 'vento' as a third alternative: "avolsum vento, seu imbre seu vetustate." 'Turbidus imber' is an abbreviation of Hom., whose words are: Ὅντε κατὰ στεφάνης ποταμὸς χειμάῤῥοος ὤσῃ, Ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης.

686.] 'Seu' and 'aut' treated as equivalents, as in 5. 68, 69, where 'aut' comes first. 'Sublapsa vetustas' may mean as it stands 'old age that has stolen upon it' and loosened its support, though Virg. may very probably have meant to suggest a more ordinary combination of words, such as "saxum vetustate sublapsum." 'Annis,' through length of years. 'Proluit' and 'solvit' seem to be perfects, not presents. This passage is imitated by Valerius Flaccus, 2. 528. With the language generally comp. Lucr. 6. 552, "Fit quoque ubi in magnas aquae vastasque lacunas Gleba vetustate e terra provolvitur ingens."

687.] 'In abruptum' 3. 422. 'Mons inprobus,' Homer's ἀναιδὴς πέτρη, λᾶας ἀναιδής. Taubmann quotes a grotesque etymology from Isidore: "inprobus dictus, quod instat etiam prohibenti." The meaning seems to be 'reckless.' Virg. in changing 'mons' for 'saxum' has kept curiously close to Homer's language: 'montis saxum de vertice' is ὀλοοίτροχος ἀπὸ πέτρης, 'mons inprobus' is ἀναιδὴς πέτρη. 'Actus' of speed, as Lucr. 3. 192, "Et pigri latices magis et cunctantior actus." 'Ictu' for 'actu' Minoraug. with some inferior copies. The clause 'fertur—secum' does not depend on 'veluti,' but is (in construction) parenthetical.

688.] Hom. only says: Ὕψι δ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ Ὕλη.

689.] 'Involveus secum,' rolling down in its own fall. 'Disiecta,' that he has scattered: so v. 482 above.

690.] 'Plurima fuso,' &c., like "haec eadem (terra) . . . auro plurima fluxit" G. 2. 166.

691.] Virg. always uses the forms 'stridĕre,' 'stridit,' and 'stridunt,' though

Significatque manu, et magno simul incipit ore:
Parcite iam, Rutuli, et vos tela inhibete, Latini;
Quaecumque est Fortuna, mea est; me verius unum
Pro vobis foedus luere, et decernere ferro. 695
Discessere omnes medii, spatiumque dedere.
At pater Aeneas, audito nomine Turni,
Deserit et muros, et summas deserit arces,
Praecipitatque moras omnis, opera omnia rumpit,
Laetitia exsultans, horrendumque intonat armis: 700
Quantus Athos, aut quantus Eryx, aut ipse, coruscis
Cum fremit ilicibus; quantus, gaudetque nivali
Vertice se attollens pater Appenninus ad auras.
Iam vero et Rutuli certatim et Troes et omnes
Convertere oculos Itali, quique alta tenebant 705
Moenia, quique imos pulsabant ariete muros,

Rom. gives 'stridet' pres. G. 4. 262, and Med. originally 'strident' A. 8. 420. The resemblance of this passage to Il. 18. 789 foll., comp. by Heyne, is very slight.

692.] 'Significo' a ἅπαξ λεγόμενον in Virg. Comp. Il. 3. 81, 82, Αὐτὰρ ὁ μακρὸν ἄϋσεν ἄναξ ἀνδρῶν Ἀγαμέμνων· Ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν! 'Sic' Gud. for 'simul.'

693.] 'Parcite:' so 6. 834, "Tuque prior, tu parce, genus qui ducis Olympo: Proiice tela manu, sanguis meus!" 9. 656, "Cetera parce, puer, bello."

694.] 'I take on myself the event, whatever it be.' 'Verius' = "aequius," as in Hor. 2 S. 3. 312, 1 Ep. 7. 98., 12. 23: Forc. gives other instances.

695.] 'Foedus luere,' condensed for "poenas pro foedere rupto luere" (or perhaps as Peerlkamp suggests, "poenas quas propter turpe illud foedus meruistis"): comp. 2. 229 (note), where "scelus expendisse" = "poenas pro scelere expendisse." 'Decernere ferro' 7. 525, v. 282 above.

697—745.] 'Aeneas and Turnus meet in single combat. The sword in Turnus' hand, which was that of Metiscus, taken by mistake for his own, shivers when it strikes the armour of Aeneas, and Turnus takes to flight.' Comp. Il. 20. 423 (of Achilles when he saw Hector coming to meet him) αὐτὰρ Ἀχιλλεὺς Ὡς εἶδ', ὣς ἀνέπαλτο κ.τ.λ.

698.] 'Arces' apparently means the towers. The Verona fragm. gives this and the following line in inverse order.

699, 700.] "Praecipitate moras" 8. 443. 'Intonat armis,' thunders with the stroke upon his shield: comp. "clipeo increpat" v. 332 above (note).

701.] "'Athon:' haec est vera lectio: nam si legeris 'Athos,' *thos* brevis est et versus non stat" Serv., who thinks that the only nom. is Athon, -onis: a form which is found in Lucilius (3. p. 6 ed. Gerlach) and elsewhere: see on G. 1. 332, where the acc. Athŏn as if from Ἄθος is found in most MSS. The form Athōs (Ἄθως) occurs in Juv. 10. 174, "Velificatus Athos et quicquid Graecia mendax," &c. The simile is suggested by Il. 13. 754, Ἦ ῥα καὶ ὡρμήθη ὄρεϊ νιφόεντι ἐοικώς. Virg. as usual localizes his description. Milton's picture of Satan standing "like Teneriffe or Atlas, unremoved," though suggested by those of Hom. and Virg., is more appropriate than either. 'Ipse,' even he whom we know.

702.] The order of the words enhances the effectiveness of the description. 'Fremit,' the wind is roaring in its forests: comp. 10. 98, "flamina prima Cum deprensa fremunt silvis." 'Silvis coruscis' 1. 164.

703.] 'Gaudet attollens' like "gaudet tuens" v. 82 above. 'Pater' of the Apennine among mountains, as the Tiber among rivers, G. 4. 369, "Unde pater Tiberinus et unde Aniena fluenta."

705.] 'Convertere' and 'deposuere' (v. 707) perf. 'Tenebat' Pal. originally.

706.] 'Aries,' a battering-ram, as 2. 492., 11. 890.

Armaque deposuere humeris. Stupet ipse Latinus
Ingentis, genitos diversis partibus orbis,
Inter se coiisse viros et cernere ferro.
Atque illi, ut vacuo patuerunt aequore campi, 710
Procursu rapido, coniectis eminus hastis,
Invadunt Martem clipeis atque aere sonoro.
Dat gemitum tellus; tum crebros ensibus ictus
Congeminant; fors et virtus miscentur in unum.
Ac velut ingenti Sila summove Taburno 715
Cum duo conversis inimica in proelia tauri
Frontibus incurrunt: pavidi cessere magistri;
Stat pecus omne metu mutum, mussantque iuvencae,
Quis nemori inperitet, quem tota armenta sequantur;

707.] 'Arma,' their shields.

708.] Heins. conj: and Heyne would have preferred 'diversi partibus orbis.' Pal. has 'orbes.'

709.] 'Cernere ferro' Pal. originally, Verona fragm., and Mentel. corrected: 'decernere' Med., Pal. corrected, Gud., and some other cursives. 'Cernere,' the true reading, is quoted by Seneca Ep. 58 and Serv. here as an archaism. But Priscian p. 557 quotes the verse: 'Inter se coiisse viroque discernere ferro' (some MSS. giving 'et decernere'), as an instance of the weakness of *s* in early poetry. The full phrase seems to be, "fortunam ferro cernere" (Enn. Trag. 206), or "vitam ferro cernere" (ib. A. 202), 'to decide life or fortune by the sword:' but 'cernere' or 'cernere armis' was also used by old writers without an accus. (See Forc.)

711.] As always in heroic warfare, they first throw their spears, and then meet with sword and shield. 'Conlectique' Med. a m. p. for 'coniectis.'

712.] 'Invadunt Martem,' poetical for 'ineunt pugnam.' They dash their brazen shields together: "concurrunt clipeis" v. 724 below. Comp. Il. 4. 447 foll., Σὺν δ' ἔβαλον ῥινούς, σὺν δ' ἔγχεα, καὶ μένε' ἀνδρῶν Χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὀμφαλόεσσαι Ἔπληντ' ἀλλήλῃσι, πολὺς δ' ὀρυμαγδὸς ὀρώρει ('aere sonoro' is suggested by χαλκεοθωρήκων). Eur. Phoen. 1405, Συμβαλόντε δ' ἀσπίδας Πολὺν ταραγμὸν ἀμφιβάντ' εἶχον μάχης. "Tum clipei resonunt et ferri stridit acumen" Enn. A. 364.

713.] 'Dat gemitum tellus,' Homer's ὑπὸ δὲ στοναχίζετο γαῖα. 'Crebris ictis' Med. a m. p., 'crebris' originally Gud. "Ingeminans ictus" 5. 457.

714.] "Fors: i. e. casus, in Turno; virtus, in Aenea," Serv., who is usually hard upon Turnus. The meaning seems rather to be that in the din of the blows it could not be discerned how far valour was assisted by chance. 'Miscetur' Verona fragm. for 'miscentur.'

715.] 'Sila' (see G. 3. 219 note) Med. and Pal., with two of Ribbeck's cursives, and so Serv. 'Silva' Rom. and originally Gud. 'Taburno' G. 2. 38. Wagn. is right in destroying Heyne's comma after 'velut.' Apollonius R. 2. 88 foll. has the same simile (Germ.).

716.] "Concurrere nubes Frontibus adversis" Lucr. 6. 116 (Germ.). 'Conversi' Med. corrected for 'conversis.' 'Inimica in proelia' v. 812 below with perhaps a different meaning. Δήϊον ἐς πόλεμον, Il. 4. 281.

717.] 'Frontibus' Med. a m. p. 'Cessere' perfect: comp. G. 1. 330, "fugere ferae;" A. 10. 804, "diffugit arator." 'Cessere magistri' in another sense G. 3. 549. See on 10. 396. 'Magistri,' shepherds: so G. 3. 445. Comp. E. 2. 33., 3. 101. Wagn. rightly puts a colon after 'incurrunt.'

718.] Alliteration as in 9. 341, "Molle pecus mutumque metu." 'Mussant:' see on v. 657 above. "Mussare per metum" Plaut. Aul. 2. 1. 12, comp. Cas. 3. 5. 46.

719.] 'Pecori' for 'nemori' Gud. corrected with Minoraug. and some of Pierius' copies. 'Nemori,' which is confirmed by Serv., was restored by Heins. The victorious bull is king of the wood: comp. "regnis excessit avitis" of the conquered bull, G. 3. 228. By this part of the simile Virg. suggests the helplessness of the multitude on each side.

Illi inter sese multa vi volnera miscent, 720
Cornuaque obnixi infigunt, et sanguine largo
Colla armosque lavant; gemitu nemus omne remugit:
Non aliter Tros Aeneas et Daunius heros
Concurrunt clipeis; ingens fragor aethera conplet.
Iuppiter ipse duas aequato examine lances 725
Sustinet, et fata inponit diversa duorum,
Quem damnet labor, et quo vergat pondere letum.
Emicat hic, inpune putans, et corpore toto
Alte sublatum consurgit Turnus in ensem,

720.] Gud. reads 'proelia,' giving 'volnera' as a variant in the margin. Virg. has worked up in a different form in these lines the materials which he had used for G. 3. 220 foll.:

"Illi alternantes multa vi proelia miscent
Volneribus crebris; lavit ater corpora sanguis,
Versaque in obnixos urguentur cornua vasto
Cum gemitu; reboant silvaeque et longus Olympus."

721.] 'Obnixus,' of stubborn conflict, as in G. 3. l. c., and 10. 359. 'Infigunt,' try to fix.

722.] 'Lavunt' some of Pierius' copies.

723.] Rom. gives this and the following line in inverse order. 'Non aliter' restored by Wagn. from the MSS. for 'haud aliter.' 'Tros' and 'Daunius' carry out the idea of "genitos diversis partibus orbis" v. 708 above.

724.] 'Fragor,' the crash of the collision: so of the crushing of the woods, 7. 677.

725—728.] From Il. 22. 209 foll., Καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα· Ἐν δ' ἐτίθει δύο κῆρε τανηλεγέος θανάτοιο, Τὴν μὲν Ἀχιλλῆος, τὴν δ' Ἕκτορος ἱπποδάμοιο. Ἕλκε δὲ μέσσα λαβών, ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ. 'Examen' is the tongue of the balance, 'lances' the scales. 'Fata,' κῆρες θανάτοιο, are the deaths of the heroes, represented by weights in the scales: the heaviest weight or death draws down the scale, which thus signifies the fall of the hero whose fate is in it. Aeschylus in his play called the Ψυχοστασία (of which only scattered notices remain), appears to have reversed the metaphor, representing Zeus as weighing not the deaths, but the lives of Memnon and Achilles. (See the notices of this play collected in Nauck's Fragmenta Tragicorum, or Hermann's Aeschylus.) Otto Jahn, "Archäologische Beiträge" p. 129, discusses several antique works of art on which this or other Ψυχοστασίαι were depicted. The souls of the heroes appear to have been given as small figures, one in each scale, in one case with wings. Milton (at the end of the fourth Book of Paradise Lost) has reversed the treatment of Virg. and Hom., Satan's scale kicking the beam. The metaphor is generalized by Aeschylus Suppl. 822, where Zeus is addressed with the words: σὸν δ' ἐπίπαν Ζυγὸν ταλάντου, and Pers. 345, Ἀλλ' ὧδε δαίμων τις κατέφθειρε στρατόν, Τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ.

727.] The MSS. of Priscian 798 give 'aut' for 'et,' and so Nonius 277. 7 and Agroetius 2270 P. Nonius and Serv. (who quote E. 5. 8, "damnabis tu quoque votis") wished to take 'damnet' as = "liberet," so as to make the two clauses balance each other as they might have been expected to do. There is, however, really no alternative but to take them (with Scaliger and Heyne) as co-ordinate: 'whom the toil of the battle is to condemn, and in which weight death is to sink down.' The weight, as remarked above, represents the death of the hero. The sense would not be altered were we to take 'labor,' as Heyne suggests, as = "iniqua fortuna."

728.] 'Hic' is taken by Wagn. as the pronoun, answering to Turnus in the next line: it is more natural to take it as the adverb. The passages which he quotes here and Q. V. 21. 7 are chiefly instances of the use of "ille." "'Inpune putans' id sibi futurum" Heyne.

729.] 'Corpore toto consurgit' like "toto connixus corpore" 10. 127 note. "Sublatum alte consurgit in ensem" 9. 749. Comp. "in clipeum adsurgere" 11. 284.

Et ferit. Exclamant Troes trepidique Latini, 730
Arrectaeque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu,
Ni fuga subsidio subeat. Fugit ocior Euro,
Ut capulum ignotum dextramque aspexit inermem.
Fama est praecipitem, cum prima in proelia iunctos
Conscendebat equos, patrio mucrone relicto, 736
Dum trepidat, ferrum aurigae rapuisse Metisci;
Idque diu, dum terga dabant palantia Teucri,
Suffecit; postquam arma dei ad Volcania ventum est,
Mortalis mucro, glacies ceu futilis, ictu 740
Dissiluit; fulva resplendent fragmina arena.
Ergò amens diversa fuga petit aequora Turnus,

730.] Wagn. comp. the rhythm with that of 5. 643, "Et iacit: arrectae mentes stupefactaque corda Iliadum."

731.] Heyne comp. Il. 3. 361 foll., but the resemblance is not very striking.

732, 733.] 'Ictum' Rom. and apparently Med. originally. The apparent ellipse, 'deserit—ni fuga—subeat,' has a good rhetorical effect: we may perhaps comp. 8. 520 foll., "Defixique ora tenebant . . . multaque . . . putabant, Ni signum caelo Cytherea dedisset ab alto." Ribbeck inserts marks of a lacuna after 'ictu.' Wagn. explains the ellipse by making 'deserit' = "prodidit:" Heyne by supplying in thought "et inermis relictus Turnus periisset:"

733.] 'Subsidio subeat,' an assonance rather in Lucretius' manner: see on 10. 552. 'Subsidio' = "in subsidium:" comp. "auxilio subeuntem" 2. 216 note. Heyne proposes a forced explanation: "nisi id, quod subsidium erat, fixa cogitatio subiisset eius animo."

734.] 'Ignotum' = "alienum," strange, as in 7. 167, "ignota in veste." Heyne comp. Il. 16. 114 foll., where Hector strikes off, with his sword, the head of Ajax' spear. Serv. remarks: "Locus hic totus ad gloriam Aeneae pertinet. Namque id agit, ne videatur Turnus armorum vilitate supèratus. Unde ei redditur gladius, quo etiam cum divinis armis ab Aenea possit exstingui."

735.] 'Primum' Pal., Rom., and Gud. for 'prima:' but see on v. 103 above. 'Ad' for 'in' Pal. The occasion which Virg. means must be the moment after Aeneas had been wounded, v. 324 foll. above: when Turnus "poscit equos atque arma simul," &c., to renew the general conflict: for originally (v. 91 foll.) he had put on his father's sword.

736.] 'Patrius' = "paternus" as in 1. 643., 6. 33. "Ensem, quem Dauno ignipotens deus ipse parenti Fecerat," &c., v. 91 above.

737.] The pres. 'trepidat' follows imp. 'conscendebat,' as in 9. 417, 418, "Ecce aliud summa telum librabat ab aure. Dum trepidant, iit hasta Tago," &c.

738.] "Pulverulenta fuga Rutuli dant terga" v. 463 above.

739.] 'Arma dei Volcania,' a figure not uncommon in Greek poetry: comp. Hom.'s Νεστορέῃ παρὰ νηΐ . . . βασιλῆος. Wagn. rightly restores 'ventum est' for Burmann's and Heyne's 'ventum.'

740.] 'Mortalis' = "mortali manu factus:" comp. "mortale volnus" v. 797 below; "mortalia arma" 10. 30. 'Cui' Rom. for 'ceu.'

741.] 'Resplendent fragmina' Med. a m. p., Pal., and Gud., with two of Ribbeck's cursives: so Heyne and Ribbeck: 'resplendet fragmen' Med. a m. s. and Rom., followed by Wagn., who thinks that 'fragmina' may be due to the initial *a* of 'arena.' 'Fragmina,' besides having the balance of MSS. authority in its favour, is supported not only (as Heyne says) by Homer's τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός, but by Prudentius' imitation (Psych. 145) quoted by Cerda: "Ira ubi truncati mucronis fragmina vidit, Et procul in partes ensem crepuisse minutas," &c.

742.] 'Diversa,' widely distant from each other.

Et nunc huc, inde huc incertos inplicat orbis;
Undique enim Teucri densa inclusere corona,
Atque hinc vasta palus, hinc ardua moenia cingunt. 745
Nec minus Aeneas, quamquam tardata sagitta
Interdum genua impediunt cursumque recusant,
Insequitur, trepidique pedem pede fervidus urguet:
Inclusum veluti si quando flumine nactus
Cervum aut puniceae saeptum formidine pennae 750
Venator cursu canis et latratibus instat;
Ille autem, insidiis et ripa territus alta,
Mille fugit refugitque vias: at vividus Umber
Haeret hians, iam iamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est. 755
Tum vero exoritur clamor, ripaeque lacusque
Responsant circa, et caelum tonat omne tumultu.

743.] 'Inplicat' carries on the notion of 'incertos:' the circles are confused and wayward.

744.] 'Inclusere' perfect: so 8. 599, "Undique colles Inclusere cavi et nigra nemus abiete cingunt." 'Teucri densa' Med.

745.] 'Vasta palus,' the Laurentian marsh: see on 10. 709.

746—790.] 'Aeneas, pursuing Turnus, at length lights upon his spear, which was in the stump of a sacred oleaster. Turnus in his agony prays to Faunus and Terra that he may be unable to draw it out. His prayer is heard. Juturna seizes the opportunity to give back his own sword to Turnus, and Venus thereupon releases the spear of Aeneas. Thus the two champions meet once again.'

746.] 'Tardata' Med. a m. p., Pal., Rom., and Gud., 'tardante' Med. a m. s., perhaps a reminiscence of 5. 395, "gelidus tardante senecta Sanguis hebet." Ribbeck has followed Heyne in reading 'tardata,' which Wagn. unnecessarily displaced, for 'tardante,' against the balance of authority.

748.] 'Instat' for 'urguet' Arusianus p. 238 L. "Fervidus instat" 9. 350., 10. 788.

749.] Serv. comp. Apollonius R. 2. 278 foll., a passage modelled on Il. 10. 360 foll., where the pursuit of Dolon by Diomede and Ulysses is described. Virg. was chiefly thinking of Il. 22. 188 foll., where Achilles is pursuing Hector: Ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται Ὄρσας ἐξ εὐνῆς &c.; but he has varied the situation by representing Turnus as hemmed in between the marsh and the walls, and adapting the simile accordingly.

750.] "Puniceaeve agitant pavidos formidine pennae" G. 3. 372 note.

751.] 'Venator canis' like "bellator equus" 11. 89. Wagn. well quotes Silius 3. 294, "Ceu pernix cum densa vagis latratibus inplet Venator dumeta Lacon aut exigit Umber" &c. Heyne punctuated 'venator cursu, canis et latratibus,' as if 'venator' did not go with 'canis.'

752.] 'Insidiis,' the 'formido;' 'ripa,' the river, 'et' being disjunctive, as 'que' is in the simile 10. 708 note, "(aper) multos Vesulus quem pinifer annos Defendit, multosque palus Laurentia."

753.] 'Fugit refugitque' like "itque reditque viam totiens" 6. 122. 'Ac' for 'at' Med. a m. p. The description of the Umbrian dog in Gratius (Cyn. 171) would suit a stag-hound: "At fugit *adversos* idem quos repperit hostes Umber: quanta fides utinam et sollertia naris, Tanta foret virtus et tantam vellet in armis." 'Imber' Pal., and originally Gud.

754.] "Illum ardens infesto volnere Pyrrhus Insequitur, iam iamque manu tenet et premit hasta" 2. 529. 'Tenens' Rom., with one of Ribbeck's cursives.

755.] 'Increpuit malis,' makes his teeth sound as they meet. 'Increpuit—elusus est,' perf., not aorist.

756.] Βράχε δ' αἰπὰ ῥέεθρα, Ὄχθαι δ' ἀμφὶ περὶ μεγάλ' ἴαχον, Il. 21. 9. "Resultant aedesque lacusque" Lucil. Libr. Inc. 140 (Gerlach), quoted by Cerda. 'Lacus,' the pools in the marsh.

757.] "Caelum tonat omne fragore" 9.

Ille simul fugiens Rutulos simul increpat omnis,
Nomine quemque vocans, notumque efflagitat ensem.
Aeneas mortem contra praesensque minatur 760
Exitium, si quisquam adeat, terretque trementis,
Excisurum urbem minitans, et saucius instat.
Quinque orbis explent cursu, totidemque retexunt
Huc illuc; neque enim levia aut ludicra petuntur
Praemia, sed Turni de vita et sanguine certant. 765
Forte sacer Fauno foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum,
Servati ex undis ubi figere dona solebant
Laurenti divo et votas suspendere vestes;
Sed stirpem Teucri nullo discrimine sacrum 770

541, whence Minoraug. has 'fragore' here, with some support from another of Ribbeck's cursives.

758.] 'Simul fugiens' like "simul hoc dicens" 10. 856: perhaps an imitation of the Greek construction of *ἅμα* with participle.

759.] 759—831 is wanting in Rom. "Nomine quemque vocans" 11. 731. *Ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον*, Il. 22. 415. 'Efflagito,' to demand earnestly (see Forc.).

760.] Varied from Il. 22. 205, *Λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς, Οὐδ' ἔα ἱέμεναι ἐπὶ Ἕκτορι πικρὰ βέλεμνα.*

761.] "*Quisquam* is used with emphasis in other (than negative) propositions to signify any one whatever, any one in general . . . in conditional and relative propositions, where it is intended to express the condition or relative definition in the most general and comprehensive manner possible" Madv. § 494. 2. b. 'Trementis,' trembling already: comp. "ne me terrete timentem" v. 875 below.

762.] 'Exscissurum' the MS. known as the Parrhasian: see on "excisa Troia" 2. 637. 'Se' is omitted, as in v. 654 above (note), "summasque minatur Deiecturum arces." 'Saucius,' 'in spite of his wound.'

763.] "Inde alios ineunt cursus aliosque recursus" 5. 583. 'Retexunt,' weave over again: so "revolvere iter" 9. 391 of going back on one's steps. With 'explent cursu' Gossr. comp. Lucr. 2. 323, "Loca cursu Camporum complent."

764.] *Ἐπεὶ οὐχ ἱερήϊον οὐδὲ βοείην Ἀρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, Ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο*, Il. 22. 159 foll. 'Ludicra:' "vilia, digna ludo" Serv. "Quasi vero clarorum virorum . . . . esse oporteat *ludicros* sermones" Cic. Acad. Pr. 2. 2. 6.

766.] The introduction of the 'oleaster,' as Heyne suggests, is very probably due to a reminiscence of Homer's *ἐρινεός*, Il. 22. 145: *Οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα . . . . ἐσσεύοντο.* The oleaster was a very tough tree: see the story in Theophrastus, Hist. Plant. 5. 8, about that in Megara, under the bark of which were said to have been found arms that had been hung up on it when it was younger; and comp. Aristoph. Plut. 939, *Καὶ ταῦτα πρὸς τὸ μέτωπον αὐτίκα δὴ μάλα Ὥσπερ κοτίνῳ, προσπασσαλεύσω τουτῳί*, with the scholion: *ὅτι ἐπὶ τῶν κοτίνων καὶ ἄλλων δένδρων πανταχοῦ ἐν τοῖς ἱεροῖς προσπατταλεύουσι τὰ ἀναθήματα.* 'Foliis oleaster amaris' G. 2. 314. The tree is dedicated to Faunus, as the oak (10. 423) is to be dedicated to Tiber. The worship of Faunus was, with few exceptions, an open-air worship: see Preller, Römische Mythologie, p. 341 (2nd ed.).

767.] 'Olim,' from long time: comp. "deprensis olim statio tutissima nautis" G. 4. 421. 'Lignum,' suggesting its toughness.

768.] 'Dona' probably explained by 'vestes' in the next line. Comp. Horace 1 Od. 5. 13. The sailors would offer to Faunus not as a sea-god, but as the protector of their homes.

769.] 'Laurenti divo' 7. 47 &c.

770, 771.] 'Stirps' masc., as in v. 208 above &c. See on v. 781 below. 'Nullo discrimine' with 'sustulerant:' "though it was sacred ('sacrum'), they had taken it up, making no difference." 'Puro:' so

Sustulerant, puro ut possent concurrere campo.
Hic hasta Aeneae stabat; huc impetus illam
Detulerat fixam et lenta radice tenebat.
Incubuit voluitque manu convellere ferrum
Dardanides, teloque sequi, quem prendere cursu 775
Non poterat. Tum vero amens formidine Turnus,
Faune, precor, miserere, inquit, tuque optuma ferrum
Terra tene, colui vestros si semper honores,
Quos contra Aeneadae bello fecere profanos.
Dixit, opemque dei non cassa in vota vocavit. 780
Namque diu luctans lentoque in stirpe moratus
Viribus haud ullis valuit discludere morsus
Roboris Aeneas. Dum nititur acer et instat,

Livy 24. 14, "Dimicaturum puro ac patenti campo." Hor. 2 Ep. 2. 71, "Purae sunt plateae, nihil ut meditantibus obstet." Ἐν καθαρῷ, ὅθι δὴ νεκύων διεφαίνετο χῶρος, Il. 8. 491.

772.] For the lengthening of the final syllable of 'stabat' see Excursus to this book.

773.] 'Detulerat fixam et lenta radice tenebat' Med. originally, and so Gud., Minoraug., and another of Ribbeck's cursives. Med. corrected omits 'et,' and inserts 'ab' before 'radice:' comp. "alta ab radice revellit" v. 787 below. 'Lenta ab radice' Pal. corrected, 'lenta in radice' some inferior copies; and so Heyne and Wagn., who however would prefer 'fixam lenta radice tenebat,' making 'oleaster' the subject of 'tenebat.' Ribbeck seems right in adopting the original reading of Med., and punctuating 'detulerat fixam et lenta radice tenebat,' taking away Heyne's comma after 'detulerat.' 'Fixam' goes more naturally with 'detulerat' than with 'tenebat:' the prolepsis of the past participle may be paralleled by 3. 236, "tectosque per herbam Disponunt enses." 'Impetus' is the most natural nom. for 'tenebat:' the swing of the throw was strong enough to bring it there, fix it, and to continue to hold it there in the root. 'Lentus,' tough, clinging, as in v. 781 below, "lento in stirpe." With the whole passage comp. Il. 21. 171 foll, where Achilles' spear, aimed at Asteropaeus, is fixed in a bank: Ὁ δ' ὑψηλὴν βάλεν ὄχθην, Μεσσοπαλὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος· Πηλείδης δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ Ἆλτ' ἐπί οἱ μεμαώς· ὁ δ' ἄρα μελίην Ἀχιλῆος Οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ.

774.] 'Convellere:' 8. 24, "viridemque ab humo convellere silvam."

775.] 'Tergo' Pal. originally for 'telo.' 'Telo sequi' like "sequi hasta, iaculo" 11. 674, v. 354 above. "Pariter cursu teloque secutus" 9. 559. Vv. 775—777 occur twice over in Med., being written again on the margin after v. 777.

778.] Εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα κ.τ.λ., Il. 1. 39. 'Colere honores' like "religiones colere" Livy 3. 57; "caerimonias" Cic. Tusc. 1. 12. 27.

779.] 'Ferro,' which is given as a variant in Gud., is found in Bottendorph's copies and the Zuylichem MS. Ribbeck likes it for the alliteration. 'Bello,' because they had done it for the sake of the combatants. 'Profanos:' "non omne quod sacrum non sit profanum, sed quod sacrum fuerit et desierit" Serv., and so Trebatius ap. Macrob. Sat. 3. 3. 3.

780.] 'In vota vocavit' 5. 234 note. 'Vocabit' Pal. corrected.

781.] 'Luctans lentoque,' an intentional alliteration. 'Lentus' v. 773 above. "*Stirpem* Vergilius et masculino et feminino genere dixit: masculino, cum radices arborum significare vult . . . feminino cum ad progeniem refert." Probus de Nom. p. 218. Comp. Charisius i. 15. 85 (Neue, Formenlehre der Lateinischen Sprache i. p. 696.)

782.] 'Discludere' Pal., Med. a m. s., Gud. corrected, with another of Ribbeck's cursives: 'discurrere' Med. a m. p., and as a variant in Gud. 'Convellere' and 'discindere' are found in other copies. "Ferit aures nostras hoc verbum *discludere*," says Macrob. Sat. 6. 4. 11. 'Morsus,' grip, as of an anchor 1. 169.

Rursus in aurigae faciem mutata Metisci
Procurrit fratrique ensem dea Daunia reddit. 785
Quod Venus audaci Nymphae indignata licere,
Accessit, telumque alta ab radice revellit.
Olli sublimes, armis animisque refecti,
Hic gladio fidens, hic acer et arduus hasta,
Adsistunt contra certamine Martis anheli. 790
Iunonem interea Rex omnipotentis Olympi
Adloquitur, fulva pugnas de nube tuentem;
Quae iam finis erit, coniunx? quid denique restat?
Indigetem Aenean scis ipsa, et scire fateris,

784.] So Il. 22. 276 of the spear of Achilles: 'Ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη, Ἂψ δ' Ἀχιλῆϊ δίδου, λάθε δ' Ἕκτορα, ποιμένα λαῶν. It is unnecessary to suppose with Serv. that Juturna had again assumed her own form: the words 'in faciem' &c. are a general description of her, as in v. 623 above. 'Rursus' therefore should be taken with 'procurrit,' not with 'mutata.' 'Conversa' (as in v. 623) Pal., Med. a m. s., with some inferior copies: 'mutata' Med. a m. p., Gud., and two other of Ribbeck's cursives.

786.] 'Indignari' with acc. and inf. as 7. 770.

787.] 'De stirpe revellit' Diomedes 369.

788.] 'Sublimis' of a soaring spirit, as in Ov. F. 1. 301, "Non Venus et vinum sublimia pectora fregit." Hor. A. P. 165, "Sublimis cupidusque." 'Armis animisque refecti,' a conceit of the same kind as "ad caelum palmas cum voce tetendit" 2. 688 &c. 'Animum' Pal. originally.

789.] 'Arduus' not, as Heyne says, = "elatus animo," but in its literal sense, as 8. 299, "Arduus arma tenens" (of Typhoeus): 5. 479 (of Entellus), "Libravit dextra media inter cornua caestus Arduus." 'Arduus hasta' like "cornibus ingens" 7. 483.

790.] 'Certamina' Serv., confirmed by Med., Pal., Gud., and another of Ribbeck's cursives: and so Heins., followed by Ribbeck. Heyne, Wagn., and Forb. read 'certamine,' which, though as old as Serv., who mentions it as a various reading, is only found in one of Ribbeck's cursives and some inferior copies. The difficulty is to know what 'adsistunt contra certamina' could mean. The abl. sing. and neut. pl. are again confused in the MSS. in 9. 143 (see on 4. 98), and it is not impossible that 'certamina' was introduced by a scribe who did not understand the adverbial use of 'contra.' 'Adsistunt contra,' they stand there to meet each other: 'adsisto' as in Cic. Leg. 2. 4. 10, of Horatius Cocles waiting to meet the enemy, "ut contra omnes hostium copias in ponte unus adsisteret" (Forc.). 'Contra,' against each other: comp. "stant obnixa omnia contra" 10. 359: νεικεῖν ἀλλήλοισιν ἐναντίον, Il. 20. 252. 'Certamen Martis' like ἔριδα Ἄρηος Il. 5. 861. 'Anheli' nom. pl., not gen. sing.

791—842.] 'A dialogue takes place between Jupiter and Juno, in which Juno unwillingly consents to leave the battle and let fate take its course, begging only that the victorious Trojans may not be allowed to impose their name upon the Latins. To this Jupiter agrees.'

791.] 'Omnipotentis Olympi' 10. 1 note.

792.] So Apollo, 9. 639, "Desuper Ausonias acies urbemque videbat Nube sedens:" comp. Ἥρη δ' εἰσεῖδε χρυσόθρονος ὀφθαλμοῖσιν Στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ῥίου, Il. 14. 153. 'Fulva nubes:' Pindar's ξανθὰ νεφέλα Ol. 7. 49.

793.] 'Finis' fem. (as always in Lucretius) 2. 554., 3. 145., 5. 327, 384. 'Quid restat?' 'what more is there that you can do?' "Quid iam misero mihi denique restat?" 2. 70.

794.] 'Indiges,' the title of Aeneas after he had disappeared from the earth: see the Pompeian inscription in the Corpus Inscriptionum Latinarum 1, Elog. 20, "Aeneas [dictus] est indigens [et in deorum] numero relatus:" comp. Tibull. 2. 5. 44, "cum te veneranda Numici Unda deum caelo miserit Indigetem:" so Livy 1. 2. 6, "situs est (Aeneas) quemcunque eum dici ius fasque est super Numicium flumen: Iovem indigetem appellant." See Schwegler, Römische Geschichte 1, p. 328. 'Indiges' is considered by Corssen (Kritische Nachträge zur Lateinischen Formenlehre, p. 254) to be the participle

Deberi caelo, fatisque ad sidera tolli. 795
Quid struis? aut qua spe gelidis in nubibus haeres?
Mortalin' decuit violari volnere divum?
Aut ensem—quid enim sine te Iuturna valeret?—
Ereptum reddi Turno, et vim crescere victis?
Desine iam tandem, precibusque inflectere nostris; 800
Ne te tantus edit tacitam dolor, et mihi curae
Saepe tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare vel undis
Troianos potuisti, infandum accendere bellum,

from an old verb "indigere" = to invoke, from which "indigitare" and "indigitamenta" are also formed. The root 'ag-' or 'ig-' appears also in "nego" (= "neigo"). The spelling "indigens" may be a mistake: see Corssen, Aussprache, Vokalismus &c. 1, p. 255 (2nd ed.). Preller (Römische Mythologie, p. 81) would derive it from "indo" (= "in") and "genus." The "Di Indigetes" were generally named in solemn invocations among the gods who protected the city: see G. 1. 498 (note), and Preller, p. 82, 83. Preller thinks that the name "Iupiter indiges" = "Divus Pater indiges," was the original title of the god worshipped on the Numicius, and that the name of Aeneas was transferred to him later, when the Trojan story found a home in Italy. 'Scire fateris' constr. like "fateor petiisse" = "me petiisse" 3. 603.

795.] 'Deberi' in connexion with Fate, as in 6. 713, "Animae, quibus altera fato Corpora debentur." 'Fatis caeloque' Pal. "Unus erit quem tu tolles in caerula caeli Templa" Enn. A. 66.

796.] "Quid struis? aut qua spe Libycis teris otia terris?" 4. 271.

797.] 'Was it fit that Aeneas, a god, should be wounded by a mortal?' 'Mortali volnere' (like "mortalis mucro" v. 740 above), a wound dealt by a mortal. The thought is like that in Eur. Orest. 271, Βεβλήσεταί τις θεῶν βροτησίᾳ χερί; Comp. 10. 30, "Et tua progenies mortalia demoror arma." The wounding may be either that attempted by Turnus (v. 740), or that actually effected by the arrow (v. 819). 'Violare' in a similar context 11. 277, "cum ferro caelestia corpora demens Adpetii, et Veneris violavi volnere dextram:" comp. ib. 591, 848. Heyne makes strange difficulties here, suggesting either that 'mortali' must = "mortifero," or that 'mortalem' would be clearer.

799.] 'Vim,' 'violence,' 'power of offence:' see on "vimque addere victis" 2. 452. One of Ribbeck's cursives has 'victo.' The pl. draws the attention away from the person, and fixes it on the circumstances: comp. Aesch. Prom. 67, Σὺ δ' αὖ κατοκνεῖς, τῶν Διός τ' ἐχθρῶν ὕπερ Στένεις; (Wagn.)

801.] 'Ni' Pal. originally for 'ne' (see on 3. 686); and so Ribbeck, who very unnecessarily transposes this and the following line to make them follow v. 832. See Mr. Conington's Essay on his Prolegomena appended to this volume. 'Ne' Med., Pal. corrected, and Gud.: 'nec' two other of Ribbeck's cursives, and so Heyne, Wagn., and Forb. The transition with 'ne' is somewhat abrupt. Ribbeck for 'edat' restores 'edit' (subj. from 'edim'), the original reading of Pal. and Gud., which is confirmed by Diomedes 358, the Scholiast on Horace Epod. 3. 3 (where see Orelli), and apparently Serv., who, taking 'edit' for the ind., says "edo, edis, edit integrum verbum est, sicut lego, legis, legit." Med. has 'edat,' and so Heyne and Wagn. 'Tacitam:' see on 10. 63. With the language comp. 4. 66, "Est mollis flamma medullas Interea, et tacitum vivit sub pectore volnus." Ὃν θυμὸν κατέδων, Il. 6. 202.

802.] The form of sentence 'tuo dulci ex ore' is archaic: see Munro on Lucr. 4. 394. Virg. has "tuo perfusi flumine sacro" G. 2. 147; "suo cum gurgite flavo" A. 9. 816; "suo tristi cum corde" 8. 522. 'Tristis,' bitter, as opposed to 'dulcis:' comp. Lucr. 4. 634, "Aliis quod triste et amarum est, Hoc tamen esse aliis possit perdulce videri," and G. 1. 75., 2. 126. "Cura recursat" 1. 662. 'Recursent,' 'come again and again:' 're' carrying out 'saepe.' 'Recusent' Med. a m. p.

803.] "Absumptae in Teucros vires caelique marisque," says Juno, 7. 301. 'Vel undis,' or on the seas if you chose.

804.] "Clara accendisset saevi certamina belli" Lucr. 1. 475 (Forb.).

Deformare domum, et luctu miscere hymenaeos: 805
Ulterius temptare veto. Sic Iuppiter orsus;
Sic dea submisso contra Saturnia voltu:
Ista quidem quia nota mihi tua, magne, voluntas,
Iuppiter, et Turnum et terras invita reliqui;
Nec tu me aeria solam nunc sede videres 810
Digna indigna pati, sed flammis cincta sub ipsa
Starem acie traheremque inimica in proelia Teucros.
Iuturnam misero, fateor, succurrere fratri
Suasi, et pro vita maiora audere probavi;
Non ut tela tamen, non ut contenderet arcum; 815
Adiuro Stygii caput inplacabile fontis,
Una superstitio superis quae reddita divis.
Et nunc cedo equidem, pugnasque exosa relinquo.
Illud te, nulla fati quod lege tenetur,
Pro Latio obtestor, pro maiestate tuorum: 820
Cum iam connubiis pacem felicibus, esto,

805.] 'Deformare domum' probably refers to Amata and her "nodus informis leti" v. 603 above. "Deformis aegrimonia" Hor. Epod. 13. 18. 'Miscere' as in 2. 487, "At domus interior gemitu miseroque tumultu Miscetur."

807.] 'Submisso voltu,' as after Jupiter's banter 10. 611.

809.] 'Terras invita reliqui:' for the fact see 9. 802 foll. (Heyne.) 'Relinquo' Pal. corrected, as in v. 818 below.

810.] 'Nec tu' &c., 'and otherwise you would not see me.'

811.] 'Digna indigna,' i. e. whatever might befall me. Taubm. comp. Plaut. Asin. 1. 3. 94, "Dignos indignos adire atque experiri stat mihi." 'Flammis cincta' probably refers to the "nimbus" in which deities shrouded themselves: comp. "nimbo effulgens et Gorgone saeva" of Pallas 2. 616. Wagn., quoting Sil. 12. 727, "Mirantem superum voltus et flammea membra" (perhaps an imitation of this passage), takes the words here of torches in the hand of the goddess. At the fall of Troy Juno "furens a navibus agmen Ferro accincta vocat" 2. 613. 'Sub ipsam aciem' Med., and so Heins. and Heyne: 'ipsa acie' was rightly restored by Wagn.

812.] 'Inimica proelia,' the battle that they hate.

813, 814.] For the constr. 'suasi Iuturnam succurrere' see on 10. 9. The rhetoric of 'fratri' and 'pro vita' (as if her designs were merely for the good of Turnus) is skilful.

815.] 'Contendere' can be used both of bow and arrow: see on 5. 513. Here there is a sort of zeugma. Serv. mentions a different and false reading 'ostenderet.'

816.] 'Adiuro' with acc., as in Catull. 64 (66). 40, 41. 'Caput,' suggesting the height from which the water fell: Στυγὸς ὕδατος αἰπὰ ῥέεθρα, Il. 8. 369. Καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος Ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι, ib. 15. 37.

817.] 'Superstitio' for the object of dread, as 'religio' is used for the object of religious awe 3. 363, v. 182 above. It is difficult to see how 'reddita' here differs from "data."

818.] 'Quidem' Pal. for 'equidem,' and so Gud. corrected. 'Exosa:' so v. 151 she says of the expected combat between Turnus and Aeneas, "Non pugnam aspicere hanc oculis, non foedera possum."

819, 820.] For 'teneri lege' see on 2. 159. 'Obtestor' takes a double acc., on the analogy of "rogo:" so Cic. pro Quint. 30, "Ut te atque eos qui in consilio sunt, obsecret obtesteturque nihil aliud, quam ut" &c. "'Pro maiestate tuorum:' respicit ad Saturnum, qui in Italia quandoque regnaverat. Inde ait 'tuorum:' nam et Latinus inde originem ducit: ut 'Fauno Picus pater, isque parentem Te, Saturne, refert' (7. 48, 49)" Serv.

821.] 'Esto,' bitterly consenting to 'felicibus.'

Conponent, cum iam leges et foedera iungent,
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri iubeas Teucrosque vocari,
Aut vocem mutare viros, aut vertere vestem. 825
Sit Latium, sint Albani per saecula reges,
Sit Romana potens Itala virtute propago;
Occidit, occideritque sinas cum nomine Troia.
Olli subridens hominum rerumque repertor:
Es germana Iovis Saturnique altera proles: 830
Irarum tantos volvis sub pectore fluctus!
Verum age et inceptum frustra submitte furorem:
Do, quod vis, et me victusque volensque remitto.
Sermonem Ausonii patrium moresque tenebunt,
Utque est nomen erit; commixti corpore tantum 835

822.] 'Leges et foedera' perhaps for "foederis leges" (11. 322): or the two may be separated: 'agree on laws and treaties to bind them.'

823.] Juno implies that 'Latini' had long been the name of the people of the land. Dionysius (1. 60) follows another tradition, that the name 'Latini' was given subsequently to the amalgamation of the Trojans with the Aborigines. Livy's story (1. 2) is that Aeneas gave the name to the Trojans and Aborigines to unite them against Mezentius. Whether Virg.'s 'indigenae Latini' are to be supposed identical with the Aborigines is not clear.

824.] 'Teucrosve' Pal. and Gud. for 'Teucrosque.'

825.] 'Vestes' Pal., Gud., and another of Ribbeck's cursives, and so Heyne: but 'vestem' is obviously right. The maintenance of the Latin dress is emphasized: comp. 1. 281, 282, "mecumque fovebit (Iuno) Romanos, rerum dominos, gentemque togatam."

826.] 'Latium,' the Latin kingdom under Aeneas and Ascanius. The list of (fourteen) Alban kings seems to have been first made out in detail after the beginning of the Augustan age. Virg. gives (1. 268 foll.) three years to Aeneas, thirty to Ascanius, three hundred to the Alban kings: a number which roughly amounts to three Augustan 'saecula' of 110 years each, so that the word 'saecula' may be purposely chosen here (Mommsen, Römische Chronologie, p. 155 foll.). 'Sint' for 'sit' Med. and Pal. originally.

827.] "Si fataliter imminet, ut a Troianis origo Romana descendat, Troiani Italorum nomen accipiant; ut Romani de Italis, non de Troianis videantur esse progeniti" Serv.

828.] 'Occidat' Pal. originally. 'Sidas' Med. a m. p. for 'sinas,' whence Heins. read 'occiderit, si das.' 'Occiderit sinas,' let it have fallen: let it lie. With the spirit of the line comp. Hor. 3 Od. 3. 30 foll.

829.] 'Repertor,' generally used as = 'inventor' (see 7. 772), here of Jupiter as the creator of men and things.

830, 831.] 'You are a real sister of Jove, and a second child of Saturn; that you prove by the violence of your anger.' Heyne, misunderstanding the sense, read against almost all MSS. authority, "Et germana Iovis &c. Irarum tantos volvis sub pectore fluctus?" giving an exactly opposite meaning. 'Irarum fluctus' from Lucr. 3. 298, "Nec capere irarum fluctus in pectore possunt," where see Munro.

832.] "Quare age" for 'verum age' Probus, Inst. 1. 9. 7. 'Frustra' to be joined with 'inceptum.'

833.] 'Victus, volens' would probably have been accusative in prose. 'Me remitto,' 'I give myself up;' Cic. Att. 10. 16, "cui quidem ego non modo placabilem me praebuissem, sed totum remisissem."

835—837.] 'Commixto' the MSS. known as the Medicean and Porcian of Pierius, with some inferior copies: 'corpore tanto' Menag. pr., Mentel. pr., Goth. tert., and so Heins.: 'sanguine tanto' Rom. Heyne interprets "tantum Teucri subsident, commixti corpore, (i. e.) cum populo Latinorum;" and the others seem to follow him in this explanation of 'corpore,'

Subsident Teucri;—morem ritusque sacrorum
Adiiciam;—faciamque omnis uno ore Latinos.
Hinc genus Ausonio mixtum quod sanguine surget,
Supra homines, supra ire deos pietate videbis,
Nec gens ulla tuos aeque celebrabit honores. 840
Adnuit his Iuno, et mentem laetata retorsit.
Interea excedit caelo, nubemque relinquit.
His actis aliud Genitor secum ipse volutat,
Iuturnamque parat fratris dimittere ab armis.
Dicuntur geminae pestes cognomine Dirae, 845
Quas et Tartaream Nox intempesta Megaeram
Uno eodemque tulit partu, paribusque revinxit

which is hardly natural, and cannot be supported by 11. 313, "toto certatum est corpore regni." It is more natural to join 'corpore' with 'tantum:' 'the Trojans, mingled with the Latins in body only, not in name, shall hold the lowest place.' 'Subsido' of a lot lying lowest in a helmet 5. 498. 'Morem ritusque' &c., 'I will add the Trojan rites to the Latin:' comp. Aeneas' words, "sacra deosque dabo," v. 192 above. 'Morem sacrorum,' the law or manner of rites: comp. "pacis morem" 6. 852. The rites meant are probably those of the Trojan Penates. See Preller, Römische Mythologie, pp. 536, 548. Wagn., who thinks the clause 'morem—adiiciam' parenthetical, proposes 'adiicient,' which is hardly necessary. 'Uno ore' poetical for 'uno sermone' = ὁμόγλωσσοι.

838.] 'Hinc,' from this union. 'Surgit' Gud. originally.

839.] 'Supra ire deos,' a rhetorical exaggeration, which Gossr. turns into logic thus: "Hi observantiores erunt deorum, quam ii Romanorum curam habent."

840.] There may perhaps be an allusion here to the restoration by Augustus of the temple of Juno Regina (Livy 5. 21, 22) on the Aventine. (See Monumentum Ancyranum 4, c. 19, Mommsen.) Comp. Ov. F. 6. 51, where Juno says, "Sed neque paeniteat, nec gens mihi carior ulla est: Hic colar, hic teneam cum Iove templa meo."

841.] Schrader conj. 'voltum' for 'mentem.' 'Mentem retorsit,' changed her mind, like μεταστρέφειν νόον Il. 15. 52 (Heyne). 'Laeta' Med. first reading, with one of Ribbeck's cursives.

842.] 'Interea' vague, as at the beginning of Books 10 and 11. Wagn. suggests that 'interea' may mean 'nevertheless' (as we sometimes use 'meanwhile'); but this is hardly necessary, as Juno leaves heaven and the cloud not to avoid seeing Turnus' death (as Heyne thought), but to show that she is reconciled to the course of things: Jupiter had asked her "qua spe gelidis in nubibus haeres?" 'Caelum' Pal. originally. 'Reliquit' for 'relinquit' Heyne, on hardly any MS. authority.

843—886.] 'Jupiter sends a Fury to separate Juturna from her brother.'

843.] 'Ipse' alone, now that Juno is gone: comp. E. 9. 37, "Id quidem ago et tacitus, Lycida, mecum ipse voluto:" see also A. 6. 185.

844.] For 'dimittere' one of Ribbeck's cursives has 'demittere:' Gud. gives as a variant 'desistere.' 'Dimittere ab armis' is the ordinary phrase for to disband soldiers (see Forc.): 'fratris ab armis' is a poetical variation.

845.] In Aeschylus the Eumenides are cut off altogether from access to the gods of heaven: Ζεὺς τόδ' ἀξιόμισον ἔθνος λέσχας ἃς ἀπηξιώσατο, Eum. 366; but here, as in Book 7, the Fury appears, as the minister of the upper deities, at the threshold of their abode. 'Dirae' answers to the Greek Ἀραί (Aesch. Eum. 417), whether in the sense of curses ("diras imprecari") or of personal Furies. It has also the meaning of 'ill omens,' as in Cic. Div. 1. 16. 29, "Crasso quid acciderit dirarum obnuntiatione neglecta." 'Pestes' 7. 505.

846.] 'Tartaream' apparently quite general, as in 7. 328: not implying (as Wagn. thinks) that she always stayed behind in Tartarus. 'Nox:' comp. "virgo sata Nocte" 7. 331: Ἡμεῖς γάρ ἐσμεν Νυκτὸς αἰανῆς τέκνα, Aesch. Eum. 416. 'Intempesta' G. 1. 247 note.

847.] 'Eodem' scanned as a disyllable, as 10. 487, "Una eademque via:" comp.

Serpentum spiris, ventosasque addidit alas.
Hae Iovis ad solium saevique in limine regis
Adparent, acuuntque metum mortalibus aegris, 850
Si quando letum horrificum morbosque deum rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab aethere summo
Iuppiter, inque omen Iuturnae occurrere iussit.
Illa volat, celerique ad terram turbine fertur. 855
Non secus ac nervo per nubem inpulsa sagitta,
Armatam saevi Parthus quam felle veneni,
Parthus, sive Cydon, telum inmedicabile, torsit,
Stridens et celeris incognita transilit umbras:

Enn. Ann. 206, "Eorundem libertati me parcere certum est." For the usage of Lucr. see Munro on 1. 306. 'Revincire' as 4. 459. 'Paribus,' alike in all.

848.] 'Serpentem' Pal. originally. 'Ventosas,' filled with wind as they fly: perhaps from the association of the Erinys with the storm (ἠεροφοῖτις): comp. ἀνεμοέντων (ἀνεμόεντ' ἂν Blomf.) αἰγίδων κότον, Aesch. Choëph. 591, 592. "Then lifted I up mine eyes and looked, and behold, there came out two women, and the wind was in their wings: for they had wings like the wings of a stork" Zechariah 5. 9. "Ventosas addidit alas" Prop. 3. 3. 5 of the painter of Cupid. "Tu (Cupido) levis es, multoque tuis ventosior alis" Ov. Am. 2. 9. 49.

849.] 'Haec' Heyne: apparently an oversight. 'Saevi' = 'cum saevit' (Serv.). 'Saevo' Minoraug. 'Ad limina' some inferior copies.

850.] "'Adparent,' praesto sunt ad obsequium: unde etiam adparitores constat esse nominatos" Serv. "Quattuor et viginti lictores adparere consulibus" Livy 2. 55 &c. (Forc.) 'Mortalibus aegris' G. 1. 237 note.

851, 852.] Virg. may perhaps be thinking of Il. 16. 385, Ὅτε λαβρότατον χέει ὕδωρ Ζεύς, ὅτε δή ῥ' ἄνδρεσσι κοτεσσάμενος χαλεπήνῃ, Οἳ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας ('meritas urbes'). For the functions of the Furies in the matter comp. G. 3. 551 (of the plague), "Saevit, et in lucem Stygiis emissa tenebris Pallida Tisiphone morbos agit ante metumque." The Eumenides (Aesch. Eum. 938 foll.) say that they will avert plague, sword, and famine: implying that they could send them if they would. 'Molitur,' hurls, as G. 1. 329, "fulmina molitur." For 'aut' Gud. has 'ac:' for 'urbes,' 'orbes' Pal. originally.

854.] 'In omen' like "nocturna in lumina" 7. 13.

855.] 'Turbine:' she is shrouded in a whirlwind like the nymph Opis 11. 595, 596, "At illa levis caeli delapsa per auras Insonuit, nigro circumdata turbine corpus." Heyne takes the word as simply = 'motu.'

856.] 'Per nubem' for 'per auras' perhaps, to add to the gloom. Ribbeck suggests 'nimbum.'

857.] "Spicula nec solo spargunt fidentia ferro, Stridula sed multo saturantur tela veneno" of the Parthians, Lucan 8. 302 (Cerda). 'Felle veneni,' poisonous gall, like "herba veneni" E. 4. 24, "lacte veneni" A. 4. 514.

858.] There does not seem much point in the repetition of 'Parthus,' though it is in Virg.'s manner. The Parthian and Cretan are associated in connexion with archery E. 10. 59 (note), "Libet Partho torquere Cydonia cornu Spicula."

859.] 'Celeris:' "vix Maro, si carmen emendasset, ter eadem voce usurus fuisset vv. 853, 855, 859" Heyne. There is the same difficulty about 'celeris umbras' as about "celeris auras" 4. 226, 270, 357. The meaning perhaps is 'swift as itself:' as Homer says that Hermes flew down ἅμα πνοιῇς ἀνέμοιο. 'Umbrae' for 'aurae,' to carry out the idea of 'per nubem' above. Ribbeck conj. 'en tenebris.' Serv. mentions a reading 'aurae' for 'umbrae' here. He thinks that 'celeris' is a hypallage, and 'transilit umbras' a hyperbole: taking 'umbrae' of the shadow of the arrow, in which Gossr. follows him. "Hasta volans noctis diverberat umbras" 9. 411. 'Incognita,' the hand that sent it is unknown.

Talis se sata Nocte tulit, terrasque petivit. 860
Postquam acies videt Iliacas atque agmina Turni,
Alitis in parvae subitam collecta figuram,
Quae quondam in bustis aut culminibus desertis
Nocte sedens serum canit inportuna per umbras;
Hanc versa in faciem Turni se pestis ob ora 865
Fertque refertque sonans, clipeumque everberat alis.
Illi membra novus solvit formidine torpor,
Arrectaeque horrore comae, et vox faucibus haesit.
At, procul ut Dirae stridorem adgnovit et alas,
Infelix crinis scindit Iuturna solutos, 870
Unguibus ora soror foedans et pectora pugnis:
Quid nunc te tua, Turne, potest germana iuvare?
Aut quid iam durae superat mihi? qua tibi lucem

860.] "Virgo sata Nocte" 7. 331.

862.] It is hardly necessary, with Serv., to press the words 'alitis parvae' so as to make them mean the 'noctua' or small owl rather than the 'bubo' or large one. The 'bubo' was a very ill-omened bird: see Pliny 10. 16—18, who gives instances of the city having been purified on the sight of it. Comp. also the story in Josephus 19. 8 of the owl that appeared before the death of Herod Agrippa I. "Obscenas aves, Maestique cor bubonis, et raucae strigis Exsecta vivae viscera" Sen. Med. 732. For 'subitam' Pal., Gud. originally, and another of Ribbeck's cursives have 'subito.' 'Collecta:' comp. Prop. 4. 8. 29, "In tenues humilem te colligis umbras" (Cerda). Pal. has 'coniecto:' Med. 'conversa.'

863, 864.] For the sense and rhythm comp. 4. 462, "Solaque culminibus ferali carmine bubo Saepe queri et longas in fletum ducere voces:" G. 1. 402, "Solis et occasum servans de culmine summo Nequiquam seros exercet noctua cantus," where 'seros' explains 'serum' here as = late into the evening. 'Umbram' for 'umbras' Minoraug. and Menag. pr. 'Inportuna' G. 1. 470 note.

865.] 'Versam' Med. a m. s. "In faciem conversa" v. 623 above. 'Ob ora' Rom., with one of Ribbeck's cursives, confirmed by Arusianus, p. 250 L., and Serv. on A. 1. 233: 'ad ora' Pal., Gud., and another of Ribbeck's cursives: 'in ora' Med. a m. s., 'inodora' (a confusion between the two prepositions) a m. p.

866.] Comp. the story of Valerius Corvus and the Gaul in Livy 7. 26. 'Everberat,' beats till he is bewildered and overcome: such seems to be the force of this word, of which Forc. gives no instance before Virg. Quintilian, 2. 4. 18, mentions as a good subject for an exercise in criticism "an sit credibile super caput Valerii pugnantis sedisse corvum, qui os oculosque hostis Galli rostro atque alis everberaret." "*Everberatum* mare tandem remis pertinacibus" Q. Curt. 4. 3. 18. Ovid, M. 14. 578, imitates Virg.

867.] 'Olli' Ribbeck, perhaps rightly, from Bigot. and one of his own cursives: Gud. has 'iolli,' with the *o* erased. 'Illi' Med., Pal., and Rom., and so Heyne and Wagn. 'Novus' as in G. 4. 357 (note), and A. 2. 228. V. 868 is repeated from 4. 280.

869.] 'Ac' Rom. for 'at.' 'Procul,' hard by, as E. 6. 16, A. 10. 835. 'Stridorem et alas' poetical for "stridentes alas:" comp. 11. 801, 802, "Nihil ipsa nec aurae Nec sonitus memor" = "aurae sonantis."

870.] 'Infelix' of one under the pressure of a sudden calamity, as 7. 376, v. 598 above. 'Crinis scindit solutos' = "solvit et scindit crinis." 'Scindit crinis' Rom.

871.] 'Soror' emphatic by position, like 'genetrix' v. 412 above.

872.] 'Iuvo' with double acc., as 10. 84, "aliquid Rutulos iuvisse."

873.] 'Durae' was restored by Heins. for 'miserae,' which is given as a variant in Gud. 'Durae,' because I could look so long on your struggle: the self-reproach is like that of Anna 4. 681, "sic te ut posita crudelis abessem," which is well comp. by Forb. Heyne refers to Statius, Theb. 12. 214, 215, "Et nunc me duram,

Arte morer? talin' possum me opponere monstro?
Iam iam linquo acies. Ne me terrete timentem, 875
Obscenae volucres; alarum verbera nosco
Letalemque sonum; nec fallunt iussa superba
Magnanimi Iovis. Haec pro virginitate reponit?
Quo vitam dedit aeternam? cur mortis adempta est
Condicio? possem tantos finire dolores 880
Nunc certe, et misero fratri comes ire per umbras.
Inmortalis ego? aut quicquam mihi dulce meorum
Te sine, frater, erit? O quae satis ima dehiscat
Terra mihi, Manisque deam demittat ad imos!
Tantum effata, caput glauco contexit amictu, 885
Multa gemens, et se fluvio dea condidit alto.
Aeneas instat contra telumque coruscat,

si quis tibi sensus, ad umbras, Me tardam quereris Stygiis, fidissime, divis."

874.] 'Possim' Rom. 'Monstrum,' as often, of an omen: comp. δεινὰ πέλωρα θεῶν, Il. 2. 321.

875, 876.] 'Iam iam' of action just beginning, like "iam iamque" 8. 708. 'Timentem' is not proleptic. 'Obscenus,' ill-omened: comp. G. 1. 470, A. 4. 455. "Obscenum omen est omen turpe" Varro, L. L. 7. 97. The pl. probably represents the bewilderment of Turnus' mind. Wagn.'s explanation, "una ex earum genere quae obscenae sunt," would equally suit the sing.

877.] 'Fallunt,' escape me. 'Solum' Med. a m. p. for 'sonum.'

878.] 'Magnanimi' ironical, as v. 144 above. 'Repono' = "rependo," as in Cic. ad Fam. 1. 9. 19, "ne tibi ego idem reponam, cum veneris." See Mayor on Juv. 1. 1 (2nd edition). Wagn. and Ribbeck rightly put a mark of interrogation at the end of the line.

879.] His gift of eternal life will only serve to make my grief eternal.

880.] 'Possem' = "debebam posse:" see on 8. 643., 11. 118, 161. 'Possim' Med.: 'ut possem' Minoraug., with some inferior copies.

881.] 'Sub umbras' for 'per umbras,' the reading of some inferior copies, with the Medicean of Pierius, is given as a variant in Gud. Heyne would prefer it; but, as Wagn. well remarks, "optime convenit praepositio 'per' comitis notioni."

882.] For 'inmortalis' Minoraug. and another of Ribbeck's cursives have 'iam mortalis.' The thought is 'my life will be no life without you.' 'Aut quicquam' &c.: comp. 4. 317, "Fuit aut tibi quicquam Dulce meum," where nearly the same words give a different shade of sense. 'Haud' for 'aut' Gud. corrected, with other less important copies.

883.] For the lengthening of the final syllable of 'erit' before a vowel, see Excursus to this book. For 'quae' Pal. and originally Gud. have 'quam.' 'Satis alta' Minoraug. and another of Ribbeck's cursives, with the Medicean and Porcian of Pierius: so Heins. and the edd. after him till Ribbeck, who rightly restores 'satis ima' from Med., Rom., Pal. corrected, and Gud. See on 10. 675, where the same words occur. Here, as there, 'dehiscat' is given by a large majority of the best copies: Pal. originally, however, gives 'dehiscet' here, which is adopted by Ribbeck.

884.] 'Deam' emphatic by its position. 'Demittit' Pal. originally, 'demittat' Pal. corrected, Med., Rom., and Gud. 'Demittet' Ribbeck, from one of his cursives.

885.] "'Glauco amictu' quasi propter undarum similitudinem" Serv. "Eum glauco velabat amictu Carbasus" 8. 33 of the river-god Tiberinus. See on 10. 205.

886.] 'Fluvio' must apparently be taken, not of the Tiber, but of the river flowing out of Juturna's lake, though the epithet 'alto' seems exaggerated. Perhaps, as Mr. Munro has suggested, Virg. was thinking of his own line G. 4. 428, "Haec Proteus, *et se* iactu dedit aequor in *altum*."

887—952.] 'Aeneas and Turnus meet for their final encounter. Turnus, who is numbed and bewildered by the presence of the Fury, is at length struck down by a

Ingens, arboreum, et saevo sic pectore fatur:
Quae nunc deinde mora est? aut quid iam, Turne, retractas?
Non cursu, saevis certandum est comminus armis. 890
Verte omnis tete in facies, et contrahe, quidquid
Sive animis sive arte vales; opta ardua pennis
Astra sequi, clausumque cava te condere terra.
Ille caput quassans: Non me tua fervida terrent
Dicta, ferox: di me terrent et Iuppiter hostis. 895
Nec plura effatus, saxum circumspicit ingens,
Saxum antiquum, ingens campo quod forte iacebat,
Limes agro positus, litem ut discerneret arvis;

wound from Aeneas' spear. He begs for life: Aeneas is half moved by the entreaty, until his eyes light on the belt of Pallas, which was conspicuous on his enemy's shoulder. The sight decides him to deal the fatal blow.'

887, 888.] 'Contra' as opposed to Juturna, who has been helping her brother. 'Arboreum,' huge as a tree: comp. "centena arbore" of huge oars 10. 207. 'Ingens' is joined by Serv. (whom Wagn. follows) with Aeneas; but it is better to join it with 'telum:' comp. 8. 622, of Aeneas' corselet, "Sanguineam, ingentem" &c. In such passages Virg. allows himself the use of a double epithet. Schrader conj. 'roboreum.'

889.] 'Nunc deinde' is singular: 'what delay have you now to hope for?' "quae nunc mora est quae tibi deinde videtur eventura?" 'Retracto' intrans., as in Livy 3. 52, Cic. Tusc. 1. 31. 76.

890.] Ribbeck thinks this verse should be placed after v. 893. On 'certandum est comminus' Serv. quaintly remarks, "Sed hoc ideo dicit, quia volnere tardus magis comminus pugnare desiderat."

891.] Παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ Αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν, Il. 22. 269.

893.] 'Astra sequi pennis' like "sidera voce sequentem" 10. 193 note. 'Clausumve' Pal. and Menag. pr., and so Heyne and Ribbeck: 'clausumque,' which is more idiomatic, Med., Rom., Gud., with two other of Ribbeck's cursives. 'Que' is defended by Wagn. Q. V. 36. 10, who rightly adopts it: see on 10. 709, where there is a precisely similar case, and where, as here, Ribbeck follows Pal. in reading 've.'

894.] 'Caput quassans' Lucr. 2. 1164 of the old husbandman who sighs over the degeneracy of the race. "Quassans caput" of Juno in anger 7. 292.

895.] Ὢ πόποι, ἦ μάλα δή με θεοὶ θάνατόνδε κάλεσσαν, says Hector, Il. 22. 297: but the language more nearly recalls Il. 17. 175, where Hector says, in answer to the reproaches of Glaucus, Οὔτοι ἐγὼ ἔῤῥιγα μάχην, οὐδὲ κτύπον ἵππων· Ἀλλ' αἰεί γε Διὸς κρείσσων νόος αἰγιόχοιο, Ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ &c.; and 16. 844, where Patroclus says to Hector, Ἤδη νῦν, Ἕκτορ, μεγάλ' εὔχεο· σοὶ γὰρ ἔδωκε Νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἵ με δάμασσαν Ῥηϊδίως. See also Il. 13. 811-12.

896—898.] This passage is modelled partly on Il. 21. 403 foll. (of Athene in the battle of the gods), Ἡ δ' ἀναχασσαμένη λίθον εἵλετο χειρὶ παχείῃ Κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε, Τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης: partly on Il. 12. 445 foll., where Hector easily brandishes a stone which two men of a later age could hardly lift on to a waggon. Comp. Il. 5. 303 foll., where this language is slightly varied. Wagn. was inclined to object to the repetition of 'ingens,' which is however by no means pointless. In v. 897 Goth. pr. and some inferior copies have 'qui,' and so apparently Serv., who quotes from Sallust (Cat. 55), "locus in carcere quod Tullianum appellatur." Heins. first restored 'quod,' which has both authority and grammar in its favour. Med. a m. p. gives 'q.,' a m. s. 'quod.' 'Litem ut discerneret arvis' is difficult, as 'discernere' does not often bear the sense of 'decernere.' Forc. quotes Calp. Ecl. 2. 27, "Nec mora, discernunt digitis, prior incipit Idas:" and Nemes. Ecl. 1 (or Calp. 8). 52, "ruricolum discernere lites." 'Arvis' might be taken either as dative ('for' = 'concerning') or as abl. ('in'). It is quite possible that Virg., after his fashion, meant to suggest two phrases, "decernere litem" and "discernere arva."

Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus; 900
Ille manu raptum trepida torquebat in hostem,
Altior insurgens et cursu concitus heros.
Sed neque currentem se nec cognoscit euntem,
Tollentemve manus saxumve inmane moventem;
Genua labant, gelidus concrevit frigore sanguis. 905
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit totum, neque pertulit ictum.
Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequiquam avidos extendere cursus

899.] 'Illum' for 'illud' Med., with one of Ribbeck's cursives: so the MSS. of Augustine de Civ. Dei 15. 9. Τὸν δ' οὔ κε δύ' ἀνέρε δήμου ἀρίστω Ῥηιδίως ἐπ' ἄμαξαν ἀπ' οὔδεος ὀχλίσσειαν Οἷοι νῦν βροτοί εἰσι, Il. 12. 447 foll. In Apollonius R. 3. 1365 four youths could hardly lift the stone a finger's breadth from the ground.

900.] Virg. amplifies Homer's οἷοι νῦν &c., by bringing in the notion of the earth's motherhood, so copiously illustrated by Lucr. 5. 820 foll. The idea developed there is that the earth's productive force, like a woman's, wears out with continued child-bearing, and that her later offspring is therefore weaker and punier than the earlier: "Sed quia finem aliquam pariendi debet habere, Destitit, ut mulier spatio defessa vetusto" v. 826-7 (where see Munro). Comp. also the language of 2. 1150 foll., "Iamque adeo fracta est aetas, effetaque tellus Vix animalia parva creat, quae cuncta creavit." The language here recalls Lucr. 2. 589, "Tellus habet in se corpora prima."

901, 902.] 'Torquebat:' "bene imperfecto usus est tempore, quia non est perfectum quod voluit" Serv. 'Ille—heros:' so Il. 5. 308, Αὐτὰρ ὅγ' ἥρως Ἔστη γνὺξ ἐριπών. With 'altior insurgens' comp. "arduus insurgens" 11. 755, "altior exsurgens" ib. 697. 'Cursu concitus,' running at full speed.

903.] Τὸν δ' ἄτη φρένας εἷλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, Στῆ δὲ ταφών &c. of Patroclus when disarmed by Apollo Il. 16. 805. But Virg. is more minute and delicate in his description. 'Currentem—euntem,' whether he runs or moves. Peerlkamp's tasteless conjecture 'eundem' would add nothing to the sense. 'Se cognoscere' Lucr. 6. 1214.

904.] The readings vary much in this line. 'Tollentemque' Med. with Gud. originally, and another of Ribbeck's cursives: 'tollentemve' Pal. and Rom., with Gud. corrected. Then Med., Rom., and originally Gud. give 'manus:' Pal. 'manu,' and so two of Ribbeck's cursives. 'Manu' Heyne, Wagn., Forb., and Gossr.: 'manus' Ribbeck, more rightly: for Virg. is obviously wishing to describe every movement of Turnus: 'currentem,' 'euntem,' 'tollentem manus,' 'saxum moventem;' and 'tollentem manu saxum et moventem' would only describe one movement, and that by a somewhat meaningless repetition of words. Finally Gud. and one of Ribbeck's cursives give 'saxumque' for 'saxumve,' and so Heyne, Wagn., &c., against the decided balance of authority: 'saxumve,' rightly, Ribbeck. For 'moventem' Pal. originally had 'movebat.'

905.] 'Genua labant' 5. 432. Rom. has 'lavant.' 'Concrevit' perf.

906, 907.] 'Ipse,' even the stone fails to do its work. 'Lapis viri' = "lapis a viro proiectus" (Forbiger). 'Inane' (the Lucretian and Ciceronian word for 'void') used of the air, as in v. 354 above. "Non per inane meat vacuum" Lucr. 2. 151. Serv. wished wrongly to join 'totum' with 'ictum.' 'Pertulit ictum' like "vires non pertulit" 10. 786. 'Nec pertulit' Rom. and one of Ribbeck's cursives, and so Heyne.

908.] The hint for this simile is given Il. 22. 199 foll., Ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν, Οὔτ' ἄρ' ὁ τὸν δύναται ὑποφεύγειν, οὔθ' ὁ διώκειν, Ὣς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι. The rhythm and language recall Lucr. 4. 453 foll., "Denique cum suavi devinxit membra sopore Somnus, et in summa corpus iacet omne quiete, Tum vigilare tamen nobis et membra movere Nostra videmur" &c. "In somnis" is also a favourite phrase of Lucr.: see Munro on 3. 431. 'Pressit:' 6. 521, "Pressit iacentem Dulcis et alta quies."

909.] 'Extendere cursus' is somewhat

Velle videmur, et in mediis conatibus aegri 910
Succidimus; non lingua valet, non corpore notae
Sufficiunt vires, nec vox aut verba sequuntur:
Sic Turno, quacumque viam virtute petivit,
Successum dea dira negat. Tum pectore sensus
Vertuntur varii; Rutulos adspectat et urbem, 915
Cunctaturque metu, telumque instare tremescit;
Nec, quo se eripiat, nec, qua vi tendat in hostem,
Nec currus usquam videt aurigamve sororem.
Cunctanti telum Aeneas fatale coruscat,
Sortitus fortunam oculis, et corpore toto 920
Eminus intorquet. Murali concita numquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar

different from Hom.'s τείνειν δρόμον, which is explained as = 'to run a hot race' (Il. 23. 375, 758, &c.). Lucr. 5. 631 has "tendere cursum" = to move along a course. 'Extendere,' to continue, stretch farther. Δρόμον ὠκὺν ἐκτανύειν Anacreont. 8. 5 (Heinrich).

911.] 'Volet' Med. a m. p. for 'valet.' 'Corpore' local abl. for dat.: comp. "si virgineum suffuderit ore ruborem" G. 1. 430; "mucrone sese induat" 10. 681.

912.] 'Vox,' voice; 'verba,' distinct words: "voces verbaque" Lucr. 4. 533. In v. 318 above 'voces' and 'verba' seem synonymous.

913, 914.] 'Quamcumque' Pal. originally. 'Tum pectore' &c. Heyne thinks = "vertit, versat, varia consilia, sensus, animo Turnus." But this does not do justice either to 'sensus' or to 'vertuntur:' the meaning is rather 'his feelings shift in distraction.' 'Adspectare' of a longing gaze, as in G. 3. 228., A. 5. 615.

916.] Comp. Il. 22. 293 foll. (of Hector), Στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος, Δηΐφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν ἀΰσας, Ἤιτεέ μιν δόρυ μακρόν· ὁ δ' οὔτι οἱ ἐγγύθεν ἦεν. 'Letum' Pal. and the MSS. of Rufinianus, p. 258 R.: so Ribbeck: 'telum' Med., Rom., Gud., and so Heyne and Wagn. 'Telum' is better in itself, and is confirmed by the parody of Ausonius, Cent. Nupt. 92. 'Instare:' a prose writer would probably have used a participle for this infinitive.

917.] For 'quo' Gud. originally has 'quos,' corrected 'qua.'

918.] 'Aurigamve' Med., Pal., and one of Ribbeck's cursives: so Heyne and Ribbeck, probably rightly: 'aurigamque' Rom. and Gud., followed by Wagn. Juturna corresponds in some measure to Deiphobus in Il. l. c.

919.] 'Cunctanti' dat., as if "minatur" stood for 'coruscat:' or it may = 'in cunctantem.'

920.] Homer (Il. 22. 321) simply says Εἰσορόων χρόα καλόν, ὅπῃ εἴξειε μάλιστα. 'Fortunam' is explained by Heyne (following Serv.) as = "locum quem fortuna dabat:" a simpler way would be to take it in its ordinary sense, 'sortitus fortunam oculis' meaning 'having hit upon success with his eyes,' i. e. by looking about for it. 'Fortuna' of the success of a weapon 10. 422: "(da telo) Fortunam atque viam duri per pectus Halaesi."

921.] 'Murali,' for destroying walls: so "falces murales," Caes. B. G. 3. 14.

922.] 'Fremunt' of the noise of the stones against the wall. 'Tanto' Pal. for 'tanti.' 'Fulmen' is "the stroke or bolt or fire of thunder" (Munro on Lucr. 6. 160 foll.), not merely the noise: 'fulmine,' in or with the bolt. Virg. may have been thinking of Lucr. 6. 329, where the swiftness of the bolt is compared to missiles: "validis quae de tormentis missa feruntur."

923.] 'Dissultant' of the bursting sound: 'rumpuntur' would have been the more ordinary expression: comp. Soph. Teuc. 2 (fr. 517 Nauck), Βροντὴ δ' ἐῤῥάγη δι' ἀστραπῆς: and Il. 16. 78, Ἕκτορος (φωνὴ) . . . Τρωσὶ κελεύοντος περιάγνυται.

Exitium dirum hasta ferens, orasque recludit
Loricae et clipei extremos septemplicis orbis. 925
Per medium stridens transit femur. Incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem late nemora alta remittunt.
Ille humilis supplex oculos dextramque precantem 930
Protendens, Equidem merui, nec deprecor, inquit;
Utere sorte tua. Miseri te si qua parentis
Tangere cura potest, oro,—fuit et tibi talis
Anchises genitor—Dauni miserere senectae,
Et me, seu corpus spoliatum lumine mavis, 935
Redde meis. Vicisti, et victum tendere palmas
Ausonii videre; tua est Lavinia coniunx:
Ulterius ne tende odiis. Stetit acer in armis
Aeneas, volvens oculos, dextramque repressit;
Et iam iamque magis cunctantem flectere sermo 940

924, 925.] 'Oras,' the lower border. 'Recludit:' 10. 601, "pectus mucrone recludit." 'Extremos orbis' the edge of the circles, just under the rim, where the shield would be weakest: ἄντυγ' ὕπο πρώτην, ᾗ λεπτότατος θέε χαλκός Il. 20. 275. 'Septemplex,' an ἅπαξ λεγόμενον in Virg., but used by Ovid (see Forc.). Wagn. is right in stopping full after 'orbis.'

926.] 'Et medium' Minoraug., with another of Ribbeck's cursives.

927.] 'Duplicare,' to bend double, 11. 645: apparently a poetical use of the word (Forc.).

928.] "Consurgunt studiis Teucri et Trinacria pubes" 5. 450. 'Gemitu' = "cum gemitu."

929.] 'Late vocem' Rom.

930.] 'Humilis supplexque' Med., with one of Ribbeck's cursives, and so Heyne and Wagn. Pal. and Rom. (followed by Ribbeck) omit 'que,' making 'humilis' acc. pl., which seems better. Gud. has a mark of omission after 'supplex.'

932—934.] Il. 22. 338 foll. (Hector to Achilles), Λίσσομ' ὑπὲρ ψυχῆς, καὶ γούνων, σῶν τε τοκήων, Μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν· . . . . Σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα: comp. also μνῆσαι πατρὸς σεῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ &c., Il. 24. 486. Virg.'s words, fuit et tibi talis' &c., are from Il. 22. 420 (of Achilles) καὶ δέ νυ τῷδε πατὴρ τοιόσδε τέτυκται Πηλεύς. 'Cura parentis' may mean either 'the grief of a parent,' or 'thought about a parent:' the similar passage 7. 402, "Si qua piis animis manet infelicis Amatae Gratia, si iuris materni cura remordet," seems to make for the latter. Med. punctuates after 'Anchises,' and so Serv., who says "hic distinguendum, ut duo dicat: 'Et habuisti patrem et pater es.'"

935.] The passage finely expresses his mingled indifference to death ('seu corpus—mavis') and thought for his parent's grief.

936.] Cerda quotes a line of Enn. (A. 485), "Qui vincit non est victor nisi victus fatetur." 'Tendere palmas' of the conquered, as 11. 414. 'Victume' Pal.

937.] 'Coniunx' almost like a perpetual epithet of Lavinia in Turnus' mouth: so above, vv. 17, 80. It seems better to take it so than to join it with 'tua.'

938.] 'Acer in armis,' his arms adding to the terror of his fury. Heyne would separate 'in armis' from 'acer.'

939.] The passage from this line to the end is missing in Rom.

940.] "Omnis intentio ad Aeneae pertinet gloriam. Nam et ex eo quod hosti cogitat parcere pius ostenditur: et ex eo quod eum interemit pietatis gestat insigne. Nam Evandri intuitu (instinctu?) Pallantis ulciscitur mortem" Serv. For 'magis' Med. a m. p. has 'meis.'

Coeperat, infelix humero cum adparuit alto
Balteus et notis fulserunt cingula bullis
Pallantis pueri, victum quem volnere Turnus
Straverat atque humeris inimicum insigne gerebat.
Ille, oculis postquam saevi monumenta doloris 945
Exuviasque hausit, furiis accensus, et ira
Terribilis: Tune hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc volnere, Pallas
Immolat, et poenam scelerato ex sanguine sumit.
Hoc dicens ferrum adverso sub pectore condit 950
Fervidus. Ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.

941.] 'Infelix,' fatal, ill-omened: see 10. 495 foll., where the vengeance to come on Turnus through this belt is anticipated. As Heyne remarks, this passage is quite in accordance with the feeling expressed in the Greek tragedies, that what was given by, or taken from, an enemy, brought ill fortune with it. In Il. 22. 322 a chance is given to Achilles' weapon, because Patroclus' armour does not fit Hector. Hector, according to Sophocles, was dragged round the walls of Troy by the belt which Ajax had given him, while Ajax killed himself with the sword of Hector. For 'humero alto' Med. a m. p. has 'humeros altos:' Parrhas. 'ultro:' and the Naples MS. of Charisius 59 'alto ingens.' 'Ingens' (probably from 10. 496, "inmania pondera baltei," or perhaps "ingens adparuit" 10. 579) pleases Wagn.

942.] 'Cingula' pl. = a sword-belt, as 1. 492. "Aurea bullis Cingula" 9. 359 note. The second clause 'cingula bullis' brings the details of the 'balteus' more into relief. Varro, L. L. 5. 116, derives 'balteum' from "bullatum:" "Balteum, quod cingulum a corio habebant bullatum, balteum dictum."

943.] 'Victum volnere' v. 640 above.

944.] 'Atque humeris' &c., a clause added to a relative sentence: see on 5. 403., G. 2. 208. 'Atque' (more than "et") = and afterwards. There may be a double meaning in 'inimicum:' the hostility was making itself felt. 'Insigne gerere' 7. 658.

945, 946.] 'Saevi doloris,' all the pain caused by Pallas' death: to Pallas himself, to Evander, and Aeneas. 'Hausit oculis:' 4. 661, "hauriat hunc oculis ignem:" comp. Livy 27. 51, "primus quisque oculis auribusque haurire tantum gaudium cupientes:" but the use of 'haurio' is here somewhat extended. 'Exuviasque' added to explain 'monumenta:' 'the memorials and the spoils which preserved them.' 'Furiis accensus' 7. 392.

947.] For 'hinc' Parrhas. has 'hic,' and so Arusianus, p. 235 L. 'Hinc' seems to mean 'from this moment,' 'after this,' to be taken closely with 'spoliis indute meorum.' 'Indute' emotional voc. for nom.: see 2. 283 note. With the language and feeling of the passage comp. Il. 22. 270, Οὔ τοι ἔτ' ἔσθ' ὑπάλυξις· ἄφαρ δέ σε Παλλὰς Ἀθήνη Ἔγχει ἐμῷ δαμάᾳ· νῦν δ' ἀθρόα πάντ' ἀποτίσεις Κήδε' ἐμῶν ἑτάρων, οὓς ἔκτανες ἔγχεϊ θύων.

949.] 'Immolat,' as a victim required by justice. "Poenasque inimico ex sanguine sumit" 11. 720, whence the MSS. of Priscian 1180 have 'inimico' here.

950.] "Pectore in adverso totum cui comminus ensem Condidit adsurgenti" 9. 347.

951.] 'Solvere membra,' the Homeric λύειν γυῖα, γούνατα. "Aeneae solvuntur frigore membra" of fear 1. 92. "Et gelidos artus in leti frigore linquit" Lucr. 3. 401.

952.] From 11. 831 (note): comp. 10. 819.

EXCURSUS TO BOOK XII.

ON THE LENGTHENING OF SHORT FINAL SYLLABLES IN VIRGIL.

(*Originally contributed to the Journal of Philology.*)

[Most of this paper was written before the appearance of the second volume of Corssen's second edition of his Aussprache, Vokalismus, &c., der Lateinischen Sprache. It is satisfactory to find that the view here expressed is in the main identical with Corssen's, who discusses the subject at some length, vol. ii. p. 436 foll.]

The fact that Virgil allowed himself certain licences in the way of lengthening short final syllables, licences which were wholly or in great part avoided by his immediate predecessors in poetry, has, as was natural, often been noticed. The most detailed discussion of the matter is that of Philip Wagner in No. XII. of his *Quaestiones Vergilianae*. Gossrau has a paragraph upon it in the "Excursus de Hexametro Vergilii" affixed to his edition of the Aeneid of 1846: but this paragraph is, as the writer himself professes, little more than a simpler reproduction of what Wagner had said. The subject is treated briefly by Lachmann (on Lucr. 2. 27) and comprehensively by Lucian Müller (De Re Metrica, p. 324—333): but A. Weidner (Commentar zu Vergil's Aeneis I. und II.) takes no notice of the instances occurring in those books. While Ph. Wagner and Lucian Müller would account for these licences almost entirely on the ground of the position of the word in the verse, the Plautine critics ([1] Ritschl, Fleckeisen, and W. Wagner) have thought that in some cases at least Virgil was not unconscious of the same uncertainty of quantity which prevailed in the earlier period of Latin poetry. The object of this paper is to show that neither explanation is wholly true: that Virgil, though probably unconscious of any grammatical or etymological propriety in the employment of these scansions, and though always anxious to consult the requirements of metrical elegance, still did not employ them without due selection and a regard to the usage of the earlier writers, however imperfectly the reasons of this usage were understood in his own day.

The most decided innovation [2] introduced into the hexameter by Virgil, the lengthening of the first *que* in verse-beginnings like "Liminaque laurusque Dei" or verse-endings like "Noemonaque Prytanimque", need not detain us, as it is an obvious

[1] Ritschl, *Prolegomena to Trinummus*, Fleckeisen, *Neue Jahrbücher*, 61. p. 17 foll. W. Wagner, *Introduction to Aulularia*.

[2] Lachmann, l. c. "quo primo Maro usus est." Lucian Müller, p. 322, quotes a verse of Attius (*ap. Festum*, p. 146): "Calones famulique metallique caculaeque:" but there are no instances in the remaining fragments of Ennius or Lucilius, nor in Lucretius, Catullus, or the remaining verses of Cicero.

imitation of Homer's Ἄδμητόν τε Κλυτίον τε, Προθοήνωρ τε Κλόνιός τε κ.τ.λ. In Homer τε is mostly lengthened before double consonants, liquids, and sibilants; and Virgil has scrupulously followed his master. Of the sixteen instances collected by Wagner fourteen present *que* lengthened before a double consonant: the other two are "Liminaque laurusque" (A. 3. 91) and "Eurique Zephyrique" (G. 1. 371). Neither is it necessary to dwell upon endings like "molli fultus hyacintho," "linquens profugus hymenaeos," which, like Catullus' "non despexit hymenaeos," "novo auctus hymenaeo," are clearly due to the Greek rhythm.

The rest of these licences are distinctly traceable to Roman sources, and require a longer consideration.

The early poetry of Greece and Rome is marked by considerable uncertainty of quantity: thus in the Homeric poems we have both 'ᾱνήρ and 'ᾰνήρ, φῖλος and φῐλος, 'ᾱπονέεσθαι and 'ᾰποτῖσαι and so on. This uncertainty is observable in Latin chiefly in the final syllables of nouns and verbs: a fact probably due in great measure to the rule of Latin accentuation, which forbade the accent to fall on the last syllable[3]. Final syllables which were long by nature were obscured by the backward position of the accent, and gradually became short. This process did not stop at the Augustan age, but continued till even the final *o* of the present indicative was shortened by hexameter poets. Verse-writing at Rome began at a time when the tendency to shorten final vowels originally long had commenced, but had not nearly prevailed over the natural quantity. This state of things is most clearly discernible in Plautus: but it is sufficiently obvious even in the stricter measure of Ennius. Lucilius, as was natural, allowed himself, to a certain extent, a similar freedom; but the poets of the later republic, Catullus and Lucretius, became much stricter. Except in Greek endings like "despexit hymenaeos," &c., Catullus never lengthens a short final vowel, unless we are to count the much-emended line 100. 6, "Perfecta exigit*ur* unica amicitia," to which Mr. Ellis apparently does not object. Two instances have been restored to Lucretius by Mr. Munro: 2. 27, "Nec domus argento fulg*et* auroque renidet," and 5. 1049, "Quid vellet facere ut scir*et* animoque videret:" but even these were altered by Lachmann or with his approval, for they are solitary in his author. There is nothing of the kind in the fragments of Cicero's verses. Virgil deserted the strictness of his immediate predecessors, and recurred, to a certain extent, to the practice of Ennius[4]. It will be worth while to compare the usages of the two poets in detail.

(1) Lengthening of final syllables in *r*. (*a*) Nouns. Masculines in *or*. As far as I can ascertain there is no instance in the fragments of Ennius where this ending is short[5] either in arsis or thesis. Ennius writes not only:

"Postilla, germana sor*or*, errare videbar" (Ann. 42),

"O pater, O genit*or*, O sanguen Dis oriundum" (Ann. 117),

"Qui clam*or* oppugnantis vagore volanti" (Ann. 408),

"Tollitur in caelum clam*or* exortus utrimque" (Ann. 422),

"Imbricit*or* aquiloque suo cum flamine contra" (Ann. 424), but also

"Clam*or* in caelum volvendus per aethera vagit" (Ann. 520), unless with Lachmann we follow the indication given by Quintilian[6] and read *clamos*. Compare with the lines of Ennius above quoted the following from Virgil:

[3] This is dwelt upon by Corssen, 2, p. 441.

[4] Horace is much freer than Catullus, as Virgil is than Lucretius. Except "Teucer et Sthenelus sciens" (1 C. 15. 24), which he altogether rejects, and "Si non periret immiserabilis" (3 C. 5. 17), and "Ignis Iliacas domos" (1 C. 15. 36), about which he has doubts, Mr. Munro admits the rest of these scansions in Horace without hesitation. These amount to about ten: but it should be remarked that none of them occur in the fourth book of the Odes, the Epistles, or the Ars Poetica, in which Horace was writing at his best.

[5] So in Plautus, according to Fleckeisen (ap. C. F. W. Müller, *Plautinische Prosodie*, p. 42 foll.), it is exclusively long: but the Plautine critics are not entirely agreed on this canon.

[6] 1. 4. 13. "*Arbos, labos, vapos* etiam et *clamos* aetatis fuerunt."

"Omnia vincit Am*or*, et nos cedamus Amori" (E. 10. 69).
"Aequus uterque lab*or*: aeque iuvenemque magistri" (G. 3. 118).
"Nam duo sunt genera, hic meli*or*, insignis et ore" (G. 4. 92).
"Luctus, ubique pav*or*, et plurima mortis imago" (A. 2. 369).
"Et Capys, et Numit*or*, et qui te nomine reddet" (A. 6. 768).
"Considant, si tantus am*or*, et moenia condant" (A. 11. 323).
"Quippe dol*or*, omnis stetit imo volnere sanguis" (A. 12. 422).
"Et Messapus equum domit*or*, et fortis Asilas" (*ib.* 550).

Lucian Müller thinks the caesura sufficient to account for all these cases both in Ennius and Virgil, denies the possibility of clam*or* in thesis, and asserts that in the second part of the sixth century A.U.C. this syllable was mostly shortened. No case of such shortening, however, as has been seen, can be quoted from Ennius. Virgil, who was probably ignorant of the reason which made Ennius write as he did, viz. the original length of this syllable, which corresponds to the Greek -*ωρ* or -*ων*, and who only wished to give an antique flavour to his verse by suggesting such echoes of the Ennian hexameter, would never have dreamed of using the final *or* long except in arsis: but Müller can hardly be right in applying the same measure to both poets.

How purely a matter of form this licence was with Virgil will become apparent when we consider how far, and (from an etymological point of view) how unjustifiably, he pushes his employment of it. Ennius, using *iubar* masculine, may have had some justification for writing

"Interea fugit albus iub*ar* Hyperionis cursum" (A. 547) [7],

but no grammatical propriety can be alleged for such scansions as

"Desine plura, pu*er*, et quod nunc instat agamus" (Verg. E. 9. 66);
"Si quis eb*ur*, aut mixta rubent ubi lilia multa" (A. 12. 68);

still less for

"Pingue sup*er* oleum infundens ardentibus extis" (A. 6. 254).

The lines

"Ostentans artemque pat*er* arcumque sonantem" (A. 5. 521) and "Congredior: fer sacra pat*er* et concipe foedus" (A. 12. 13) would seem to recall the original length of the final syllable of *pater*: but this had been forgotten as early as Ennius, who constantly uses it short. This is doubted by Corssen (l. c. p. 502).

(*b*) Inflections of verbs ending in *r*. Ennius writes

"Quirine Pater vener*or* Horamque Quirini" (Ann. 121),

in accordance with the natural length of the syllable and the analogy of Plautine usage: but Virgil, who has not imitated him in lengthening the last syllable of the first person sing. passive, has lengthened that of the third in the following instances:

"Altius ingredit*ur* et mollia crura reponit" (G. 3. 76).
"Tum sic Mercurium alloquit*ur*, et talia mandat" (A. 4. 222).
"Olli serva dat*ur*, operum haud ignara Minervae" (A. 5. 284).

This syllable is invariably short in Ennius, except in the very doubtful fragment "horitatur induperator" Ann. 350, nor is it often, if at all, long in Plautus. The first person plural has its ending lengthened by Virgil, A. 2. 411,

"Nostrorum obruim*ur*, oriturque miserrima caedes,"

again without precedent in the fragments of Ennius.

(2) Lengthening of final syllables in *s*. (*a*) Nouns.

The last syllable of *sanguis* (= *sanguin-s*) was originally long, and so is always used by Lucretius and once by Virgil. The length of the last syllable of *pulvis* in Ennius (Ann. 286),

"Iamque fere pulv*is* ad caelum vasta videtur,"

[7] Corssen (l. c. p. 501, note) accounts for this scansion by the position of *iubar* in the verse, and the fact of its being followed by a Greek word.

and in Virgil (A. 1. 478),

"Per terram, et versa pulv*is* inscribitur hasta,"

is probably to be originally accounted for by the fact that *pulvis* = *pulvis-s* as *Ceres* = *Ceres-s*. But there is some difficulty about such a scansion as *populūs* (Enn. Ann. 90),

"Iamque expectabat popul*us* atque ora tenebat;"

followed by Virgil, G. 3. 189, 4. 453, A. 5. 337:

"Invalid*us*, etiamque tremens, etiam inscius aevi:"

"Non te null*ius* exercent numinis irae:"

"Emicat Euryal*us*, et munere victor amici."

This is a licence which is doubtful even in Plautus (Müller, Pl. Pr. p. 52), and it seems most probable that Ennius (and after him Virgil) was imitating the lengthening of the Greek *-os* of the second declension in such lines as Iliad 1. 153, 244,

Δεῦρο μαχησόμενος, ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.

Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

"Fatalisque man*us*, infensa Etruria Turno" (A. 12. 232) and

"Sicubi magna Iov*is* antiquo robore quercus" (G. 3. 332) may perhaps be considered an extension of this licence. So A. 3. 112, "Idaeumque nem*us*: hic fida silentia sacris."

Whether Ennius lengthened the dative plural in *-bus* cannot be ascertained, and such a scansion is not frequent in Plautus. But Virgil does not hesitate to write (A. 4. 64)

"Pectorib*us* inhians spirantia consulit exta."

(*b*) Verbs. The only cases seem to be A. 9. 610, "Terga fatigam*us* hasta," a quantity for which no analogy can be proved in Ennius, though Plautus perhaps has "Venim*ūs*" Curc. 438, and Lucilius "iacim*ūs*" 9 p. 6 (Gerlach): and 11. 111, "Orat*is*: equidem et vivis concedere vellem."

(3) Endings in *t*. Third person singular of verbs. The *-at* of the indicative present 1st conjugation, though long by nature and frequently scanned accordingly in Plautus, is of variable quantity in Ennius, but mostly long.

Compare

"Solus avem serv*at*: at Romulus pulcher in alto" (Ann. 83),

"Inde sibi memor*at* unum superesse laborem" (Ann. 159),

"Quae nunc te coquit et vers*at* in pectore fixa" (Ann. 340),

"Tum timido man*at* ex omni pectore sudor" (Ann. 399),

with

"Missaque per pectus dum transit strider*ăt* hasta" (Ann. 365).

Virgil has no imitation of this.

-At of the imperfect is long in Plautus, and so in Ennius even in thesis, Ann. 314,

"Noenum rumores poneb*at* ante salutem:"

but short, Ann. 141,

"Volturus in spinis miserum mandeb*ăt* homonem."

So Virgil (but only in arsis [8]), E. 1. 39, A. 5. 853, 7. 174, 10. 383, 12. 772:

"Tityrus hinc aber*at*: ipsae te, Tityre, pinus:"

"Nusquam amitteb*at*, oculosque sub astra tenebat:"

"Regibus omen er*at*: hoc illis curia, templum:"

"Per medium qua spina dab*at*: hastamque receptat:"

"Hic hasta Aeneae stab*at*: huc impetus illam."

-Et in the present and future indicative and imperfect subjunctive is both long and short in Plautus. Ennius uses it long even in thesis, Ann. 86:

[8] It would be very rash with Fleckeisen and Ladewig to attribute to Virgil, on the sole authority of the Codex Romanus, such lines as "Cum clamore Gyas revocabat: ecce Cloanthum" (5. 187), or "Arduus, effractoque inlisit ossa cerebro" (5. 480).

"Omnibus cura viris uter *esset* induperator:"

in arsis, Ann. 100, 171, 349, 409,

"Nec pol homo quisquam faci*et* inpune animatus:"

"Inicit irritatus: ten*et* occasus, iuvat res:"

"Pugnandi fier*et* aut duri finis laboris:"

"prandere iub*et* horiturque:"

but *decĕt* Ann. 229,

"Nec me rem decet hanc carinantibus edere chartis."

Compare the cases from Lucretius quoted above and Virgil, A. 1. 308, 651:

"Qui teneat, nam inculta vid*et*, hominesne feraene;"

"Pergama cum peter*et* inconcessosque hymenaeos."

-*It* of the present (3rd conjugation) is constantly short in Ennius, but long Ann. 123,

"Mensas constitu*it* idemque ancilia"

(if this be the present), 346, 484,

"Sensit, voce sua nict*it* ululatque ibi acute:"

"Multa foro pon*it* et agea longa repletur."

So occasionally in the comedians (C. F. W. Müller, p. 79). Virgil, E. 7. 23, A. 9. 9, 10. 433, has

"Versibus ille fac*it*; aut si non possumus omnes:"

"Sceptra Palatini sedemque pet*it* Evandri:"

"Tela manusque sin*it*. Hic Pallas instat et urget."

-*It* of the fourth conjugation is long in Ennius, Ann. 258,

"Alter nare cup*it*, alter pugnare paratust"

(if *cupit* be from *cupire*).

Comp. Ann. 419,

"*It* eques et plausu cava concutit ungula terram:"

432, "Configunt parmam, tinn*it* hastilibus umbo:"

386 (thesis), "Inf*ĭt*, O cives, quae me fortuna ferocem."

Virgil has no instances.

-*It* of the first future is short Enn. Ann. 153,

"Hac noctu filo pendeb*it* Etruria tota,"

and there is no instance in his fragments of its being lengthened.

Virgil has er*ĭt* twice; E. 3. 97, A. 12. 883:

"Ipse ubi tempus er*it*, omnes in fonte lavabo:"

"Te sine, frater, er*it*? O quae satis ima dehiscat[9]."

-*It* of the present subjunctive and second future is long in Plautus: so also Ennius has *fuerīt* and *dederīt*, Ann. 128, 165,

"Si quid me fuer*it* humanitus ut teneatis:"

"At sese, sum quae deder*it* in luminis oras."

Compare *velīt* Ann. 200,

"Vosne vel*īt* an me regnare era quidve ferat Fors."

No instances in Virgil.

-*It* of the perfect indicative is often long in Plautus (references in Müller, Pl. Pr. p. 71), but Ennius, though he writes (Ann. 599)

"Qua murum fieri volu*it*, urgentur in unum,"

makes it mostly short: a strange fact, as the original length of the vowel is unquestionable. The long scansion was afterwards taken up by Ovid in the case of words compounded with *eo* (subi*īt* &c.), and Virgil writes (G. 2. 211, A. 8. 363)

"At rudis enitu*it* impulso vomere campus:"

"Alcides subi*it*, haec illum regia cepit."

[9] The MSS. of Plautus, Men. 1160, give "*venibīt*," and "*erīt*" in Captivi 206.

In A. 10. 394 Virgil extends this licence to lengthening the last syllable of *caput*. *Procul* ("arcemque procul ac rara domorum" A. 8. 98) stands by itself[1].

It will be seen from the instances quoted that Virgil, though on the whole following the lines marked out by the early Roman poetry, never allows himself these licences except in arsis, and but seldom where there is not a slight break in the sentence[2]. By Ennius these limitations were far less rigorously observed. Virgil considered such scansions as antiquarian ornaments, and as such they were to a certain extent taken up from him by Ovid, Propertius, Tibullus, and the later poets.

H. NETTLESHIP.

[1] Whether the line "Dona dehinc auro graviă sectoque elephanto" 3. 464, is due to any reminiscence of Ennius, in whose fragments the final *a* of the neut. pl. is always short, cannot be made out. The difficult line 12. 648 is treated of in the note on the passage.

[2] Comp. Haupt on Ov. Met. 3. 184. "Ovid setzt kurze Silben statt langer in der Hebung vor griechischen Wörtern oder in der Cäsur des dritten Fusses vor *et* und *aut*." This remark would cover a great many, though by no means all, of the cases quoted from Virgil.

ON PARTS OF RIBBECK'S PROLEGOMENA CRITICA TO HIS EDITION OF VIRGIL[1].

I.

M. RIBBECK has conferred a great boon on all critical students of Virgil by the careful collations which he has made or caused to be made of the principal MSS. In his Prolegomena he has accumulated a large amount of collateral learning, bearing on the life of the poet and the criticism of the text, the value of which I cannot appraise as I should wish, owing to my want of acquaintance with the subject. I am anxious to say this at starting, because the remarks which I am going to make will be chiefly concerned with points on which I have the misfortune to differ from him. The parts of his Prolegomena which I purpose to examine are the three later chapters on the Georgics, the chapter on the Aeneid, and a few points in later chapters, all of them connected with the integrity of the text as we at present possess it.

The present paper will be confined to the chapters on the Georgics.

That Virgil retouched the Georgics after their original publication is likely enough. The lines in the exordium of the Third Book (vv. 30 foll.) seem to point to events belonging to the later years of the poet's life: Servius' story that the Fourth Book was altered after the fall of Gallus (four years after the probable date of the completion of the work) looks the same way: and the grammarians and commentators speak occasionally of verbal changes found in the author's own handwriting. Thus there is nothing *prima facie* improbable in the supposition of occasional derangements in the text, which it may be reserved for the critical sagacity of modern times to detect and set right. The only question is the question of fact, has modern critical sagacity discovered any such? Let me review successively those which M. Ribbeck has pointed out.

After going through the notices of varieties of reading preserved by the older critics, he finds a difficulty in Book 1, vv. 100—103 ("Humida solstitia . . . Gargara messes"). He enumerates the various precepts beginning v. 43, notices a certain symmetry in vv. 94—96, 97—99, and again in vv. 104—110, 111—117, two sentences of three lines each being succeeded by two of seven, and complains that the four lines in question interrupt the natural order of thought. He thinks that they ought to have been placed either at the beginning or at the end of the whole passage, and considers whether room could be found for them after v. 49, but decides that it is impossible. Accordingly, his conclusion is that they were no part of the passage, as it originally stood, but that Virgil wrote them afterwards, intending to work them into the context, but failing to do so. Now I am not disposed to contend that the lines would be in their place in a systematic treatise in prose, or even in a poem so severely didactic as that of Lucretius: I only say that, standing where they do, they are quite in keeping with Virgil's manner. Virgil, above all things, consults liveliness and variety: he approaches one part of his

[1] Reprinted from the Journal of Philology, vol. i. Nos. 1 and 2.

subject in one way, another in another, not because the different parts require a different treatment for didactic reasons, but because he is a poet, and does not wish to fatigue his readers by harping too long on the same string. As good an instance as any of this peculiarity of his is the first half of the Third Book, where having to deliver much the same series of precepts about oxen and horses, he passes at will from one to the other, talks of the choice of the dams under the head "cow," and changes to the head "horse" when he has to treat of the sires, leaving in each case the remaining half of his advice to be inferred. In the passage before us he had, as he doubtless thought, gone on long enough in the strain of ordinary precept, and so he interposes a relief. He addresses the husbandman directly, but instead of telling him anything more that he is to do about his land, bids him pray for wet summers and dry winters. This is his way of calling attention to another part of the subject, the evils of too much drought and too much wet, and the way to remedy them. The reader's attention thus aroused, he becomes didactic again—recommends irrigation as a remedy for a dry soil and drainage as a remedy for a wet one.

M. Ribbeck's next instance is from Book 2, vv. 371 foll., where he finds the same remark delivered twice: in vv. 373—375 cattle are said to do more harm to the young vines than cold or heat, and in vv. 376—379 cold and heat are said not to do so much harm as the teeth of cattle. The two, he says, are obviously different draughts of the same passage, the second being the later and superior. This charge of repetition depends on an arbitrary interpretation of "super" in v. 373, which may just as well mean "beside" as "more than," and for the purposes of the passage, infinitely better. Virgil amplifies, if that is a fault, but he does not repeat himself. He says that over and above unjust winters and tyrannous suns the young shoots have other enemies to fear, the buffalo, the roe, the sheep, and the heifer. He then goes on to say that these new enemies are worse than the old, and he says it characteristically: he takes a line to dwell on the severity of cold, another line to enforce the oppressiveness of heat, and then says that neither is so injurious as the cattle, the venom of their tooth, and the deep scar they leave on the young tree's bark. He had before tried to give a notion of the number of the assailants: he now pictures the mischief they effect. Each sentence has its relevancy as it stands, and to substitute the one for the other would be to mutilate the thought.

We now come to the Third Book, where the passage about the madness of love (vv. 242—283) is similarly accused of confusion and tautology. M. Ribbeck rightly says that after dwelling in the previous paragraph upon the effect of passion on bulls, the poet intends specially to commemorate horses as the subjects of a similar frenzy. But why, he asks, are men introduced promiscuously among a crowd of other animals, instead of having a place of honour reserved for them? and why are horses mixed up with the rest of the creation, when mares are kept for a separate description lower down? Clearly the lines in which Hero and Leander are celebrated ought to follow, not precede, the lines about lynxes, wolves, dogs, and deer: clearly also the horses ought to be introduced before the mares, while the two lines in which the latter are described as scaling mountains and swimming rivers ought to be omitted, as being part of the first edition, written before the poet had resolved to speak of horses as excited to a similar display of energy. Here again I think that a little consideration will show that Virgil intended the passage to stand as it has come down to us. He has just painted his bull-fight as a companion picture to his racer: the horses have had their turn in relation to one part of the subject, the oxen have their turn in relation to another. In speaking of sexual passion, then, he does not mean to assign an equal prominence to horses in reference to the didactic object of the poem: but he intends to mention them nevertheless. How does he manage it? By including them in a general description, which he adds by way of digression. To this description he gives a studied appearance of indiscriminateness: the stallion is

separated from the mare, which is mentioned at the end as a signal instance of the truth of the general remark, not with any didactic purpose, but simply as occurring in the course of observation. This accounts for the position of the young lover, who is regarded for the moment merely as a proof of the universality of passion, and so left to find his place as he may. Whether it would have been a greater compliment to the dignity of humanity to place him, as M. Ribbeck would have had him placed, after all the brute creation, *except* horses and mares, may, I think, be doubted. The rhetorical effect would have been injured: the prerogatives of the human race would scarcely have been vindicated. As to the two lines which M. Ribbeck wishes to cancel, it is difficult to see what would be gained by waging special war against them. They were probably introduced to gratify Virgil's love for geographical allusion, just as in the lines immediately preceding he indulges his taste for mythological reference. Even if they are struck out, the alleged tautology will not be wholly removed: after impregnation, the mares will still scamper "saxa per et scopulos et depressas convalles," while "scopuli rupesque cavae" fail to retard the horses.

In the Fourth Book M. Ribbeck repeats the objections which have been made by various critics to the position of vv. 47—50. They had long ago been answered by Heyne, who shows that there is connexion enough to justify an unsystematic writer in mentioning later what a systematic one would probably have mentioned earlier. Virgil had begun by directing the bee-master to choose a neighbourhood for the bees where they might expatiate without injury; he now speaks of the hive, and after enjoining that it should be made weather-tight, he naturally passes on to speak about smells and sounds which might penetrate it and injure the inmates. It does not seem to have occurred to M. Ribbeck to ask himself whether the passage would read equally well as a piece of poetry if the lines in question were removed or transposed. But most readers, I think, will feel that Virgil has intentionally elaborated his language and rhythm as he approaches the end of a paragraph, and that the verses about the echo,

"Aut ubi concava pulsu
Saxa sonant, vocisque offensa resultat imago,"

make a fuller and more appropriate close than the simple "raras superiniice frondes."

The lines 203—205 are confessedly very difficult to harmonize with the context, and, taken by themselves, may be fairly said to support M. Ribbeck's theory. I have nothing better to suggest in defence of their present position than has been suggested in my commentary, that the mention of the constant succession reminded Virgil of the accidents which carry off bees before their time, in themselves a proof of the energy of the race, and that thence he was led to observe that, in spite of the frequency of such accidents and the scanty lives enjoyed by individuals in any case, the line was inextinguishable. No other place which could be assigned to them would be free from objections, as M. Ribbeck seems to feel. Wagner's proposal to insert them after v. 183 would probably suit the sense best; but "tantus amor florum et generandi gloria mellis" would in that case come too soon after "Cecropias innatus apes amor urget habendi." As they stand, there is no reason why "saepe etiam," of which M. Ribbeck complains, should not refer to a suppressed thought, "they show their energy too in that," &c.

The paragraph 228—250 has given trouble to other scholars besides M. Ribbeck; but it need not trouble any one who is not anxious to bind Virgil by the precision of a technical treatise. He tells the bee-master what he must do when he wants to take the honey, informs him what are the periods for doing so, warns him that it is a hazardous business, says that if it is decided to leave them the honey for the winter the combs may advantageously be cut, and finally declares that the bees will second any remedial care bestowed on them, and repair any injuries they may have received. The

whole passage is arranged so as to draw out what I may call the human interest of the subject,—to make us regard the bees as if they were creatures like ourselves. I must again express my wonder that M. Ribbeck should think that the last three lines of the paragraph formed no part of the paragraph as it originally stood. Take them away, and we should be left with a dull cheerless impression of the bees as a prey to innumerable enemies: leave them in their place, and we are inspired with the feeling which the poet throughout desires to excite—a sympathy for indomitable energy existing in the lower creation.

Vv. 289—294 stand on a different ground from any other passage in the Georgics. The varieties in the MSS. are a clear external warrant for suspecting the integrity of the passage, and critical hypothesis is invited accordingly. I do not, however, think that the omission of the three lines most in question, vv. 291—293, which is M. Ribbeck's present view, as it has been the view of others, is the most feasible way of dealing with the difficulty. The passage seems overloaded: but I see no reason for supposing that any part of it was not written by Virgil.

After thus going through the four books, M. Ribbeck steps back, and examines other passages in the poem without much regard for order. I follow him in doing so, though I could have wished, for the sake of my readers, that this arrangement had been more systematic.

He complains of the lines on Envy, Book 3, vv. 37—39, which he thinks would have come in more appropriately after v. 33 as part of the sculpture on the doors of the temple. Accordingly, he supposes that in v. 37, "metuens," found in the Palatine MS., was the original reading, the sentence having been left incomplete by the poet, and afterwards altered to make it suit the place into which it had been unskilfully foisted. Once more I must contend that the lines, rhythmically and poetically, are better where they stand. They form an appropriate close to the sense: they would have been somewhat too elaborate elsewhere than at the close. The monument to Augustus concludes with Envy in her torments, just as the prophecy of Jupiter (A. 1. 294 foll.) concludes with Fury in his prison. As for the artistic appliances by which the representation of Envy is to be made, we may well be left to imagine them for ourselves.

After a proposal which he does not press, to insert vv. 343—345 of Book 2 after v. 335, M. Ribbeck returns to Book 3, and following Tittler, a scholar with whom he does not generally agree, pronounces that vv. 120—122 of that book ought to stand after v. 96. The proposal is much older than Tittler, having been made in the last century by a friend of Warton. No doubt Virgil has expressed himself carelessly, confusing a comparison of different qualifications in the same horse with a comparison of different qualifications in different horses; but his meaning is plain enough: and as before, the transposition of the lines would rob the paragraph of an appropriate and sonorous close, and leave it tame and spiritless. Tittler would remedy this by further transposing vv. 113—119, so as to place them after v. 102. But v. 102 would suffer greatly by being separated from the description of the chariot race: and it can scarcely be doubted that Virgil intends to repeat the thought of the first lines of the paragraph in the last, leaving on the reader's mind the one clear impression, that past services in a horse are not to blind the breeder to the essential superiority of youth to age.

The next passage which is called in question is Book 1, vv. 204—310. M. Ribbeck first places vv. 257, 258 before v. 252, and then finds that the lines so re-arranged are a revised edition of vv. 204—207. He next pronounces the paragraph about the zones (vv. 231—251) and that about the occupations for wet days and holidays (vv. 259—275) to be later insertions, imperfectly harmonized with the context, and finally concludes that the whole ought to stand thus, omitting vv. 204—207 altogether: vv. 257, 258, vv. 252—256, vv. 231—251, vv. 208—230, vv. 276—286, vv. 259—275, vv. 287—310. The

notion of transposing vv. 257, 258, so that they should precede v. 252, occurred to myself many years ago, as I could not understand how they cohered either with the following paragraph, with which they were generally printed, or with the preceding lines. Afterwards I saw that Professor Ramsay was right in connecting them with the preceding lines, as they really depend on "hinc" v. 252, the sense being "It is this disposition of the mundane system which makes our observation of stars and seasons not in vain." Thus the lines refer back to vv. 204—207, at the same time that they do not simply repeat them. "Idcirco," v. 231, to which M. Ribbeck demurs, refers to the whole preceding paragraph: it is with a view to our carrying on the operations of husbandry at their proper seasons that the mundane system is arranged. Just so later in the book (vv. 351 foll.) the poet tells us that Jupiter himself has ordained certain things as the antecedents of fine or stormy weather for the benefit of man. After v. 258 the precepts become more desultory: rainy days suggest holidays, holidays lucky and unlucky days, and these again bring us back to the natural suitableness of different times and seasons to different occupations. Thus explained, the passage vindicates itself as having been intended by Virgil to stand as we now read it, and lends no countenance whatever to the theory of two editions. There are however one or two further difficulties detected by M. Ribbeck. One is about vv. 297, 298, where he would read with Peerlkamp, "*Nec* rubicunda Ceres . . . *At* medio," &c., and then place the lines immediately after v. 290. But it was long since pointed out that "medio aestu" is to be understood of summer, not of the heat of the day, Virgil having made a transition in the lines just preceding from times of day to times of year by speaking of the man who works through a long *winter* night. M. Ribbeck is also not quite satisfied about the right position of vv. 259—275, which he refers to the operations of the summer, but cannot connect with the lines where summer and winter operations are contrasted: nor is he clear about the best place for vv. 291—296. These are difficulties which he may be fairly said to have brought on himself, and one who believes that no transpositions are needed can hardly be asked to help in removing them.

Three short passages, Book 3, vv. 81—83 ("Honesti . . . et gilvo"), Book 1, vv. 173, 175, and Book 4. 276, are next noted as marginal jottings made by the poet with a view to a second edition. Such slight matters will scarcely bear argument; and it is perhaps enough to say that, as M. Ribbeck himself evidently regards them only as very subsidiary proofs of his theory, they may be left to the reader's judgment after he has made up his mind on the strength or weakness of the more important part of the case.

In the observations which immediately follow I am glad to welcome M. Ribbeck as a defender of the integrity of Virgil's text. Tittler maintains that Books 1 and 2 are the only parts of the Georgics given to the world by the poet himself, and supposes the exordium of Book 3 to be a mixture of two different draughts. M. Ribbeck vindicates the passage as it stands very satisfactorily (though confessing a difficulty in the mention of the Britons, v. 25), refuting the notion that the temple which Virgil promises to raise to Augustus is a symbolical representation of the Aeneid, and explaining it rightly as an undertaking that was never performed. In replying, however, to another part of Tittler's dissertation, which treats of the invocation of Maecenas near the beginning of Book 2, he relapses, I regret to say, into unauthorized conjecture, adopting a suggestion of Peerlkamp's, to put v. 41 after v. 42 and alter "da" into "dare." Virgil doubtless intended by "pelago patenti" not what we call the open sea, but a sea not crowded with other ships, though it would have been better if he had chosen a different word, so as to avoid the verbal inconsistency with what follows. This leads M. Ribbeck to further speculations about Book 2, and the spirit of re-arrangement takes possession of him again. He agrees with Hanovius (Hanow ?) in believing that the invocation of Maecenas should follow the invocation of Bacchus, but is per-

plexed to know what to do with the previous lines, vv. 35—38, till he sees that their true place is immediately before v. 109. Any one who feels the full enthusiasm of vv. 35 foll. will, I think, be slow to believe that they ought to stand anywhere but where they do. The poet, after surveying some of the details of his subject, is visited by an access of inspiration as he contemplates the work before him, points to the triumphs to be won in planting whole mountains with the vine and the olive, speaks of his own labours as parallel to the husbandman's, and calls upon his patron to bear his part in the undertaking. Dislocate the passage and the effect is gone: Bacchus and Maecenas lose respectively by juxtaposition: and the lines about Ismarus and Taburnus are rendered tame by being attached to a reminder that all lands do not produce all things.

Passing rapidly over transpositions in Book 4, by Peerlkamp and Heyne, which he disapproves, and Schrader's transposition of vv. 369, 370, which he accepts, M. Ribbeck concludes his chapter, "De retractatis a poeta Georgicis," by discussing the latter part of Book 3. Here again he finds traces of a confusion between two alternative draughts. After v. 519 he thinks the poem might have been continued either thus, vv. 534—536, 531—533, 537—547, or thus, vv. 520—530, 548—553, 556—566. Vv. 554, 555 he condemns as an interpolation. The only reason for suspecting the text as it stands is that Virgil after speaking of cattle digresses to other things, and then returns to cattle again. Whether it may not be Virgil's manner to do so is a question which M. Ribbeck does not ask; indeed, it would be somewhat late to ask it at the end of a chapter which is devoted (so a believer in the integrity of the existing text may fairly say) to obliterating the various indications of that manner which abound in the poem. The issue raised is really one of aesthetic criticism, of the order in which a poet may be expected to present his thoughts and images. If we criticize the passage before us as poetry, we shall not, I think, be inclined to pronounce it deficient. Virgil, as I have said already, is fond of variety; he does not keep the reader long on the stretch, but is always finding some expedient for relieving him, at the same time that he takes care that the impression finally left on the mind shall be uniform and consistent. After exciting our feelings for the labouring ox, struck down in the midst of his work, he changes the subject, tells us briefly of the difficulty of procuring cattle for processions and of tilling the ground at all, describes the universality of the pestilence as extending to all creatures, tame or wild, harmless or noxious, and then reverts to the condition of the cattle, which, instead of ministering to man even after death by the food and raiment they supply, have become useless and injurious, and require to be buried out of sight as fast as they fall. The two condemned lines add to the variety: as we read them, we think of pleasant pastures, of mountain slopes and river banks, once vocal with the bleating or the lowing of healthy cattle, now echoing with their dying groans. Whether our understandings would be assisted by the dismemberment of the passage I will not say: I am very sure that our imaginations would be appealed to less powerfully.

Such are M. Ribbeck's reasons for believing that the Georgics, as they have come down to us, have suffered from the unskilfulness of those who edited them after the author's death. The two remaining chapters, in which he points out interpolations in the poem and discusses conjectures on the text proposed by recent critics, are much shorter.

After noticing two or three lines as suspicious, because occurring also in the Aeneid, he condemns v. 433 of Book 2 as being absent in the Medicean MS., not commented on by Servius, and not quoted by any ancient author, and also as being out of harmony with the context. It is absurd, he says, to ask "Et dubitant homines serere atque impendere curam?" when the poet is speaking of things which grow spontaneously, "non rastris, hominum non ulli obnoxia curae." I have elsewhere expressed my opinion

of the blindness which would rob us of one of Virgil's finest lines; so I will merely say here that the poet's purpose is to rouse the cultivator to the duty of seconding nature by art, by setting before him what nature can do and is doing unaided. Book 4, v. 506, is said to be justly rejected by Heyne, as being superfluous after v. 503. It is true no doubt that we already know that Orpheus has lost Eurydice, but that does not prove that the fact will not bear to be brought home to us further—that it is superfluous to tell us that while Orpheus is casting about in agony how to recover her, she is floating off in the Stygian boat, death-chilled already. The omission of vv. 134, 135 of Book 1 would be less felt as a poetical loss, but it would destroy a characteristic trait of Virgil, who is fond of combining the particular with the general: nor does there seem ground enough for pronouncing v. 144 an interpolation in the face of the MSS. Book 3, v. 162, again, is harmless enough, if explained, as M. Ribbeck sees that it ought to be explained, in connexion with what follows rather than what goes before; so that his final sentence, "ambiguo illo versu malim equidem carere," is, to say the least, a little arbitrary. V. 288 of the same book is more than harmless; it is eminently characteristic. As usual, Virgil in approaching a new part of his subject points out to the husbandman the difficulty and glory of the task: as usual, he goes on in the following verses to identify his own toil with theirs. Peerlkamp has been severe on the Ovidian redundance of the description of the Scythian winter later in the book (vv. 360 foll.): but M. Ribbeck has happily been proof against his critical acumen except in the case of v. 362, which he thinks "loquacior." In the remainder of the chapter I am glad to say that he devotes himself to the defence of supposed interpolations against Peerlkamp and others, observing with regard to one place that the "Batavus sagacissimus," as he elsewhere calls him, "pulchram imaginem cum non intellegeret delevit." *Si sic omnia!*

The concluding chapter on the Georgics, which is chiefly occupied with the enumeration of some conjectures of Peerlkamp's, is still briefer than the last, and need scarcely detain us a moment. M. Ribbeck does not pledge himself to any of these conjectures, while some of them he expressly controverts. Perhaps the only really tempting one is "divinius" for "divinitus," Book 1, v. 415, which was long since proposed by Reiske; and even that can be shown to be inadmissible. The rest are mostly ingenious, but a reader, who is convinced that Virgil's text does not require the aid of conjecture, will be apt to be intolerant of such a perverse application of cleverness. M. Ribbeck declares himself almost a convert to an emendation by Hanovius of Book 1. 142, "Alta petens alius pelago trahit humida lina," which may perhaps be an improvement of the original line as he and others point it, but cannot be set against the old punctuation, by which "Alta petens" is referred to the preceding verse; and he also approves of a proposal by the same critic to alter the stopping of Book 3, vv. 223 foll., so as to make a new sentence begin with v. 226, in which it is difficult to see any advantage. He atones, however, for these concessions by resisting a suggestion that vv. 187—192 of Book 1 should be placed after v. 203, disposing of it by the just remark, which I cannot but wish he had thought of on other occasions, "solere Vergilium singula praeceptorum capita item ut libros singulos graviore vel aliquo modo insigniore sive sententia sive imagine concludere."

II.

Turning to M. Ribbeck's remarks on the Aeneid, which are comprised in a single long chapter, I am happy to find myself agreeing with him in regarding as highly probable a theory propounded by Conrads in his "Quaestiones Virgilianae" (Trêves, 1863), that Virgil did not write the several books of the poem in the order in which he eventually left them. This theory had not been promulgated at the time of the publication of the second volume of my edition: but it certainly seems to clear up some things which are not satisfactorily accounted for on the ordinary hypothesis. One or two of these I will mention, making use of Conrads' remarks, but not necessarily confining myself to them. The apparent discrepancies between the story of Palinurus as told by himself in the Sixth Book and as told by the poet in the Fifth have often been remarked upon. Palinurus speaks of something like a storm as happening at the time of his falling overboard: in the Fifth Book we are merely told that the vessel became unsteady in passing the breakers near the coast of the Sirens, and that Aeneas then was made sensible of his loss. Palinurus talks of himself as living till the third or fourth day from the time of his misfortune: if we followed the narrative alone, we should suppose that Aeneas finds him in the shades after a shorter interval. Again, the voyage in which Palinurus was lost is called "Libyco cursu," whereas it would more properly be spoken of as the voyage from Sicily. All these points can be explained on the ordinary hypothesis, but not without effort: and as soon as it is suggested that the Fifth Book may have been written some time after the Sixth, we feel that the solution is far easier. "Libyco cursu" in particular is at once accounted for, if we suppose that when Virgil wrote the words he intended to bring Aeneas from Carthage to Cumae without halting by the way. There are other appearances which point in the same direction. When Aeneas tells the Sibyl that it was Anchises who bade him seek her out, it is generally explained by referring to the words of Anchises himself in the Fifth Book. Yet the imperfect "dabat" (Book 6, v. 117), following closely on "ferebat" (v. 114), looks as if Virgil was thinking when he wrote the passage of advice given by Anchises when alive: in other words, that the apparition of Anchises had not then been devised. It is true that Aeneas says later in the book (v. 695) that it was the repeated appearance of his father which compelled him to visit the shades: but it may be replied that though Virgil, having talked of a repeated appearance, might think himself bound to describe a single visit, he is not equally likely first to have described a single visit and then to have talked of a repeated appearance. Not wishing however to push such reasonings into mere refinement, especially in the case of an author like Virgil, who is fond of telling the subordinate parts of his story by incidental hints, I will merely notice that the question which we know to have been entertained by the early critics, whether the two first lines of Book 6 really belong to that Book or to Book 5, is at once explained if we suppose those lines to have been added to Book 6 later, at the time when Book 5 was written. I need not say that Book 5 is precisely one of those parts of the story which might most naturally be supplied as an after-thought, as the conception of his work gradually opened upon the poet. Another book, the peculiarities of which are best accounted for by supposing it to have been written at a different time from those among which it is found, is Book 3. Probably no book of the twelve contains so many discrepancies from

the rest of the story. There is the inconsistency between Aeneas' ignorance where he is to settle, as exemplified throughout the earlier part of the book, and his having heard from Creusa at the end of the Second Book about the land of Hesperia and the river Tiber. There is the inconsistency between the attribution of the prophecy of eating the tables to Celaeno and its attribution in the Seventh Book to Anchises: not to mention that in the former case it is predicted as an infliction consequent on landing in Italy, in the latter as a token that the unknown land on which they will have disembarked is to be their home. There is the inconsistency between the white sow as a token that they have reached their home, which is Helenus' prediction, and the white sow with her young as a symbol of the number of years that are to elapse before the foundation of Alba, which is the purpose it actually serves. There is the inconsistency between the promise, that Aeneas shall be instructed about the war in Italy by the Sibyl, and the fact, that he is instructed about it by Anchises. I do not know whether we are to follow Conrads in adding to these that the Third Book, as read naturally, represents Aeneas' wanderings as lasting two years, while in other parts of the poem they are made to extend over seven. At any rate, enough has been adduced to make it probable that the Third Book was not written immediately after the Second: though it may still be doubted whether it was an early composition, containing intimations on which the poet afterwards improved, or a late production, embodying hints to which, had Virgil lived, he would have accommodated his narrative. On the whole, I cannot doubt that Conrads' theory throws real light on the composition of the Aeneid, though here as in other instances we doubtless need be on our guard against carrying the spirit of hypothesis too far.

I now come back to M. Ribbeck's own criticisms: and here I am afraid my differences with him recommence.

After examining the notices of the composition of the Aeneid preserved by Donatus and others, he discusses the several books in detail, beginning with the Fourth, which is one of those that Virgil is said to have read to Augustus. Besides the five hemistichs occurring in the book, he finds other traces of imperfection. V. 53 he thinks was originally incomplete, the last clause being due to an interpolator. He does not say why: nor does his note on the passage help us to a reason. All that we are told is "sequentia" (i. e. "dum non tractabile caelum") "ferri omnino non possunt, ut ficta videantur ex Georg. 1. 211." Most students of Virgil, I apprehend, find no difficulty in tolerating the clause, and are not likely to think it suspicious because Virgil has talked elsewhere about "bruma intractabilis." In his note he goes on "ceterum optimum erat v. 51 Annae orationem concludere, et poterat interpolator pannos desumere ex Aen. 1. 535 et 551." We can only meet assertion by assertion, maintaining that Anna's speech would read very badly without the lines in question, and that the partial verbal similarity to the expressions in Book 1 is Virgilian enough. We are also told, after Peerlkamp, that the latter part of v. 343 is spurious. I have elsewhere remarked that the use of "manerent" there in the sense of restoration to permanence may very well intimate that the restoration would efface the memory of the fall, and may probably have been intended to remind us of the passage from which M. Ribbeck supposes the interpolator to have borrowed it, Book 2, v. 56. Other charges follow: "hiare orationem circa v. 418, paulo durius abrumpi v. 160, etiam v. 98 fortasse imperfectum esse." In the first of these passages M. Ribbeck arbitrarily supposes a gap, attempts to fill it by two lines torn from a later speech of Dido's, vv. 548, 549, and finding naturally enough, that the passage, so re-arranged, is not symmetrical, declares "quoniam vel sic hiat oratio, non absolvisse locum putandus est poeta." That there is some abruptness in v. 360 we may safely concede, as the next line, being a hemistich, shows that the poet could not finish the speech to his mind. V. 98 is not unfinished: the apparent difficulty arises from a rare construction of "quo" with the ablative, which I

have illustrated in my commentary. Lastly, M. Ribbeck finds an indication of two draughts in vv. 382 foll. The cause of his perplexity appears to be v. 387: he cannot understand how Dido can say in one line that her spectre shall constantly haunt Aeneas, and in the next line that the news of his punishment shall reach her in the lower world. The solution seems to be that Virgil regarded the spectre and the spirit (so to call them) as different things, just as he makes Anchises in Book 6, vv. 687 foll., unaware that his spectre has appeared to Aeneas.

M. Ribbeck next proceeds to the Sixth Book, as having been also read to the emperor by the poet. Here again he finds various tokens of incompleteness, over and above the discrepancies with the Fifth Book, already noticed. He thinks there is a hiatus after v. 254, as "superque," the reading of all the best MSS., cannot be otherwise explained. Yet in Book 1. 668, where there is almost as great authority for "que," he omits it, doubtless as sufficiently accounted for by the metrical scruples of transcribers. Here the evident imitation of Hom. Il. 11. 775 is decidedly in favour of supposing that Virgil wrote the line as it stands in the majority of modern editions, and consequently that the passage is complete. Next come two instances of "dittographia," vv. 586 and 716. The latter passage is certainly rather awkward: the former, though much vexed by modern editors, really only requires explanation, the meaning being that Salmoneus while engaged in his impious imitation of Jupiter, was struck with the vengeance from which he still suffers. He goes on "narrationis lacunam indagavi post v. 361." Boot, a Dutch scholar, has also found a difficulty in the passage; but there can be little doubt that both are wrong. Palinurus intimates plainly enough that he was killed by the natives and thrown back into the sea: they rush on him with the sword, and now the wave holds him. Why are we to suppose that Virgil would have made him dilate on the circumstances of the murder? Deiphobus, whose end was still more cruel, speaks of it still more briefly. About vv. 602 foll. there is some difficulty, as the torments spoken of do not seem to have been specifically appropriated to Ixion and Pirithous; but the rhetorical structure of the passage shows that the poet, after having enumerated various sufferers and their sufferings in detail, is at length hurrying on and dealing with the subject more promiscuously, mentioning here a criminal and there a form of punishment, but not caring to assign the one to the other. M. Ribbeck concludes by intimating that vv. 93, 94, 826—835, may very probably have been added in revising the book. The two first-mentioned lines are unoffending enough: as for the others, it is perhaps sufficient to say that M. Ribbeck in his text inserts them after v. 807 (a most inappropriate place, interfering with the feeling of the whole passage, without really satisfying the chronological order); so that the theory of "curae secundae" may be said to prove little more than the critic's dissatisfaction with his own arbitrary re-arrangement of the lines as found in the MSS.

In Book 1 M. Ribbeck finds one lacuna after v. 550. "Post hunc versum," he says in his critical commentary, "poetam suspicor et de gratia per Acesten referenda plura additurum et eis quae v. 551 rogat Ilioneus paulo accuratius praefaturum fuisse." This assumes, what is by no means certain, that Acestes is introduced as one who is able to requite any kindness Dido may show even if Aeneas should be dead. It is more probable from the context that Ilioneus mentions Sicily as a δεύτερος πλοῦς, if the death of Aeneas and his heir should cut off the hope of Italy. Thus there will be no need of a preface to the request which follows, that being in fact the point of Ilioneus' speech. He asks to be allowed not to settle, but to refit the ships for either of the voyages which await them in the two alternative contingencies. M. Ribbeck quarrels with the latter part of v. 188, "fidus quae tela gerebat Achates," though he is not sure whether it is an interpolation or a stop-gap of Virgil's own. I must profess myself unable to see anything inappropriate in it: it is simply one of those little incidental details which the poet from time to time introduces. Surely we are not obliged to think with Servius

that Achates was occupied all this time in keeping up the fire he had lighted. V. 426 is at first sight a little incongruous: but it is not un-Virgilian, as the mention of political and civil institutions in similar connexions, Books 3. 137, 5. 758, is sufficient to show. Vv. 367, 8 again seem unjustly suspected: there was no occasion to introduce the detail, but there is nothing unnatural in doing so: and there is perhaps something lively in Venus' intérrupting herself as she seemed about to continue her story. V. 711 also is harmless, if unnecessary: it is a piece of epic surplusage, such as Virgil not unfrequently indulges in after Homer's example. M. Ribbeck is anxious to identify the twenty ships with which Aeneas (v. 381) tells Venus he originally embarked. Seven are still with Aeneas: thirteen remain to be accounted for. He turns to the description of the storm, and can find only twelve, Aeneas' own ship (vv. 102 foll.), three driven on rocks (v. 108), three on quicksands (v. 110), Orontes' ship (v. 113), and those of Ilioneus, Achates, Abas, and Aletes (vv. 120 foll.). Either then Virgil has been careless, or we must create a thirteenth by emending "illam" v. 116 into "aliam." It is evident on a comparison of v. 584 of this Book with Book 6. 334, that only one ship was sunk, and that Orontes', so that the emendation breaks down. But the fact is that the twelve ships mentioned as suffering from the storm are not necessarily identical with the thirteen that are missing. The missing ships did not fare worse than the others, though they parted company with them: those that were with Aeneas are said by him to be "convolsae undis Euroque." All the ships doubtless suffered more or less: all, but Orontes', were eventually recovered. How would M. Ribbeck account on his theory for Aeneas and Achates getting to land with the seven ships, after their own vessels had been disabled among the thirteen? Does he suppose that they left their own ships when they found them becoming unseaworthy, and got on board others?

M. Ribbeck's remarks on the Second Book are few. The celebrated passage about Helen (vv. 567—588) he considers to be the work of an interpolator, though he does not explain how an unknown author should have written verses which Virgil need not have disowned. With Conrads, he is surprised at the appearance of Iphitus and Pelias in v. 535, and suspects that if Virgil had finished his poem he would have mentioned them among those named in vv. 339—346, as if this incidental and allusive mode of narration were not one of Virgil's most salient characteristics. Three other lines he regards as spurious, vv. 76, 749, 775. Of these the first and third have more or less external authority against them: the second is unobjectionable, as though we are not told where Aeneas left his armour, it is natural enough that he should require it when searching for his wife, not having worn it while carrying his father. Vv. 46, 47 he thinks a "dittographia" of v. 45, failing to see, what surely is plain enough, that it is one thing to regard the horse as a receptacle for soldiers, as it actually was, another thing to look upon it as a means for scaling the walls from outside. He is "almost sorry" to have marked in his text a lacuna after v. 25; a feeling which it may be hoped further reflection will confirm. The latter part of v. 360 appears to him a stop-gap: vv. 383, 409 he thinks too like each other to have occurred at so short an interval in a finished poem.

The Third Book, as is well known, contains a line (v. 340), the only one in the poem, where not only the metre but the sense is imperfect. M. Ribbeck is of course quite right in treating the passage as unfinished; but there was no reason why he should fancy, however hesitatingly, that an interpolator had been at work. The πρῶτον ψεῦδος of his criticism is the adoption of the false reading "quae" for "quem" in "Quem tibi iam Troia." Wagner had introduced it from the "Menagianus alter;" M. Ribbeck asserts repeatedly that it is found in the Medicean. I do not know what his authority may be; but I know that my friend Mr. A. O. Prickard of New College examined the MS. for me in this place at Florence last year, and found "quem" written in the clearest and most unmistakable way, just as it stands in Foggini's transcript. All is plain

sailing enough; we do not know how the line would have ended, but we know pretty well what the sense must have been; and we know from the next line that Andromache, no matter how, was aware that Creusa was no more. Quite as arbitrary are M. Ribbeck's observations on the passage following Andromache's speech. No rational cause, he says (following Peerlkamp), can be imagined why Helenus should be said to shed many tears between his words, when nevertheless we are told that he conducts Aeneas with joy to his home. Are tears of joy unknown in Germany or in Holland? As to the objection that Helenus' words ought to be mentioned when his speech is not given, I need only refer to Book 5, v. 770. What M. Ribbeck asks us to accept in place of the passage as we are accustomed to read it is a "dittographia," "Haec multum lacrimans verba inter singula fundit," supposed to be left by the poet as an alternative for "Talia fundebat lacrimans longosque ciebat Incassum fletus." V. 135 is not free from difficulty; but there is greater difficulty in believing that Virgil left "Iamque fere," and that "sicco subductae litore puppes" was added by an interpolator. Vv. 595 and 603 are treated as a "dittographia," as if Virgil could not first say that Achemenides looked like a Greek who had served at Troy and then make him own that he was one. Vv. 128 foll. give M. Ribbeck trouble, as they have given trouble to other modern editors: they need trouble no one who is not disposed to bind down the poet to a formal sequence of narration. He is surprised that no objection has been made to the stop-gap in v. 256, "nostraeque iniuria caedis," as he thinks it harsh to couple "fames" and "iniuria" as reducing the Trojans to eat their tables. Virgil, I need scarcely say, never scruples to co-ordinate two nouns either of which separately might have been the subject of the verb he happens to be using: and in the present case "fames" and "iniuria" are related as effect and cause. V. 486 M. Ribbeck judiciously defends, as also vv. 472, 3: I wish he had extended his protection to vv. 470, 471, which he agrees with Peerlkamp in condemning. V. 230 may very possibly be an interpolation from Book 1, v. 311, as the agreement of the best MSS. in "clausam" is suspicious: it is strange, however, in that case that no copy should omit it. To M. Ribbeck's "languere admodum sentio v. 262," I can only answer that I for one have no such feeling. Vv. 690, 691 he condemns by a simple reference to Wagner's arguments against them: I must defend them by an equally simple reference to the reply to Wagner in my commentary. Vv. 684—686 are no doubt full of difficulty. Whatever may be the case with other parts of the poem, there can scarcely be a question that here the poet's last hand is wanting. This may obviate the only serious objection which M. Ribbeck makes to the common reading of the lines as explained by most recent commentators, that to sail between Scylla and Charybdis was not to sail "leti discrimine parvo," but to encounter certain destruction on one side or the other. M. Ribbeck's own solution, to restore "Scylla atque Charybdis" from the Vatican fragment and to transpose vv. 685, 686, understanding the alternative to be between running upon Scylla and Charybdis and running back upon the coast of the Cyclops, seems to me at once more violent and less plausible.

On the Fifth Book M. Ribbeck discusses Conrads' opinion, to which I have already alluded, that when Virgil wrote Book 3 he intended Aeneas' wanderings to occupy a much shorter period than they are represented to have done in Books 1 and 5. I will only say that while the narrative in Book 3 can be reconciled to a seven years' period, it would certainly, if standing by itself, suggest something shorter, and consequently, that supposing it to be probable on other grounds that Virgil would be inconsistent with himself in these particular portions of his work, we may well believe that he is so in this special instance. The difficulty of his talking about summer in Book 5, v. 625, I think I have obviated by the suggestion made in my commentary that we should prove the sense of "vertitur," which may surely mean "is passing into winter." I do not agree with M. Ribbeck in thinking it certain that the Episode of Nisus and Euryalus

in Book 9 was written before the mention of the two friends in Book 5, on account of the great fulness of the description in the later book, though it is of course possible. Drances is more fully described on his last appearance in Book 11 than on his first introduction earlier in the same book; and in fact such varieties are indispensable to the freedom of poetical narrative. As usual, M. Ribbeck points out various lines in Book 5 which he regards as stop-gaps or interpolations; and as usual, I am unable to agree with him. In v. 120 Virgil is only following his ordinary custom of reiterating a thing in a new form: v. 403 contains one of his most characteristic verbal manipulations: v. 467 would never have been suspected by any one who was not, like Peerlkamp, suspicious by profession: the repetition of v. 538 in v. 572 may be a carelessness, but it may be a deliberate imitation of Homeric commonplace: v. 802 is an amplification, but a sonorous and effective one: in v. 440 the picture of the preceding line is given *more Vergiliano*, with a circumstantial difference: if v. 603 savours of the commentator rather than of the poet, a large number of similar lines in the Iliad and Odyssey must be due not to Homer but to the Scholiasts. V. 506 has nothing to do with the dove's clapping her wings, but is a translation, as I have shown in my commentary, of Iliad 23. 869. V. 290 is not free from difficulty: but there is no reason why "consessu" should not mean "in consessum," the place of assembling being spoken of as the assembly, and though there may be no authority for making "exstructo" a substantive, it can be amply supported by analogies like "suggestum." I cannot think that vv. 82, 83 make an inappropriate close to Aeneas' brief address. "Non licuit" is to be understood as in Book 4, v. 550, where it is similarly introduced at the end of a speech, not as a mere statement of fact, but as a passionate ejaculation. Lastly, I do not see that we need seriously arraign either the poet or a copyist for "ab Ida," v. 254, closely following "frondosa Ida" in v. 252. If anything, it is Virgil's own carelessness, though a slight one: but perhaps, as I have already suggested, the repetition may be intended to show that the two actions, Ganymede hunting and Ganymede carried off, are represented as taking place on the same spot.

In the Ninth Book M. Ribbeck finds fault with vv. 367 foll. for their obscurity. They are not quite plain, certainly: but the difficulty does not seem to arise from the poet's carelessness, but from his habit of indirect narrative. Ladewig seems substantially right in supposing that a legion was on its way from Laurentum, in answer to a request from Turnus, and that the horsemen were sent on before to announce its approach. They were reaching the Rutulian camp just as Nisus and Euryalus were leaving it: and so the two parties naturally came into collision. M. Ribbeck's own explanation "immo speculatum ultra Rutulorum castra missi, dum ex urbe reliqui profecti castra Troiana oppugnant, equites illi iam redibant," I do not clearly understand: at any rate it appears to ignore the obvious opposition between "praemissi" and "moratur." With the passage generally we may compare Book 11, vv. 511 foll. Whether the mention of Numa v. 454 and that of Asilas v. 571 are carelessnesses or pieces of indirect information is not easy to say, and matters but little. There is perhaps some awkwardness in the omission of Turnus' name v. 749: but Virgil probably did it intentionally, meaning to be rapid and vivid. V. 403, as read in the oldest MSS., can scarcely be right: so there, as in a few other places, we must suppose that the later copies have contrived to preserve the true reading. Vv. 85 foll. can hardly be explained as a "dittographia," as neither the first line nor the two last could well stand alone: it is better to suppose that Virgil means to tell us indirectly that besides pines, there were pitch-trees and maples in the grove, while we admit that there is a clumsiness in "lucus" following "silva" and a strange ambiguity in "arce summa." The gifts promised to Nisus and Euryalus vv. 263 foll. certainly do seem extravagant in some respects, and the mention of a single bowl where other things are double is awkward: there accordingly we may say that Virgil's later

thoughts would perhaps have corrected his earlier. I am glad to see that M. Ribbeck does not quarrel, as some tasteless critics have done, with the striking and pathetic passage vv. 314 foll.: he is far, however, from seeing its full beauty. The explanation "tamen" does not lie in the word "inimica," though that word was no doubt chosen intentionally, to strike a note of melancholy, but in the suppressed thought, "perituri quidem ipsi." I know nothing more touching in Virgil than the manner in which he has chosen to indicate what he will not mention, nothing more disheartening in criticism than the blindness of the commentators to this wonderful stroke of art. The "loci Albani" (v. 387) are a puzzle: but a puzzle does not necessarily imply a corruption or a carelessness. Vv. 151 and 363 can be explained, though the last is awkward, so that it is rash to pronounce them interpolations: v. 777 is necessary for the full close of the paragraph, and to obliterate it shows a want of feeling for rhythm. Vv. 146, 147 are somewhat inconsistent with the end of Turnus' speech: but he may well be supposed to change his mind, and after proposing an attack, decide on deferring it to the morrow. They would come in awkwardly where M. Ribbeck places them, after v. 72: indeed, if they had appeared in the MSS. anywhere in that neighbourhood, the critic would probably have condemned them as a "dittographia" of v. 51.

The Seventh Book, according to M. Ribbeck, is especially faulty in the latter part, the account of the origin of the war and the catalogue, though the earlier part also shows signs of imperfection. V. 444 he thinks may have been filled up by an interpolator, not improbably, but Heumann had been before him in the supposition: in suspecting the latter part of v. 571 he follows Heyne, but the notion is less plausible. He next points out some lacunae, mostly on insufficient grounds: one after v. 242, on account of the change of nominative in v. 243; a second after v. 543, on account of the difficulty in "convexa;" a third after v. 663, where it must be confessed there is some abruptness; a fourth after v. 695, where the verb can easily be supplied by a zeugma; while in v. 535 the same craving for a verb after "seniorque Galaesus" leads him to the same suspicion of incompleteness. Then come "dittographiae," vv. 75—77 for v. 74, a needless supposition, and vv. 624—627 for vv. 638—640, an injurious one, the lines in question being first dislocated and then condemned. Other dislocations are the transposition of vv. 395, 396, where a natural variety is sacrificed to an ill-advised endeavour after regularity, and that of vv. 698—702 and vv. 703—705, of which the same may be said. The two "vanissimi versus" vv. 146, 147 are attributed to an interpolator, because after telling us that food had run short, Virgil would not have talked of "instaurant epulas," while there is no evidence that the wine had ever been removed, as is implied in v. 134. But Virgil plainly means that having come to the end of their meal, they renew it in honour of the discovery of their new home, not necessarily by eating more, but by drinking, and especially by libation. To M. Ribbeck's "Otiosi praeterea videntur vv. 386 et 575," I can only reply, "Ribbeckio fortasse et Peerlkampio, sed non mihi." It is satisfactory, however, that M. Ribbeck does not follow Peerlkamp in condemning the whole exordium of the book, vv. 1—35, in which he thinks him excessive, "nimius." I should like to see the Peerlkamp who could have written the lines.

The Eighth Book M. Ribbeck thinks unusually finished and accurate. He approves of Heyne's notion of getting rid of the hemistich in v. 41, by combining it with the latter part of v. 49 and striking out the intervening lines; an alteration which might appear tempting to one who, like Heyne, would be troubled by the inconsistency with Book 3, but need not attract persons who, like M. Ribbeck and myself, accept Conrads' theory expounded above. Peerlkamp, M. Ribbeck considers, has "demonstrated" that the latter part of v. 13 and the whole of v. 14 were not written by Virgil; the fact being that the language used is that of intentional exaggeration, such as would be consciously or unconsciously employed by the Italian princes and their emissaries. M.

Ribbeck puts v. 654 after v. 641, following the example of the Parma edition; but if he had sufficiently realized the fact that Virgil is describing not the historical scenes as we may conceive them to have taken place, but as they would have been represented on the shield, he would scarcely have quarrelled with the old order. V. 3, according to him, is not only superfluous but perverse, as the stirring up of steeds and armour ought to follow the moving of men's minds, not to precede it. But Virgil meant to represent Turnus' fiery spirit as kindling the spirits of others, and so he represents him like a roused war-god, shaking his bridle-rein and smiting on his shield, and thus exciting the Italian tribes. We may compare the description in the simile Book 12, vv. 331 foll. V. 149 is condemned with Peerlkamp, to the injury of the rhythmical effect of the passage. Vv. 283, 284 are rejected after a suspicion of Heyne's; a second instance of M. Ribbeck's antipathy to the notion of a renewed banquet. V. 601 is called in question, because a Latin poet would hardly have thought it necessary to specify that Silvanus was god of agriculture and cattle. The specification would be pardonable as a mere piece of poetical surplusage like "Mars armipotens:" it is laudable when we consider that Virgil, though a Latin poet, is identifying himself with the Trojan new-comers, and, as it were, explaining Italian customs for their benefit. Lastly, while rejecting Peerlkamp's view that vv. 666—670 are a grammarian's addition, M. Ribbeck censures the passage as inappropriate. I might myself be inclined to question it if I were certain that I thoroughly comprehended Virgil's conception of the shield: as it is, I remember the warning that one ought to be sure that one understands a writer's ignorance before one professes oneself ignorant of his understanding. If my readers are as tired as I am of discussing similar criticisms in similar words, they will be glad to hear that in this Book at any rate there are no supposed cases of "dittographia."

In the Tenth Book M. Ribbeck suspects the latter half of v. 27, "nec non exercitus alter," of being an interpolation. A stop-gap it may be, as it does not seem particularly forcible: but there is no reason to doubt that Virgil wrote it. Servius indeed does not explain it: but why should he? V. 20 is objected to because we have not previously heard of Turnus as riding in a chariot: but he may have appeared in a chariot nevertheless, as M. Ribbeck admits he does later in this book, v. 440. The mention of Capua, v. 145, is thought frigid: why so, more than the mention of the competitors in the ship-race in Book 5, as founders of Roman families? Virgil has named Mnestheus and other Trojan worthies with some honourable addition, and he naturally does the same in the case of Capys. Vv. 109, 110 are complained of, perhaps because they are not understood. Jupiter declines to entertain the question whether the advantage gained by the Italians in investing the Trojan camp is due to their own favouring destiny on the one hand, or on the other to the mistake of the besieged in allowing their leader to leave them and to the malignant warning conveyed to Turnus by Juno. Perhaps there is something inconsistent in condemning the Trojans implicitly because Aeneas, following a divine intimation, left them to go to Evander: but that is no ground for doubting the integrity of the text. In v. 475 Pallas, like a Homeric warrior, having thrown his spear, prepares to come to close quarters with his sword: but he has no opportunity of doing so. We are not obliged to suppose that everything is related in the precise order in which it occurs: in v. 474 the spear is thrown: in vv. 476 foll. we follow its course: the drawing of the sword doubtless took place while Turnus was levelling his own spear. The simile in vv. 804 foll. may be a little overloaded; but this is a Homeric fault, and makes us realize the picture more completely. From some of M. Ribbeck's other remarks I do not greatly differ. The Arcadian cavalry, whom we left in the Eighth Book, meet us rather unexpectedly in vv. 238 foll. of the present. Turnus in v. 285 is said to encounter the Trojans as they land with his whole force: we hear nothing of those who were to continue (v. 285) the

blockade of the camp. The enlargement of Ascanius and his followers is noticed v. 604 with strange and inconvenient brevity. Altogether, the conclusion, "Ergo non satis diligenter ac plene haec relata sunt" does not seem an unwarrantable one. But I cannot agree that vv. 270—275 are out of place where they stand. We are meant to see Aeneas as the Rutulians saw him, as the fleet came nearer and nearer, a glorious and terrible presence, like that of a comet or of Sirius. For the time we think of Aeneas and of him only, so that we do not need to be told in v. 270, *whose* head is a blaze of light. He is described, as he appears to the enemy, just as in the parallel passage in the Twenty-second Iliad, Achilles is described as he appears to Priam. Then, when we have looked at him sufficiently with their eyes, we are told that what appals them does not appal their leader, and our sympathy reverts to Turnus in consequence.

Like the rest, the Eleventh Book is declared to contain instances of incompleteness, interpolation, and dislocation. V. 87 is said to be incomplete, the poet having probably intended to insert the complaints of Acoetes; a supposition required neither by literary propriety, which would rather reject the notion of a third lament, in addition to those of Aeneas and Evander, nor by grammar, which is amply satisfied by making "sternitur" the verb of the sentence, "keeps throwing himself on the ground." The only reason for suspecting v. 822 is the use of the infinitive of habit in a relative sentence, which is an arbitrary objection enough, when we consider that the historical infinitive is found after "cum" (see Madvig's *Lat. Gr.* § 392); while the integrity of the passage is strongly supported by the parallel Book 4, vv. 421 foll. Vv. 537—584 would certainly be a monstrous parenthesis, if they were a parenthesis at all; but something more conclusive than the dogmatic "errat magnopere Servius cum ceteris" must be urged before a judicious editor will abandon the milder alternative of making them part of Diana's speech. The proposed transposition of vv. 264, 265 after v. 268 destroys the effect of "Ipse Mycenaeus," &c., coming at the end of a series of enumeration; and there is more force in making "invidisse deos" a sorrowful exclamation, like "non licuit" Book 4, v. 550 spoken of above (I am adducing of course a rhetorical, not a grammatical parallel), than in constructing it with "quid referam," as if Diomede were likely to dismiss his own misfortune among the et ceteras. I need hardly discuss the question of transposing vv. 469—472, as M. Ribbeck is not quite certain whether they ought to go after v. 476 or v. 485, and finally has recourse to his usual panacea "nimirum ne hunc quidem locum satis absolverat poeta." I may say, however, that the lines appear to me perfectly in place; there is a general rush to the walls; even Latinus sees that he must break up the council; and the preparations for defence immediately begin. The lament of Evander is pronounced too garrulous, and various things in it are excepted against. "The Trojans ought not to be called 'Phryges' (v. 170), except in contempt;" a sweeping statement, to which Book 1, v. 468, is a sufficient answer. "It is vain to say that if Pallas had been as old and as strong as Turnus he would have killed him (vv. 173 foll.);" why is it no praise to say that of two well-matched warriors one would have prevailed? "Vv. 179—181 ('Meritis—imos') are redundant and feeble;" they are rather difficult, but I should call them forcible and appropriate. M. Ribbeck once thought v. 80 a "dittographia;" he now thinks it spurious. I do not see why it should be either, though it is not particularly striking. Vv. 523 foll. he suspects to be a repetition of Book 7, vv. 565 foll., as if, because there is a gorge (or rather, as appears to be the fact, a pond under a hill) in one spot, there could not be a wooded defile in another. Lastly, v. 607 is condemned as harsh in itself, "ardescit" being not even suited to "fremitus," much less to "adventus," and as absolutely needless after vv. 597 foll. I should myself have said that "ardescit" was a word which none but a poet like Virgil could have used, suggesting the comparison of an approaching flame with its heat and glare, while at the same time we are made to think of the actual glow of the rapid advance and the warm breath of the horses. But tastes differ.

In the Twelfth Book three instances of incompleteness are noted, v. 218, vv. 732, 733, and vv. 889—893. In the first the language is confessedly harsh and obscure, and until some parallel shall be produced, we need not hesitate to admit that Virgil has expressed himself carelessly. The connexion between vv. 732, 733, is like that of which I spoke in the Ninth Book: the poet passes from the regular narrative to the unexpressed thoughts of Turnus, who feels that he is undone "ni fuga subsidio subeat." So far from being incomplete in a poetical sense, the passage is highly finished. The third passage would hardly have been excepted against by any one not possessed by an unseasonable spirit of logical precision. Aeneas first tells Turnus plainly that he can fly no longer but must stand and fight, and then tauntingly bids him to transform himself as he pleases, soar into the air or dive into the depth. Vv. 879—881 and 882—884 M. Ribbeck apparently thinks a "dittographia:" but Juturna may be allowed a little amplification in her parting lament. The speech of Latinus on ratifying the treaty is complained of; vv. 203, 205 are thought too exaggerated for Virgil, and interfere, it is urged, with the construction of the following lines: the poet however has followed Homer, who introduces the appeal to the sceptre with still less attention to regularity, though in each case the reader receives the impression intended, that of physical impossibility that the thing spoken of or hinted at should take place. "Haud nescia rerum" (v. 227) is not an idle supplement, but an epic mannerism. Why we are to suspect vv. 439 foll. "et te animo—Hector" because we know that interpolators were in the habit of filling up imperfect lines does not appear. I need hardly defend vv. 563, 564, as M. Ribbeck admits that Wagner has excused them sufficiently. The transposition of vv. 515, 516, adopted from Peerlkamp, is ingenious but unnecessary. To remove vv. 801, 802 from their present place and insert them after v. 831 (which is M. Ribbeck's last proposal) is to remove from Jupiter's first speech the one touch of playfulness which shows that he means to conciliate even where his commands are peremptory. If it is replied, as M. Ribbeck replies in his "emendationes Vergilianae," that Jupiter in his first speech ought to be simply peremptory, and that the time for conciliation is afterwards, when Juno has declared herself willing to submit, we may rejoin by urging the inconsistency of the words "precibusque inflectere nostris" (v. 800) with the tone of unqualified command which M. Ribbeck bids us expect. Here, as in so many other places, the critic is misled by failing to appreciate the free play of feeling, which, both in poetry and in impassioned rhetoric, refuses to be bound by the strict rules of logical sequence.

What more I have to say about M. Ribbeck's Prolegomena relates chiefly to the last section of his thirteenth chapter, that in which he defends the various conjectures which he has introduced into the text. I will notice, however, one or two points *in transitu*, from the earlier sections of the same chapter.

In speaking of the Verona fragment (p. 275), M. Ribbeck proposes to read "velis" for "ventis" in Aen. 3. 705. "Dare vela" is of course common enough: and perhaps for that very reason Virgil did not use it here. M. Ribbeck is quite right in saying that "datis ventis" is not to be supported from 3. 61, where "dare classibus austros" has a different meaning: but he gives no reason why "datis ventis," in the sense of winds vouchsafed by the gods, is improper or unnatural. Does he forget the common expression "ventis vocatis," which may be said to be almost correlative to "ventis datis," or the many passages in the classics where the gods are said to send favouring winds?

In the section on the Vatican fragment he defends his conjecture "num" for "cum" Aen. 9. 513, by attacking the received reading as expressing a state of things which is contradicted by what happens immediately afterwards. But that is precisely Virgil's object: he throws himself by turns into the feelings of the two contending parties: the Trojans hurl down stones: the Rutulians (so to say) laugh at them, and declare that under their penthouse they can endure everything with content and even pleasure; in

the moment of their satisfaction however a huger mass than usual thunders down upon them, and they are crushed and broken.

In the section on the Roman MS. "effrena" is proposed for "ea frena" in Aen. 6. 101. Nothing is said against the reading of the MSS., so that it is not easy to see how to defend it. I can hardly suppose M. Ribbeck not to be aware that "ea frena concutit" is Virgil's way of saying "tam vehementer frena concutit," or that shaking the bridle is a natural expression for making the horse feel the bit: and yet if neither of these supposed difficulties was the motive for altering the text, it is hard to say what can have been.

In the section on the Gudian MS. M. Ribbeck takes occasion to discuss two passages where he changes the received reading. In Aen. 1. 396 Pal. corrected has "captos iam respectare," Gud. originally "captos iam etpectare," words which he supposes to point to what he considers the true reading, "capsos iam respectare." The swans are said to look towards their coops or enclosures, a strange sense, as nothing in the passage leads us to suppose that tame swans are spoken of, and expressed by a strange word, the authority for which in that sense seems to be a single passage in Velleius. He objects to the common reading "in despectando per se spes perfugii nulla:" true: but the poet (as Dr. W. Wagner remarks) is speaking not of escape but of freedom from danger: the eagle is out of the way, just as the storm is over, and the swans are settling on the ground at leisure. The other passage is v. 323 of the same book, where M. Ribbeck thinks Madvig right in objecting to the common reading, or at least to the common punctuation, wrong in connecting "maculosae" (or "maculoso") "tegmine lyncis" with "cursum," as "tegmine" could not be used for the hide of a living beast. M. Ribbeck himself adopts "tegmina" from Gud., making "tegmina lyncis" co-ordinate with "cursum" as the object of "prementem." I do not know Madvig's remarks, which were published in a Dutch periodical in 1859, so that, as before, I am not sure what I am to answer: I suppose, however, that it is not the huntress wearing a lynx's skin which is objected to, as that might be paralleled, but the apparent awkwardness of "aut" as coupling "succinctam" with "prementem." "Prementem," however, is coupled not with "succinctam" but with "errantem," the two cases supposed being that the huntress is wandering about in search of game and that she is in the full cry of the chase. As to "prementem tegmina lyncis" in the sense of hunting a lynx for its hide, I scarcely think it will be considered to add much beauty to the passage.

In speaking of the Berne MS. which he calls c, he mentions his own conjecture on Aen. 1. 455, "intrans" for "inter se," as partially supported by that copy, which has "intra se." "Artificum manus inter se miratur" is a Virgilian expression for "artificum manus miratur dum aliam cum alia confert:" "intrans," unless I am greatly mistaken, would be exceedingly flat, and not at all like Virgil's manner. "Variis," which M. Ribbeck extracts from "uaseis," the reading of the aforesaid MS. for "roseis" in Aen. 7. 26, does not seem particularly tempting, though had it been the reading of the MSS. it might have passed without remark. "Croceis," Schrader's and Bentley's conjecture, is far more plausible. But "roseis" is supported by an exact parallel in Ovid, Fasti 4. 713, "Postera cum veniet—Memnonis in roseis lutea mater equis," which I owe to my friend Mr. Nettleship.

In the sixteenth section of the same chapter, in which the inferior MSS. are discussed, M. Ribbeck speaks of six Paris MSS., as containing the "optima emendatio" "Paris" for "creat" in Aen. 10. 705. In his critical note on the passage he had expressed himself more cautiously, "si fides Potterio," Pottier's reliability as a reporter of the readings of his Paris MSS. having been generally questioned by subsequent critics. Some years ago, being anxious to set the question at rest, I requested my friend Mr. Duckworth (of Trinity College, Oxford), who happened to be in Paris, to examine the six MSS. in this passage: and he assured me that none of them contained the

word "Paris" or anything like it, all having "creat" or some slight variety of "creat." After this, I should not be disposed to trust Pottier's report of the transposition of the lines 660—665 in the same book without further evidence. The mistakes which M. Ribbeck has made in this section about the English MSS. of Virgil have been pointed out by Dr. W. Wagner in the postscript to his first paper "On Ribbeck's Virgil" read before the Philological Society.

I now come to the seventeenth section, which is chiefly occupied by a defence of the conjectures introduced by M. Ribbeck into the text. He believes that all the extant copies of Virgil can be traced to a single (unknown) archetype, written "parum nitide," and filled with a multitude of conjectures, glosses, and interpolations. The arguments by which he supports his belief are first, the instances of agreement presented by particular MSS. in the transposition of words, secondly, the instances where the true reading has had to be restored conjecturally. So far as I understand the first argument, it is to the effect that instances may be produced where any two of the better MSS. agree against the rest in a particular transposition, which points to the conclusion that there must have been one great repertory of transpositions from which copyists drew ad libitum. I do not profess to be skilled in the art of constructing a conjectural history of the text of an ancient author: but I should have thought that the phaenomena of the text of Virgil were likely to be particularly impatient of being accounted for on any such hypothesis, and it certainly does not seem to me that the instances of transposition which M. Ribbeck adduces are either so numerous or so striking as to require any other explanation than that of accidental coincidence in the case of copies considered to be otherwise independent. But I must hasten to the second argument, or rather to the conjectures which are produced as constituting its strength.

In E. 3. 110 "hau temnet dulcis, haut" cannot be called a happy conjecture. The received reading at any rate gives an appropriate sense, "both are worthy of the prize, and so are all who like you can realize the sweet and bitter of love:" the new reading introduces a general maxim for which Palaemon's speech hardly seems the place. "Alte" for "ante" E. 6. 80 is ingenious, but not convincing. The sense it gives is unobjectionable, but it would I think be a little feeble here: and so I would rather take my chance between the two rival interpretations of "ante," though neither is free from exception. Neither the change of "an" E. 8. 49 into "at," nor the reconstruction of the whole passage which it involves, seems to me Virgilian: nor can I recognize the necessity of exact strophical correspondence in Damon's and Alphesiboeus' songs, though I am glad to introduce an additional burden from Gud. after v. 28.

In G. 3. 402 M. Ribbeck thinks Scaliger's "exportans" necessary. I have endeavoured in my commentary to prove that it is unnecessary, and that the reading of the MSS. is unobjectionable: but as M. Ribbeck adduces no reasons, I cannot defend myself. "Tussos" G. 4. 62 is highly ingenious, though the credit is really due to Reiske: but "iussos" is perfectly Virgilian, being supported by "monstratas aras" v. 549 of the same book, "iussos honores" Aen. 3. 547. If any one objects to "iussos" of things which are not yet commanded, he may refer to Aen. 8. 629, "pugnataque in ordine bella," a stronger case. Here the things are said to be already prescribed, because they will have been prescribed before the action enjoined can take place.

The conjectures introduced into the text of the Aeneid are naturally more numerous. Rutgers' "Eurum" for "Hebrum" Aen. 1. 317 would be quite unobjectionable, scarcely going beyond the licence which may be taken in dealing with the MS. spellings of proper names, if "Hebrum" were not placed beyond doubt by the imitation of Silius 2. 73 foll., and by its evident appropriateness to Harpalyce of Thrace. Huet's "auri" for "agri" v. 343 is highly plausible: but it is natural enough that Virgil should be thinking of a wealthy Roman of his own time "dives agris, dives positis in fenore nummis," rather than of the particular kind of wealth which a Phoenician would be

likely to possess, and to talk of land in one place and gold in another is quite in keeping with his love of variety.

In Aen. 2. 76 M. Ribbeck reads "Quive fuat, memores quae sit fiducia capto." I see no objection to "quive fuat," if only Virgil had written it: but the MSS. tell us he wrote "quidve ferat," which is equally unobjectionable. M. Ribbeck says the Trojans could not know that Sinon had anything to tell: but it was natural to presume that he had, as he had purposely thrown himself in their way. But the rest of the emendation, "memores quae sit fiducia capto," which I suppose must mean "recollecting that a prisoner would require to be reassured," does not seem to me in Virgil's manner. In the common reading "quae sit fiducia capto" means, as Dr. Henry well puts it, "why he should not meet the captive's doom."

In the vexed passage Aen. 4. 436 M. Ribbeck gives in his text "Quam mihi cum dederit, cumulatam monte remittam." The last words he apparently understands "I will repay it with a mountain by way of interest." To promise mountains of gold, or to promise seas and mountains, are, as he says, proverbial expressions in Latin for to make extravagant and excessive promises. But there is no reason to believe that such a colloquial hyperbole would be admitted into epic poetry: besides, M. Ribbeck ought to have remembered that nothing is so hazardous as to attempt to manipulate a familiar proverb by varying the expression. Half the stories which are told of blunders made by foreigners in trying to speak an unfamiliar language idiomatically turn upon unadvised experiments of this sort. I fear if Aulus Gellius could come to life again, he would write a chapter on the stranger who wished to introduce "cumulatam monte" into Virgil.

Dr. W. Wagner thinks M. Ribbeck's conjecture of "funibus" for "finibus" Aen. 5. 139 deserving of much praise. I cannot myself think it plausible. The new expression seems to me slightly harsh: the old is quite unobjectionable. As for the assertion that "fines" is never used for the station of ships in a harbour, what is to be said of it? "Fines" is a word of general and almost universal application for the limits within which anything is contained: and no English poet would scruple to use "limit" on a similar occasion.

In Aen. 6. 520 the MSS. make Deiphobus talk of himself as "confectum curis" on the night when he slept his last sleep. M. Ribbeck objects that we have just been told that the Trojans spent their last night in revelry. True: but it was a short revelry succeeding a long agony of care: and in taking, as they thought, their first rest after the departure of the Greeks, they must have had heavy arrears of weariness to get rid of. There is exactly the same feeling in "mortalibus aegris" Aen. 2. 268, where, though the expression is general, the poet evidently intends to excite our special sympathy for the Trojans. Schrader's "choreis" is ingenious: but it is precisely one of those changes which critics make from taking a too contracted view of a subject.

Peerlkamp's "arva" for "arma" Aen. 7. 430 is not at all impossible: but I think it more likely that "arma" after "armari" is a carelessness of Virgil's. On this however there may well be two opinions, and probably my own judgment is biassed by my general belief in the integrity of the MSS. In v. 667 I do not think M. Ribbeck's insertion of "os" after "inpexum" is required by the sense, while it certainly does not improve the rhythm.

In Aen. 8. 211 there is no occasion to couple "raptos" with "tractos" and construct it with "versis viarum indiciis." Those words belong to "tractos:" "raptos" goes closely with "occultabat." At the same time I do not mean to deny the plausibility of Wakefield's "raptor," if we were dealing with an author whose text was more liable to suspicion.

M. Ribbeck complains of Lucian Müller's invective against his emendation "qua vi clausos" in Aen. 9. 67, saying that if he had not been aware that the rhythm intro-

duced was an unusual one, he should not have apologized for it. It is really a question of ear: and there are doubtless many ears to which the new line will seem hardly Virgilian, in spite of G. 3. 276 and Aen. 7. 634. "Via" in the received reading is synonymous with "ratio," as in Aen. 12. 405. "Sic" for "sed" in v. 146 of Aen. 9 depends on a transposition which we have already seen reason to reject. In v. 226 "et," though not found in the MSS., is said to be necessary before "delecta." I do not know what is the objection to taking "delecta iuventus" in apposition with "ductores," but I suppose it is either that the leaders would be too old to be designated as "iuventus," or that the word naturally implies the rank and file, as distinguished from the chiefs. To the first I reply that "iuventus" means little more than fighting men, and that Aeneas and Achates are addressed as "iuvenes" Aen. 1. 321; to the second that Catillus and Coras, who are unquestionably leaders, are called "Argiva iuventus" Aen. 7. 672. V. 403 is critically difficult, as the MSS. vary, and the best supported reading is not the most likely intrinsically; but that seems no reason for introducing a conjecture. V. 676 "freti armis" is unobjectionable, as the opposition is not between arms and personal strength, but between the protection afforded by walls, and that which a warrior can give himself by his use of his weapons. It is conceivable, however, that as in Aen. 4. 11, Aen. 11. 641, and possibly other unsuspected places, "armis" may be from "armi." At any rate we do not need to read "animis."

As to "transiit" Aen. 10. 785, I must refer to the Excursus on G. 2. 81 in the second edition of my first volume. Peerlkamp's "quamvis dolor alto volnere tardet" for "quamquam vis alto volnere tardat" (or "tardet") is really ingenious; far more so than Hoffmann's "vis alti volneris ardet." The received reading is difficult: "vis," in Virgil at any rate, is generally used for offensive force, and the intransitive use of "tardo" is rare, though we might give it its active meaning, and say that his physical strength keeps him back by reason of the wound. On the whole I am not sure that the "perversa ratio" of Servius (as M. Ribbeck calls it) is not right, and that "vis" is not the violence of the wound, as the use of the instrumental ablative instead of the possessive genitive is quite in keeping with Virgil's other manipulations of language.

There is not much force in M. Ribbeck's objection to "acceperit ultro," Aen. 11. 471, "qui accipit sequitur voluntatem alterius, ergo nihil ultra id facit quod voluit alter." A person may be compelled to accept a thing, or he may accept it voluntarily; and it is the latter of these situations in which Latinus would gladly have been. "Asciverit urbi" is better than "acceperit urbi:" the one implies that Aeneas would have been the "gener" of the state (comp. Aen. 11. 105): the latter could only refer to Aeneas' admission within the walls, a much poorer thought. In v. 728 I cannot agree that "iniicit iras" is weak, though Heinsius' "incutit," if Virgil could only be shown to have written it, would be an exceedingly good word. "Iniicio" is a strong word in itself: the only question is whether it can be used idiomatically with "iras," and that the dictionaries, with their "iniicere metum," "formidinem," &c., set at rest.

Last of all is a passage in Aen. 12. 55, where it is said of Amata, "ardentem generum moritura tenebat." M. Ribbeck objects that "moritura" would mean that she was actually going to die, and substitutes "monitura." Is it possible? Virgil, in the rapidity of his passion, says that the queen clung to her son-in-law with the tenacious grasp of one with death before her: the critic says she held him in order to advise or reprove him. *Utri creditis, Quirites?*

As I said in my former paper, I have no wish to derogate from the undoubted merits of M. Ribbeck's work: but I cannot but think that such criticisms as many of those which I have been noticing are a serious drawback to its value. English scholarship has not a few deficiencies: is it not preserved from some errors by the practice of Latin verse composition?

JOHN CONINGTON.

ON MADVIG'S EMENDATIONS IN VIRGIL.

In the second volume of his *Adversaria Critica* (Copenhagen, 1873) Madvig has an important chapter in which he proposes a number of emendations in the text of Virgil. It need hardly be said that the remarks of so great a Latin scholar are in the great majority of cases powerful and suggestive, worth recording and examining even by those who find themselves unable to agree with them in detail: and though it cannot, I think, be considered that Madvig's touch is so sure when he is dealing with poets as when he is handling the text of prose authors, it must at the same time be allowed that any scholar who ventures to differ from him is bound to show good reasons for his difference, and can, in any case, only derive benefit from the necessary process of examination and discussion.

Madvig's general conclusions on the right method of dealing with Virgil's text tend in the conservative direction. "Nam in poeta," he says (p. 30), "ab Alexandrinorum exemplo pendenti nec ipso ad facilem et simplicem orationis formam, ut videtur, facto et exercitato, et, quod ad Aeneidem attinet, in poemate ultimam manum non experto multa ferenda sunt et paulo artificiosius et obscurius cogitata et tumidius dicta verbisque adumbrata et nove duroque posita quaedam." I should feel disposed to develope a little more fully, and more in favour of the poet, this true and terse exposition of the difficulties of Virgil's style. Virgil's language was to a great extent the new creation of a plastic genius, consciously accepted as such by the literary sense of his time and of the century succeeding him: a consideration making, so far as it goes, in favour of the MS. tradition where it does not support absolute nonsense. All poets are to a certain extent innovators in language, the extent of their innovations being determined by their instinctive sense of what the spirit of their language requires: and Virgil's mastery of the Latin language, whether displayed in conservation or in invention, was, I venture to think, greater than that of any other Latin poet. The more need, therefore, of caution before attempting alteration in his text: the less the chance that any given alteration proposed (granting some alteration to be necessary) will certainly correspond with what Virgil himself would have written.

But it is time to attempt some justification of these remarks in detail. I will begin with Madvig's proposal on the last three lines of the third Eclogue—

> "Non nostrum inter vos tantas componere lites:
> Et vitula tu dignus et hic, et quisquis amores
> Aut metuet dulcis aut experietur amaros."

"Non quisquis," he says, "in amore infelix est aut, ne sit, metuit, dignus illo praemio dici posse videtur, sed quisquis eam infelicitatem certo modo fert solaturque, velut cantando lenit, eiusque rei significatio in eo vocabulo, quod *dulcis* scribitur, inesse debet ineritque, si id nominativo casu acceperimus, altera syllaba in arsi producta . . . Ac *languentis* genitivo casu, producta in arsi ultima, Vergilius posuit Aen. xi. 69: nominativo autem *is* produxit in *pulvis* i. 478, sed in forma nihil ambigui habente." To make *dulcis* the nominative, when an antithesis is clearly required to *amaros*, seems very forced: nor do either of the analogies to which Madvig appeals support the lengthening of the final syllable of *dulcis*. *Pulvīs* has a distinct justification in

grammar, the nominative being of the same class as *pūbēs pūbĕris*, *Cerēs Cerĕris*: while in 11. 69 Virgil writes *languentis hyacinthi* in imitation of a Greek rhythm. (See Excursus on Book 12.)

GEORG. 1. 316 foll.

"Omnia ventorum concurrere proelia vidi,
Quae gravidam late segetem ab radicibus imis
Sublimem expulsam eruerent: ita turbine nigro
Ferret hiemps culmumque levem stipulasque volantis."

For *ita* Madvig would read *ut*, objecting that *ita* implies a comparison. But *ita* may quite as well be taken as meaning *with such violence*: compare (with Conington) Lucretius 1. 275, "*ita* perfurit acri Cum fremitu saevitque minaci murmure pontus:" 286, "*ita* magno turbidus imbri Molibus incurrens validis cum viribus amnis Dat sonitu magno stragem." That Virgil wrote *ita* it seems impossible to doubt on a comparison of these lines of Lucretius: with such minuteness does he constantly reproduce the *ipsissima verba* of his great predecessor.

GEORG. 2. 266 foll.

"Ante locum similem exquirunt, ubi prima paretur
Arboribus seges et quo mox digesta feratur,
Mutatam ignorent subito ne semina matrem."

For *et* Madvig would read *ei*, which he would scan as a monosyllable (see Lachmann on Lucretius, p. 152). There seems no objection to an alteration which would completely clear up the sense, except that possibly Virgil might be more sensitive about the scansion of *ei* as a monosyllable than Lucretius, Catullus, or Manilius.

GEORG. 3. 391.

"Munere sic niveo lanae, si credere dignum est,
Pan deus Arcadiae captam te, Luna, fefellit,
In nemora alta vocans: nec tu aspernata vocantem."

For *sic* Madvig would read *sub*, remarking "adverbium *sic* nihil omnino habet quo referatur aut quod significet, quoniam ante tantum de cura lanae albae sine maculis servandae agitur." I cannot agree with this criticism: the transition expressed by *sic* is poetical if not logical: "reject a ram with a dark tongue, however white his fleece: it was thus that Luna was deceived by Pan."

GEORG. 4. 39.

"Certatim tenuia cera
Spiramenta linunt, fucoque et floribus oras
Explent."

Madvig's correction *suco* for *fuco* seems as simple a correction as is possible, supposing correction to be needed. But is it impossible that Virgil used *fucus* (= *dye* or *pigment*) for what Pliny (11. 5) calls *cera ex floribus*?

AEN. 1. 453 foll.

"Namque sub ingenti lustrat dum singula templo
Reginam opperiens, dum quae fortuna sit urbi,
Artificumque manus inter se operumque laborem
Miratur" &c.

For *inter se* Madvig, following a Berne MS. of the ninth century whose first hand gives *intrase*, would read *intra se*: thus obtaining an excellent solution of an unquestionable difficulty from the same material as that from which Ribbeck elicits his more questionable emendation *intrans*. Quintilian (10. 6. 2., 11. 3. 2) uses the phrases *intra se ipsum*, *semet ipsum*, *disponere*, *componere*.

2. 119 foll.

"Volgi quae vox ut venit ad aures,
Obstipuere animi, gelidusque per ima cucurrit
Ossa tremor, cui fata parent, quem poscat Apollo."

For *parent* Madvig considers it certain that Virgil wrote *paret*. It appears to me, however, probable that Virgil would have preferred to describe the perplexity of the multitude as twofold: what was their duty, and what were the demands of Apollo. The distinction is descriptive and poetical rather than real: but it is not on this account less Virgilian. *Fata* then should be taken as accusative after *parent*: "for whom they are to prepare death." Thus understood, the passage would closely resemble 12. 718—9, "mussantque iuvencae Quis nemori imperitet, quem tota armenta sequantur."

3. 340.

"Quem (quae?) tibi iam Troia." Madvig, reading *quae*, would place this hemistich after the words "Iliacamque iugis hanc addidit arcem" v. 336. The passage has been sufficiently discussed by Conington in his essay on Ribbeck's Prolegomena. I will only observe here that Madvig omits to mention the reading *quem*, which, according to good authority, is found in the Medicean, and which if correct shows that the words refer to Ascanius, mentioned in v. 339. In 3. 360 Madvig would read "tripodas Clarii *et* laurus" for "tripodas, Clarii laurus."

3. 682 foll.

"Praecipites metus acer agit quocumque rudentis
Excutere, et ventis intendere vela secundis.
Contra iussa monent Heleni, Scyllam atque Charybdim
Inter utramque viam leti discrimine parvo
Ni teneant cursus, certum est dare lintea retro.
Ecce autem Boreas angusta ab sede Pelori
Missus adest."

Here Madvig proposes one of his most ingenious and successful emendations. Aeneas is advised by Helenus (3. 410 foll.) to make for Latium not by the straits of Messana, but by sailing round Sicily. On his reaching the neighbourhood of Aetna, his companions are terrified at the sight of the Cyclopes, and think of nothing but flight ("quocumque rudentes excutere"). Vv. 684—6, "contra"—"cursus," seem to contain the warning of Helenus that such a course would lead to almost certain destruction. But this sense can hardly be pressed out of the words as they stand, "contra iussa monent." To get rid of this difficulty Madvig proposes to read *contra ac* for *contra*, taking *ni* in v. 686 as = *ne*, and joining *ni teneant* with *iussa monent*. The passage would then run as follows:

"Contra ac iussa monent Heleni, Scyllam atque Charybdim
Inter, utramque viam leti discrimine parvo,
Ni (= ne) teneant cursus, certum est dare lintea retro.
Ecce autem" &c.

"They determine to sail back (i.e. northward), against Helenus' express warning to them not to try the fatal way between Scylla and Charybdis. But a wind blows from the north and frustrates their design."

The two emendations in the sixth book, "Pirithoumque *et* Quo super atra silex" for "Pirithoumque, quo" or "quos," and "merset" for "mersit" in v. 615 are less important. It may be observed that it would be hazardous to adopt the first until we are quite sure that Virgil was not following some story now lost. With regard to the second, it is difficult to see that *merset* is an improvement on *mersit*. In the line "quae forma viros fortunave mersit," *forma* has usually been taken as = *forma sceleris*: in this case *fortuna* would refer to the vicissitudes in the life of the guilty on earth.

But Madvig would take *forma* as =*forma poenae*. What then becomes of *fortuna?* It is hardly natural to understand it of their lot in the under-world.

8. 74.

Aeneas addressing the river-god Tiberinus says (according to the MS. tradition),

"Quo te cumque lacus, miserantem incommoda nostra,
Fonte tenet, quocumque solo pulcherrimus exis."

Here Madvig remarks, "Ridicule omnino lacus dicitur fluvium fonte tenere, et *quocumque*, quasi pluribus eum tenere possit: magis, si fieri potest, ridicule, qui ignotam sibi originem fluvii significat, sic loquitur: *quocumque te lacus fonte tenet;* nam ex fonte nasci fluvium scit, ex lacu nasci qui scire potest?" He would therefore read "qui te cumque locus." Now it must be remarked, first, that *lacus* is the reading acknowledged by Servius: secondly, that Aeneas is not addressing the river-god as a river rising from a spring, but as a deity dwelling in a subterraneous cavern ("Dixit, deinde *lacu* fluvius se condidit alto, Ima petens," eight lines above the passage under discussion). So in the fourth Georgic (v. 365 foll.) we have the rivers imagined in Platonic fashion as rising from a vast underground recess: "unde *pater Tiberinus* et unde Aniena fluenta." The ablative "quo fonte" may be taken as local, not instrumental: "near whatever spring thy lake shelters thee:" comp. "secretum flumine" 8. 610.

In the difficult passage 9. 282, "tantum fortuna secunda Haud (or *aut*) adversa cadat," Madvig would read "*aut* adversa *cadet.*" "Of myself I am certain: fortune alone will turn out either favouring or adverse." Is it too much to say that this is to make Euryalus utter a platitude? The passage is satisfactorily dealt with by Conington, who, reading *haud*, interprets "Let but fortune be prosperous, not adverse." The expression of a feeling of misgiving at the approaching venture is quite in harmony with the spirit of the context.

9. 386 foll.

"Nisus abit, iamque imprudens evaserat hostis
Atque locos, qui post Albae de nomine dicti
Albani" &c.

Madvig would get over the geographical difficulty by reading *locis*, which he would join with "ut stetit et frustra absentem respexit amicum." I should be more inclined to suppose that Virgil was alluding to some place and name to which we have lost the clue.

10. 185 foll.

"Non ego te, Ligurum ductor fortissime bello
Transierim, Cinyra et paucis comitate Cupavo,
Cuius olorinae surgunt de vertice pennae,
Crimen amor vestrum formaeque insigne paternae."

Here it seems clear that Madvig has fallen into error through not sufficiently attending to Virgilian, and indeed poetic, usage. "Unum poeta promittit se commemoraturum ducem, sed subito duos obiicit prava prorsus orationis forma: nec enim illis *non ego te . . . transierim* potest sic alterius nomen copulative adiungi *et . . . Cupavo* pro eo quod est *nec* (*aut*) *te paucis comitate Cupavo.*" For *Cinyra* or *Cinyre* (the MSS. differ as to the end of the word, but agree in the first letter) he proposes *sine re:* "Cupavo poor and with a scanty following." But the "prava prorsus orationis forma" is decidedly Virgilian: compare G. 2. 101—2, "*Non ego te*, Dis et mensis accepta secundis *Transierim*, Rhodia et tumidis Bumaste racemis:" and Mr. Munro has reminded me that Catullus in the "Phaselus" says "seque dedicat *tibi*, Gemelle Castor *et* gemelle Castoris." For the rest, I am glad to agree with Madvig that the words "crimen amor vestrum" are an address to Venus and Cupid, and refer to the

swan's feathers: "a reproach, Love, to thee and thy mother." (See additional notes.)

In 10. 279 Madvig would read *viri* and punctuate "In manibus Mars: ipse, viri, nunc coniugis esto" &c.: in 10. 458 he would alter *ausum* into *ausus*. I have nothing to add on these passages to what has been said in the commentary. But on 10. 362 foll. Madvig proposes an almost convincing emendation. The MSS. give

> "Arcadas, insuetos acies inferre pedestris,
> Ut vidit Pallas Latio dare terga sequaci,
> Aspera quis natura loci dimittere quando
> Suasit equos."

Quis quando is difficult, if not impossible. Madvig would read *aspera aquis:* the ground being broken by a torrent.

In 10. 479 Madvig objects to "strinxit de corpore Turni" (hasta), and would read "tinxit se corpore." But Persius 2. 65 says "*stringere* venas Ferventis massae crudo *de* pulvere."

I pass over several less important alterations and come to 11. 495 foll., Virgil's translation of the simile of the horse in Il. 6. 508,

> "Aut ille in pastus armentaque tendit equarum,
> Aut adsuetus aquae perfundi flumine noto
> Emicat."

"Perversum hoc," says Madvig, "prorsusque vitiosum. Nam *adsuetus aquae* accipi vetat *perfundi* infinitivus, *adsuetus aquae perfundi* nihil est: iungenda igitur haec sunt: *adsuetus perfundi flumine noto aquae:* atqui (ut taceam de *flumine aquae*) *flumine noto* avelli ab *emicat* nequit, quod nec hoc absolute dictum sensum habet et quod equus, lavari solitus, consuetudine flumen notum petit ex eoque deinde emicat. Scribendum est igitur necessario 'Aut adsuetus *aqua* perfundi, flumine noto Emicat.'" First, I would remark that *flumine aquae* is quite unobjectionable, for Lucretius 2. 664 foll. speaks of "equorum duellica proles . . . Uno eodemque sitim sedantes *flumine aquai:*" secondly, that before altering anything in this passage it is necessary to attend to the passage in Homer which Virgil is translating. Now the line "adsuetus aquae perfundi flumine noto" is a translation of Homer's εἰωθὼς λούεσθαι ἐϋρρεῖος ποταμοῖο, and should therefore not be broken up: "emicat, arrectisque fremit cervicibus" &c. corresponds to κυδιόων, ὑψοῦ δὲ κάρη ἔχει, though the sense and rhythm of κυδιόων are given by *luxurians* in the next line. Virgil has spoilt the simplicity of the Homeric passage by introducing *aut—aut:* but the whole structure of the piece seems to show that *emicat* is not to be taken with *flumine*, but refers to the original escape of the horse.

12. 731 foll.

> "At perfidus ensis
> Frangitur, in medioque ardentem deserit ictu,
> Ni fuga subsidio subeat."

Madvig would punctuate "deserit ictu. Ni fuga subsidio, subeat:" i. e. "he would himself have to undergo the blow, unless flight came to his aid." But the clause, pointed as usual, may, it seems to me, fairly stand. There is no condition implied in *deserit:* the sword is broken and actually deserts him: but flight comes to his aid." So Cicero, Fam. 12. 10. 3, says "praeclare viceramus, nisi . . . Lepidus recepisset Antonium:" ad Quintum Fratrem 3. 2, "Probe premitur, nisi noster Pompeius . . . negotium everterit."

H. NETTLESHIP.

ADDITIONAL NOTES ON VIRGIL.

Eclogue 4. 15.

"Ille deum vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem."

The prophecy is of a king reigning in righteousness, like Saturn according to the myth current in Italy, or Numa; and the commentators refer the words 'deum vitam accipiet' to the return of the golden age, when men according to Hesiod (Ἔργα v. 112 foll.) ὥστε θεοὶ ἔζωον ἀκηδέα θυμὸν ἔχοντες, Νόσφιν ἄτερ τε πόνων. The words 'divisque videbit' &c. are in like manner referred to that familiar intercourse between gods and men, supposed by the Roman poets (not, be it observed, by Homer [1] or Hesiod) to be a characteristic of the golden age. Now, though Virgil's words will bear this plain and obvious meaning, no one has observed, so far as I know, that the poet has not expressed it in at all an ordinary manner. 'Deum vitam *accipere*' does not seem the most obvious way in which Virgil might have reproduced ὥστε θεοὶ ζῆν: and as, elsewhere, he uses the simple expression 'fruitur deorum colloquio' for intercourse with the gods, it seems strange that he should have used here, to express the same notion, the less obvious phrase 'divisque videbit Permixtos heroas' &c. This criticism may appear far-fetched, but it should be remembered that Virgil chose his words with extraordinary care, often repeating himself with little or no variation when the language appeared to him to be a perfect expression of his thought, and hardly ever, in important matters, using language which had not, to his mind, if not some cherished association, at least some more or less exquisite justification. I suspect that in this passage, though its first and most obvious reference is to a renewal of the golden age, Virgil is using language tinged by association with the mysteries, Eleusinian or other. 'Vitam *accipere*,' 'to receive or take to one's self a life,' is a phrase requiring comment: now "accipere sacra" was the regular phrase for being "initiated into mysteries:" see Lampridius, Heliogabalus 7, "Matris etiam deorum *sacra accepit*," and other passages in Hildebrand's note on Arnobius 5. 19. Then as to 'deum vita,' this expression might also have been caught from the mysteries: for Plato, Phaedo p. 81, says of the soul, ὥσπερ δὲ λέγεται κατὰ τῶν μεμυημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ τῶν θεῶν διάγουσα: comp. ib. p. 69, ὁ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκεῖσε ἀφικόμενος μετὰ θεῶν οἰκήσει: passages which seem to show that the idea of a participation in a divine life was popularly associated with the mysteries [2]. The words 'divisque videbit' &c. carry out the idea thus started: one of the chief points in the Eleusinia being that statues of gods and heroes were exhibited to the gaze of the initiated (see Themistius quoted by Lobeck, Aglaophamus p. 52). I do not of course suppose Virgil literally to

[1] In Od. 7. 201, αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς κ.τ.λ., Alcinous is evidently speaking of a special familiarity between the gods and the Phaeacians.

[2] This idea is further illustrated by Plato, Phaedrus p. 250, ὅτε σὺν εὐδαίμονι χορῷ μακαρίαν ὄψιν τε καὶ θέαν, ἑπόμενοι μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι δὲ μετ' ἄλλων θεῶν, εἶδόν τε καὶ ἐτελοῦντο. Theo Smyrnaeus (ap. Lobeck, Aglaophamus p. 89) speaks of τὸ θεοφιλὲς καὶ θεοῖς συνδίαιτον as the privilege of persons initiated into the Eleusinia.

mean that his king will be a μεμυημένος, but that his language was originally suggested by the circumstances of the mysteries, and thus that the words 'deum vitam accipiet' might fairly be translated, 'shall be initiated into,' or 'partake in,' 'the life of the gods.'

GEORGIC 4. 290 foll.

This difficult passage, in which Virgil seems to have confused his geography beyond ordinary poetical licence or conventionality in making the Nile flow from India ("usque coloratis amnis devexus ab Indis"), may perhaps be illustrated by an indication of the popular conceptions of geography among the ancients afforded by Arrian (6. 1), according to whom Alexander, on first seeing the crocodiles in the Indus, concluded that he had discovered the upper course of the Nile. It is true that Alexander was speedily convinced of his error: still, the error could hardly have been possible, had not considerable confusion existed at the time in the popular imagination as to the limits and extent of Asia and Africa: and whether the popular imagination on those matters was more enlightened in the time of Augustus than in that of Alexander may be doubtful. To take 'Indis' of the Aethiopians, as Forbiger in his fourth edition still does, would not be necessary if this hypothesis be correct.

AENEID 1. 1.

Among the oldest testimonies that 'Arma virumque' is the real beginning of the Aeneid is an inscription (Corpus Inscr. Lat. vol. 2, No. 4967. 31) attributed by Hübner to the first century A.D., in which the words 'Arma virumque . . . . Litora' are quoted. The inscription, it should be remarked, reads 'Lavinaque.' The words 'Arma virumque cano' are also found scribbled on the walls of Pompeii (Zangemeister, C. I. L. vol. 5). It may also be observed (as I do not think that any commentator has remarked it), that although several expressions in the opening of the Aeneid recall the opening of the Odyssey, the rhythm and general structure of the first seven lines of the Aeneid (beginning with 'Arma virumque') are taken from that of the first seven lines of the Iliad, and that the first two and the last lines of the seven in each case are precisely similar in point of metre.

> Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος
> οὐλομένην, ἣ μυρί' Ἀχαιοῖς ἄλγε' ἔθηκεν:
> Arma virumque cano, Troiae qui primus ab oris
> Italiam fato profugus Lavinaque venit:
> Ἀτρεΐδης τε, ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς.
> Albanique patres atque altae moenia Romae.

Virgil's 'Musa mihi causas memora' follows like Homer's Τίς τ' ἄρ σφωε θεῶν κ.τ.λ.

1. 22.

In this and the similar passage 3. 375 it seems possible that the word 'volvere' was suggested by κυλίνδειν Od. 8. 81, τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.

Several passages have been hitherto passed over in which the narrative of the first Aeneid recalls passages in the early part of the Odyssey: thus Virgil's "Sis felix quaecumque" is Homer's κλῦθι, ἄναξ, ὅτις ἐσσί (Aen. 1. 330, Od. 5. 445), where also Homer's πολλὰ μογήσας seems to have suggested Virgil's "nostrum laborem." Venus' "Haud equidem tali me dignor honore" (1. 335) is like Odysseus' οὐ γὰρ ἔγωγε Ἀθανάτοισιν ἔοικα (Od. 7. 208). "Quisquis es, haud credo invisus caelestibus auras Vitalis carpis, Tyriam qui adveneris urbem" does not so much suggest Od. 3. 27 as 6. 240, where Nausicaa says οὐ πάντων ἀέκητι θεῶν, οἳ Ὄλυμπον ἔχουσι, Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν. The grove in the midst of Carthage is suggested by the ἀγλαὸν ἄλσος Ἀθήνης near the city of the Phaeacians Od. 6. 291.

1. 105.

With 'praeruptus aquae mons' comp. Od. 3. 290, *κύματά τε τροφόεντα, πελώρια, ἶσα ὄρεσσιν.* The whole context, indeed, of this passage in the Odyssey seems to have been in Virgil's mind when he was writing his description of this storm.

1. 183.

'Celsis in puppibus arma Caici.' Further illustrated by Val. Fl. 1. 339, "Primus in aeratis posuissem puppibus arma:" comp. ib. 495., 5. 8, 214.

1. 502.

Comp. Lucretius' "tacita pectus dulcedine tangent" Lucr. 3. 896.

2. 36.

Virgil seems to be closely following the account of Arctinus in his *Ἰλίου πέρσις* (ap. Procl. quoted by Welcker, Epischer Cyclus 2. p. 522), *ὡς τὰ περὶ τὸν ἵππον οἱ Τρῶες ὑπόπτως ἔχοντες περιστάντες βουλεύονται ὅτι χρὴ ποιεῖν, καὶ τοῖς μὲν δοκεῖ κατακρημνίσαι αὐτόν, τοῖς δὲ καταφλέγειν, οἱ δὲ ἱερὸν αὐτὸν ἀνατεθῆναι.* The proposal to burn the horse is an addition to the account given in Homer (Od. 8. 506 foll.), and Virgil has followed Arctinus, not Homer, in the order in which he mentions the proposals.

2. 616.

'Nimbo effulgens et Gorgone saeva.' The reading 'nimbo' may further be supported by Il. 18. 203 foll., where Athene arms Achilles with the aegis and crowns his head with a cloud from which issues a blaze of flame:

> *Αὐτὰρ Ἀχιλλεὺς ὦρτο Διὶ φίλος· αὐτὰρ Ἀθήνη*
> *Ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν·*
> *Ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων*
> *Χρύσεον, ἐκ δ' αὐτοῦ δαῖε φλόγα παμφανόωσαν.*

Comp. the imitation of Virgil by Silius 12. 719 foll., "Sed enim adspice, quantus Aegida commoveat nimbos flammasque vomentem Iuppiter, et quantis pascat ferus ignibus iras." The storm-cloud and the lightning are naturally connected. A passage in Prudentius (contra Symmachum 2. 576) may however be quoted for 'limbo:' "Nec Paphiam niveae vexere columbae, Cuius inauratam tremeret gens Persica limbum."

2. 624.

Comp. Il. 22. 410, *Τῷ δὲ μάλιστ' ἄρ' ἔην ἐναλίγκιον ὡς εἰ ἅπασα Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ' ἄκρης.*

4. 11.

Comp. Val. Fl. 2. 490-2, "Neque enim tam lata videbam Pectora, Neptunus muros cum iungeret astris, Nec tales humeros pharetramque gerebat Apollo." The same writer has "pectore et armis" of Pollux boxing 4. 265. Both passages support the explanation of 'armis' given in the commentary.

4. 707.

Comp. Lucr. 3. 439, "Cum semel ex hominis membris ablata *recessit*" (anima).

5. 466.

The expression 'vires aliae' is used by Valerius Flaccus 6. 123 of strength diminished (by old age): "Namque ubi iam viresque aliae, notasque refutat Arcus" &c.

6. 80.

Comp. Varius ap. Macrob. 6. 2. 19, "Quem non ille sinit lentae moderator habenae Qua velit ire, sed angusto prius ore coercens Insultare docet campis, *fingitque morando.*"

6. 126.

'Facilis descensus Averno.' The nearest Greek parallel to (perhaps the origin of) this passage seems to be Aeschylus (quoted by Plato, Phaedo p. 108 A) *ἔστι δ' ἄρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τήλεφος λέγει· ἐκεῖνος μὲν γὰρ ἁπλῆν οἶμόν φησιν εἰς Ἅιδου φέρειν.*

6. 273 foll.

'Vestibulum ante ipsum primisque in faucibus Orci' &c. Germanus showed that Virgil was here thinking of Lucretius 3. 65 foll., as Conington has already pointed out. But Virgil's debt to the third book of Lucretius does not end here. Notice Virgil's *terribiles visu formae*, 'luctus,' 'ultrices Curae,' 'morbi,' 'metus,' 'sopor,' and then read side by side with his description Lucretius' lines (3. 459 foll.) detailing the diseases of the mind:

> "His accedit uti videamus, corpus ut ipsum
> Suscipere inmanis *morbos* durumque dolorem,
> Sic animum *curas acris luctumque metumque,*
> * * * * *
> Interdumque gravi lethargo fertur in altum
> Aeternumque *soporem* oculis nutuque cadenti."

The view of the critic alluded to in the notes, that Virgil's 'consanguineus Leti Sopor' is not 'sleep' but 'lethargy,' receives some confirmation from this passage, if I am right in comparing it. And that Seneca so understood Virgil seems very probable from the description of Hades (modelled in every line upon Virgil) in the *Hercules Furens*, where we read (v. 690) "Taxo imminente, quam tenent *segnis Sopor*, Famesque maesta tabido rictu iacens." Virgil's words are probably immediately suggested by Hesiod, Theog. 758 (of the under-world),

> Ἔνθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν,
> Ὕπνος καὶ Θάνατος, δεινοὶ θεοί.

6. 427.

'Infantumque animae flentes in limine primo' is explained in the notes as a reference to the Roman habit of burying new-born infants "in suggrundis," under the eaves of the house. It may perhaps be worth noticing that the ghost in Plautus' *Mostellaria* (2. 2. 67) is made to say "Nam me Acheruntem recipere Orcus noluit, *Quia praemature vita careo.*" The infants in Virgil are indeed allowed to cross the Styx, but they do not get further than the threshold of Orcus. Both the passage in Plautus and that in Virgil seem to be based on a notion that a full term of life ended by a natural or honourable or happy death was a necessary condition for a complete admission into the under-world. Comp. Virgil's language about Dido at the end of the fourth book: "Nam quia nec fato, merita nec morte peribat, Nondum illi flavum Proserpina vertice crinem Abstulerat" &c. Tertullian de Anima 56 says, "Aiunt et immatura morte praeventas eo usque vagari istic, donec reliquatio compleatur aetatum, quas tum pervixissent, si non intempestive obiissent." That Virgil was influenced by this notion seems clear from the fact that he places the unjustly-condemned, the suicides, and the victims of unrequited love next to the infants in the under-world.

6. 545.

The phrase 'explere numerum' is used by Seneca *ad Marciam* 12. 3, "degenerem aliquem et *numerum* tantum nomenque filii *expleturum*."

6. 608.

With this list of crimes comp. Lucretius 3. 70 foll.:

> "Sanguine civili rem conflant, divitiasque
> Conduplicant avidi, caedem caede accumulantes:
> Crudeles gaudent in tristi funere fratris,
> Et consanguineum mensas odere timentque."

6. 739 foll.

> "Ergo exercentur poenis, veterumque malorum
> Supplicia expendunt: aliae panduntur inanis

Suspensae ad ventos: aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur Manis."

This, the MS. order of the lines, seems, in spite of the difficulties presented by the obviously unfinished state of the whole passage, to be more natural than the transposed order adopted by Ribbeck. Virgil has enumerated the various punishments of the guilty souls: he then naturally adds that they suffer "*quisque suos* Manis." Each suffers a punishment appropriate, we must suppose, to his crime. But why should Virgil write "Manis" when "poenas" would equally have suited his metre? *Manes* seems (if I may venture to offer a fresh suggestion on so well-worn a difficulty) to mean the spiritual representative of the man once living: the same personality living on in the under-world. Each soul, then, says Virgil, suffers its own personality or its own spiritual being. But this can only have a meaning if there be something in the spiritual being to cause suffering: and the cause of suffering can be nothing but the deflements contracted by each soul in the former life. The words should therefore mean "we each suffer the deflements of our spiritual being:" these follow us into the under-world and there take vengeance upon us. Now Seneca in his Hercules Furens (v. 735) describing the punishments of guilty souls in the under-world, says (in a context full of reminiscences of Virgil),

"Quod quisque fecit, patitur: auctorem scelus
Repetit, suoque premitur exemplo nocens."

Is it possible that Seneca was putting in his clear and logical way what Virgil expresses vaguely and poetically? If so, Virgil may perhaps be supposed to have dimly adumbrated the theory which Seneca follows, that each soul is punished *in kind*: "we each suffer, i. e. suffer for, the stains which we bring with us: our crimes pursue us in the form of their punishment." Thus understood, the words "quisque suos patimur Manis" would be a real continuation of the preceding lines.

7. 8.

'Adspirant aurae in noctem.' That "in noctem" means "as the night comes on" seems to be made certain by Sen. Agam. 576, "cecidit *in lucem* furor" (of a storm). Comp. also Val. Fl. 2. 60, "*In noctem* venti veloque marique Incumbunt magis." Perhaps in G. 2. 332, "*Inque novos soles* audent se gramina tuto Credere," "in novos soles" may be understood in the same way.

7. 567.

'Torto vertice' is from Lucretius 1. 293.

7. 586.

'Ille velut pelagi rupes' &c. This simile, or one not unlike it, was already to Virgil's hand in the Oenomaus of Attius: comp. Cic. Fam. 9. 16. 6, "Ita fit ut et consiliorum superiorum conscientia et praesentis temporis moderatione me consoler, et illam Attii similitudinem non iam [modo] ad invidiam sed ad fortunam transferam, quam existimem levem et imbecillam ab animo firmo et gravi *tamquam fluctum a saxo* frangi oportere."

8. 90.

For the use of 'secundus' in the phrase "rumore secundo" comp. Cicero, Leg. Agr. 2. 37. 101, "Quis unquam tam secunda contione legem agrariam suasit quam ego dissuasi?"

8. 242.

With 'umbrosae cavernae' may perhaps be compared Hom.'s ἠερόεντα Τάρταρον Il. 8. 13: with 'barathrum' in v. 245 βέρεθρον ib. 15.

8. 522.

'Putabant, ni . . . dedisset.' This construction is not unknown to Cicero, who says (Phil. 6. 5) "Campus Martius restabat, nisi prius cum fratre fugisset." Comp. ad Att. 5. 18, "Nihil enim certi habebamus, nisi accepissemus tuas litteras:" and Sallust Jug. 25, "Timebat iram senatus, nisi paruisset legibus."

8. 643.

For the tense and the mood of 'maneres' we may perhaps compare Cic. Sest. 24, "Quod si meis periculis laetabantur, urbis tamen periculo *commoverentur*."

9. 63.

With 'edendi rabies' comp. Sen. Ben. 3. 26, "accusandi frequens et paene publica rabies."

9. 354.

In illustration of 'cupidine ferri' it may be remarked that Cicero always says "efferri laetitia," but "ferri libidine" (Wesenberg quoted by Reid on Cicero's Academica p. 131).

10. 188.

It seems to me probable that Virgil meant the words 'crimen amor vestrum' to be taken not as Conington (who wrote the note on the passage) understood them, but as an address to Venus and Cupid, and as referring to "olorinae pennae." "A reproach, Love, to thee and thy mother." "Vester" is often used in Latin in addressing a single person who represents others: it is sufficient to quote from Virgil "Vestras, Eure, domos" 1. 140. 'Crimen' is constantly used by the poets in the sense of reproach, as the following passages, some of which look like reminiscences of Virgil's words here, will show: Ovid M. 8. 239, "Unica tum volucris, nec visa prioribus annis, Factaque nuper avis, *longum tibi, Daedale, crimen*, Namque huic tradiderat" &c.[3]: Ov. Am. 2. 11. 35, "*Vestrum crimen* erit talis iactura puellae, Nereidesque deae" &c.: ib. 2. 17. 25, "Non *tibi crimen* ero:" Her. 15. 180, "Ne sim Leucadiae mortua *crimen aquae:*" Propertius 1. 11. 30, "A pereant Baiae *crimen amoris* aquae:" ib. 3. 24 (28). 2, "Tam formosa *tuum* mortua *crimen* erit:" Silius 3. 420 (of the Pyrenees), "Nomen Bebrycia duxere a virgine colles, *Hospitis Alcidae crimen*," where 'crimen' stands in apposition to "nomen" just as, according to the explanation I am defending, it would stand in apposition to 'pennae' here. Madvig's treatment of the passage has been discussed in the preceding paper.

11. 335.

With 'consulite in medium' comp. Livy 24. 23. 15, "undique *consuli in medium*," where "in medium" means "for the public good."

H. NETTLESHIP.

[3] Mr. Herbert Richards in the Journal of Philology, vol. 5, No. 9, rightly draws attention to the fact that the words "Namque huic tradiderat" look like an imitation of Virgil's "Namque ferunt Cycnum, &c."

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L.

S.

T.

V.

W.

Z.

ERRATA.

In note on 12. 701 *for* 3. p. 6 Gerlach *read* 3. fragm. 7 Müller.
In note on 12. 739 *for* νῆι *read* νηί.

THE END.

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